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(Submitted by P. B.)

XIX.

On to the last run, you brothers, Near to the goal is this world's course,  
With long-suffering only the guardian of man Still ties one year after another to it;  
But suddenly the thread will break That separates eternity from this world-time.  
Then from the hand the murder-used iron falls, Which the warrior calls his tear.

As in the beginning a gloomy shadow surrounded this world, still a chaos,  
Before the substances had separated themselves, Before the word of the Highest reached them:  
So now the world is a chaos again; All bands jump, right and wrong chase each other,  
Lamentations and songs of victory, Until the new morning of creation dawns.

Brothers! Hail to the woman-born, Who, when God anew shall call, "Let there be!"  
Shine forth from the dark tomb as those long since made light. Woe to those who give the dark masses  
Not only mixed in, nay, become like; Wishing that they might be left here already in darkness,  
They remain forever dead and blind.

Satan knows only a few days  
His fury may yet rage on the world; Therefore he hasteth that he may yet smite  
What, hating him, firmly holds together. Christians, Lutherans! Let us watch, over us before others his fury is kindled,  
Again he will make us his slaves, If we are lax in resisting.

Over the confused mass again God's worthy spirit hovers, Until he grasps light and night separately,  
Until he shows everyone his place. And from his fullness of God, light and power enter our darkness.  
Strength to happily conquer the dark powers, Light to see the way to glory.

"Lutheran," dear gift!

In the new creation you also work. Power and light, yes, it is your possession,  
And in the storm of the world peace and rest. Continue joyfully to rally around thee,  
What the light of the world of darkness snatches away. Continue to uphold the truth and its people,  
Until the new world is opened.

Foreword of the editors

to the  
nineteenth year of the "Lutheran."

"O good God, what times Thou sufferest me to hear such things!" was the cry of Polycarpus, the faithful disciple of the Apostle John, according to the famous historian of the Church, Eusebius, whenever he heard of new false doctrines that were emerging at that time. We too feel impelled to exclaim thus, as we are about to speak out against our dear readers at the beginning of a new volume of this present periodical. For truly, these are terrible times which God also allows us to experience! -

We are not thinking here of the horrors of a civil war extending over almost half an inheritance, of which we are surrounded here. Rather, it is the spirit that has awakened with this war, taking possession of more and more hearts and poisoning them, and which expresses to us anew the lament of the holy martyr Polycarpus: "God, what times thou sufferest us to live!" And shall we say what this spirit is? - It is the spirit of the first French Revolution, whose motto was, "Liberty, Equality, Fraternity," while the very loudest heralds of this slogan, proclaiming universal liberty and love, were bent on drowning all France, nay, if possible, the whole world, in their blood, and while one of these heralds expressly declared, "What are a million men against one idea!" Hence even the great world poet Göthe, thinking of these apostles of liberty, made the Sinngedigt:

All the apostles of liberty, they were always repugnant to me; arbitrariness was sought only by each in the end for himself.

The spirit of Anabaptism has been reawakened, as it once expressed itself in 1525, in Luther's time, in the Swabian Peasants' War under Muenzer, in those "twelve articles of the peasantry," about the third of which Luther writes: "This article wants to make all men equal, and to make of the spiritual kingdom of Christ a worldly external kingdom; which is impossible. For worldly kingdom cannot stand where there is not inequality in persons." This spirit, which connects Christian liberty with civil

The spirit of Christ, confused with the spirit of equality, is Principles one covets. Woe to him who confesses to And who knows when the calamities of both will come? blowing over the land like a wind of embers, under which have a conscience trapped by the Bible! Either he is (Proverbs 24:21, 22.) Yes, let us even then be ready to even many of the few plants that Christ has planted in ready at once to interpret the Bible according to the spirit obey the call of our authorities when they command us these last days by his Word and Spirit are withering and of the age, that is, to pervert it; or he says, What Bible! to go to war for the defense of the fatherland, for peace withering away. The spirit of Carlstadt has awakened The age of its rule is gone. *Vox populi vox Dei!* that is, and order. She has received the sword from God's again, to whom the reformation of the world from its The voice of the people is the voice of God! And alas! the hands, and through her God also gives it into our hands. idolatry by the gospel went much too slowly, and Bible, on which that spirit still breaks as on a rock Since everything we have in this world is protected by appeared to be a much too unprofound one, who reaching to heaven, is therefore not only execrated with the authorities, we should also be willing and ready to therefore wished to accomplish the work quickly and double fury by the unbelieving world as the stone of leave all this, house and farm, wife and child, brother thoroughly, as he thought, by type and hammer. In short, offence and the rock of vexation; but even many of those and sister, and even to lay down our lives, if the a spirit has awakened, and now and then has taken over who hitherto confessed that the holy Bible book was country's need and danger require it and our authorities and charmed even Christian hearts, which in the end God's true written word, admit that they are now mistaken expressly request our service. But above all, let us cry overthrows all human and divine order in this world, and in it. Forgetting to watch and pray, they have allowed out to God day and night, especially in this time of sets out to divert man from striving after what is above, themselves to be sunk too deeply into the spirit of the age distress of our new fatherland, for the same; as the and to make striving after what is on earth the true task by unchecked, eager daily reading of ungodly prophet Jeremiah exhorted the people of God to pray of this life; to pretend to man that heaven is to be sought newspapers, and now that they see that the holy even for Babylon, when they were led thither into a here, because the hereafter is uncertain. It is a spirit Scriptures have condemned this spirit, yes, have already desolate captivity. "Seek the good of the city," he wrote, which teaches to seek not in the service of the neighbor, proclaimed it in advance as the all-dissolving spirit of the "whither I have caused you to be carried away, and pray but in independence from the neighbor, the right and fruit last time for the warning of Christians, many now prefer unto the Lord for it: for if it prosper, it prospereth you also." Jer. 29:7 O how very different things might be in of sonship with God. It is a spirit which plants principles to abandon the Bible rather than the principles sunk our country even now, if all Christians had made themselves a wall for it in unceasing fervent prayer! Of in the hearts according to which the prophets and deeply into the heart, which (especially since the first French Revolution) have become more and more the the unbelieving world it is still said, after God has beaten us hard for nearly two years: "You beat them, apostles and many of the saints of the Old and New ruling ones in the world. but they do not feel it; you afflict them, but they do not Testaments, who are presented to us as models by the Holy Spirit Himself, stand as men who have trampled What shall we do now, ye Lutherans? - Let us do this: let us prove by deed that we, as good Lutherans, are also mended. They have a harder face than a rock, and will not expressed not only in almost all secular but also in most good citizens. Let us, according to Paul's exhortation, with all our hearts "be subject to the authorities who have authority over us," as we know from God's Word: "There is no authority except from God; but where there is authority, it is ordained by God. Whosoever therefore shall set himself in opposition to authority, opposeth the ordinance of God: but they that oppose shall receive judgment of themselves." Let us therefore also willingly give to everyone what we owe: "The bosom to whom the bosom is due; the toll to whom the toll is due; the fear to whom the fear is due; the honor to whom the honor is due." (Rom. 13.) Let us, according to Peter's exhortation, "be subject to all human order, for the Lord's sake, whether to the king as the chief, or to the captains as the ambassadors from him." (1 Peter 2:13, 14.) Many who have hitherto preached revolution continually, now hypocritically boast of their fidelity to their authorities; but this fidelity of theirs has its ground, not in reverence for the authority of the authorities, which God himself has ordered in the world, but in their thinking that the authorities belong to their party, and will do what they desire. They are therefore subject to it only so long as this happens. Not so we, you Lutherans! Rather, let us recognize and honor our authorities as God's servant and representative on earth, and submit to them even if they do not do what we desire, if only they do not require us to do what is contrary to God. Let us heed that word as God's own voice: "My child, do not mix with the rebellious. For their destruction will be

The spirit is not only in almost all secular but also in most religious periodicals. At the outbreak of the war the people were called to repentance; now they are silent about it. Religious hatred and religious fanaticism meet in that spirit and unite in the pursuit of one and the same goal. He who does not want to worship the idol of this newest spirit of the age, this spirit of subversion, and does not want to pay homage to it, is hated; he is sought to be branded as a rebel, and one shows no evil desire to declare and betray him as such (Match. 24:10), in order to get him out of the way by the worldly arm, since he cannot be overcome with spiritual weapons, and to cool his revenge on him. May the nonconformist condemn every revolution, the authority that has power over him, according to Rom. 13, 1-7. No matter how devotedly and faithfully he may be subject to the authority that has power over him, no matter how much he may resist and oppose it in the least, no matter how much he may give it his bosom, customs, fear, and honor, no matter how much he may be willing to go to war at its command, and to sacrifice all earthly things, goods, blood, body, and life, not only for the sake of punishment, but also for the sake of conscience, that is, for the sake of God's word and commandment, all this is not enough for the spirit that is now surging through the world and for those who are filled with it. No, not only the body is wanted, but also the soul; not only the body and goods are to be ruled over, but also the souls and consciences; not only obedience in deed is demanded, but also perfect assent to the newly invented revolutionary

will remain forever, will break forth again and again, and will always retain the victory. Woe to him who denies God's word for the sake of the world's enmity; blessed is he who, in spite of it, faithfully confesses it unto death! "Whosoever shall confess Me before men, him will I confess before My heavenly Father," saith Christ Matt. 10:35, and adds in another place, "But whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed also, when He cometh in His glory, and of His Father, and of the holy angels." Luc. 9, 26. It is true that if one confesses a doctrine of the Word of God in the face of a general opinion of the time, not only will the unbelieving, open world revile this as a confession not of God's Word, but of the devil's Word, but even false spirits among the Christians will be jealous of this confession and reject our name as a malicious one, - but what of it? Christ then pronounces us blessed, and gives us the promise: "Rejoice then, and leap; for behold, your reward is great in heaven." Likewise also their fathers did unto the prophets." Luc. 6, 22, 23.

Let us then, brethren, be of good cheer in these last terrible times. Even though things may become increasingly gloomy and dark, let us not be afraid, but let us take the light of God's word into our hands, or rather into our hearts, and it will become light around us. For the Word of God clearly says that we must enter the kingdom of God through many tribulations. Acts 14:22. But it also says, "Our tribulation, which is temporal and light, creates an eternal glory, which is above measure." 2 Cor. 4:17. Let the world now tremble, and, as Christ foretold of the last time, "faint for fear, and for waiting of things to come upon the earth," Luc. 21:26. it has but too good cause for such fear; but ye, Christians, have no cause for it. To you Christ cries, "In the world ye fear, but be of good cheer: I have overcome the world." Job. 16, 33. And Paul also says, "We know that all things work together for good to them that love God, who are called according to thy purpose." Rom. 8:28. Yea, Christ expressly says, after describing the dreadful portents of the last day, "But when these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh." Luc. 21:28; therefore, though it may become still more terrifying than it is at present, let us not cast down our eyes in sorrow, but let us "look;" let us not bow down our heads in despondency, but let us "lift them up;" for what to the world is the fearful sound of the storm-bell of approaching judgment, to believing Christians it is but the sure portent of their approaching final eternal "redemption." Hard times are already behind us, and behold! we must confess,

The Lord has not forsaken us, but has been with us, watching over us in a fatherly way, providing for us faithfully, protecting us mightily and wonderfully: let us then make our hearts a memorial stone, in which we not only engrave the words, "Hitherto hath the Lord helped us," 1 Sam. 7:12, but also write underneath, "He will also help further." Let us but hold fast in faith to his dear promises, "I will not leave thee, nor forsake thee." Ebr. 13:5. "God is faithful, who will not suffer you to be tempted above your ability, but will make an end of the temptation, that ye may be able to bear it." 1 Cor. 10:13. God will not become a liar in us, for "God is not a man to lie, nor a child of man to repent. Should He say something and not do it? Should He speak a thing, and not keep it!" Deut. 23:19. Let that be far off! No, "He that putteth his trust in God forsaketh him not."

Those words: "Up to this point the Lord has helped, and He will continue to help," shall then also be the double motto of our dear "Lutheran" for its nineteenth year, which begins with this number. To the faithful God and to your prayers, dear Lutheran Christians, may the little paper be commanded anew, so that also in the new year it may not serve the changing opinions of men, but only the old, eternal, unchangeable truth of God, without fear and dread, in honor of God, for the salvation of the church, and in defiance of the devil and his trusted friends, the world. Yes, God help us for Christ's sake. Amen!

### Of the war service of Christians.

How important it is that zealous Christians also have a pure knowledge of doctrine, how harmful and dangerous, on the other hand, inadequate knowledge of such Christians is already for this life, for this, among other things, many zealous Christians in the first centuries are quite striking proof. In those days, when emperors hostile to Christianity ruled over Christians, there were some who, for lack of clear Christian knowledge, regarded soldiering and military service as something intrinsically sinful. The consequence of this was, because the most conscientious and zealous among them refused to join the imperial army and to do military service, that the Christians in general came under suspicion of being "enemies of the emperors and of the Roman people," and that they sometimes had to suffer severe punishment as such. But since, as Augustine says, it is not suffering but the right cause of suffering that makes one a martyr, all Christians who, for lack of right knowledge, did not want to become soldiers, suffered in vain and not as Christian martyrs; although God, since they sinned only out of weakness and stood in faith, gave them this sin of theirs as a martyrdom.

no doubt not imputed, but forgave for Christ's sake.

The ecclesiastical historian Eusebius relates the following curious incident of such a Christian: At Teveste in Numidia, in the year 295, a youth named Maximilian was brought before the pagan governor as liable to military service: on entering, as he was to be examined as to whether he had the measure required for soldiering, he declared from the beginning: "I cannot be a soldier, I cannot do evil, I am a Christian." He thought, then, that to be a soldier and to do evil were one and the same thing; he did not know that a soldier, when he kills the enemy in a proper fight, does no more wrong than the executioner who executes by order of the authorities, who does not bear the sword in vain. (Rom. 13, 4). The governor takes no notice at all of his ideas, but coldly commands that he be measured; and having the right measure, he says to him, without paying any further attention to his confession, "Take the marks of military service, and become a soldier." The youth saith, "I will take no such mark; I already bear the mark of Christ my God." The governor then sneers and threatens, "I will send you to your Christ in a moment." Maximilian replies, "Would you do so, that would be my right honor." Without further ado, the governor orders that the leaden soldier's badge, customary at that time, be hung around his neck. The youth resists this and says: "I will not accept the sign of the world's service, and if it is hung around my neck, I will break it, because it is of no value. I cannot wear this lead around my neck, having once accepted the salvific sign of my Lord JEsu Christ, of whom you know nothing, who suffered for our blessedness." The governor tries to convince him that he could be a soldier without harming his Christianity, that there were Christians in the bodyguard of all four emperors of that time (Diocletian, Maximinian, Constantius, and Galerius) who performed military service without hesitation. But all in vain. The youth - he was only one and twenty years old - declares that he cannot follow the example of others. So he is condemned to death. With words of thanksgiving to God he heard the sentence of death. When he is led to death, he asks his father (who had not wanted to persuade him to act against his conscience) to give the new dress he had had made for him for his entry into military service to the soldier who was to execute the death sentence on him. To the Christians who accompanied him on his way to death he said: "My dearest brethren, strive with all your might that you may attain to the sight of the Lord, and that He may also bestow upon you such a crown. Thereupon the youth calmly suffers death. As shameful as his tender conscientiousness is, it is a striking proof that he is a good man.

His fate shows how important it is to stand in pure Creator to offend, we will, as heretofore, continue to obey I've been pretty frisky. - The Lippspringer mineral water knowledge and not to have an unjudged, erring thee; if not, we owe more obedience to God than to thee. did not do me much good. Although I drank it for two conscience while being serious and zealous to be faithful If thou wilt kill Christians, make us ourselves the object of thy wrath." When this message was brought to the of blood again. - I am more and more convinced that at

The Christians in general, however, did not think at all emperor, he became as if enraged, resolved to have the the most I can live my life on a strict diet and rest as like that young man at that time. On the contrary, at that whole legion hewn together, and therefore immediately before. What has disturbed my well-being in the last time there were even whole legions in the Roman army had them enclosed all around with troops of war. As easy quarter of the year has been the extremely unfriendly that consisted entirely of Christians. And they were as it would have been for those surrounded to make a weather. The warm spring was followed by a very rough among the most loyal soldiers. Obedient to their successful stand because of the situation of the place, pre-summer. Even in this month I had to spend the whole commanders in everything, they refused to obey only they did not do so. Without protest they laid down their day heating up. Now we have rainy weather and many when they had to fight against their Christian brothers for weapons and let themselves be strangled, following storms. You will probably read about the devastation the sake of their faith. Church history has preserved for Jesus, the Duke of their blessedness, like slaughter caused by the latter in the newspapers.

us a curious example of this. It is this: sheep that do not open their mouths before their shearer. In spite of my great frailty, I have at present the

In the time of the Emperor Maximianus there was a But the memory of St. Moritz and his steadfast Christian triumph of seeing the anti-Christian elements of my legion composed entirely of Christians, which was called band of heroes will remain blessed until the last day. May homeland in armour against me. We have finally the legion of the Thebans, because it came from Thebais it also be blessed on our dear readers. received a confessional catechism here in the country. You should have heard the uproar. It literally snowed petitions, in order to push the old Luther the former national catechism furthermore as a bar in front. They complained at the Diet. The newspapers added fuel to the fire. In some cities, people threatened to convert to the Reformed Church. Since I was now concerned for my relatives and was annoyed by the bottomless gossip, I mustered my weak forces and had 11 sentences printed, which the editor of our provincial newspaper also took up. This drew vehement opposition from two sides. For the rationalists were as unaccustomed to the language used by a disciple of Luther as the papists. The latter threatened a few days ago in the newspaper with legal action for defamation of their confession, because I called the Pope the Antichrist, but then immediately assumed the mien of magnanimity and want to fight the battle in the newspaper. The most airy thing is that I am not being called on. The Catholic professor is thinking of taking up arms against a pastor of the city of Hildesheim and seems to have no lesser opponent in mind than the Consistorialrath there, which he will hardly know how to thank me for. It is only a pity that I do not have as much health to fight the matter out as I should. I have been very much carried away by the excitement and am now feeding even more blood than usual. This takes place to a lesser extent here every day anyway. I can almost not stand it in this climate. The region is quite unsuitable for chest sufferers. Of the plans with which I am therefore dealing, one of which you already know, but the next time I am still alive. I hardly have room for a warm greeting and the repetition of my warmest thanks.

Greet also the dear ones all, for whose names I have no more room, from your

Röbbelen."

**Pastor Brunn** has again written to us and to Prof. Crämer under the 25th of July. We cannot refrain from quoting from his letter, which abounds in the most cheerful news, our

**Pastor Hoffmann in Geldern** (in Hesse-Darmstadt) was fined on May 15 for wanting to officiate as a Lutheran pastor. Admittedly, there was not much to be gained from a poor pastor like Hoffmann. The costs of the garnishment barely came out. Strangely enough, the next night the fields of Geldern were hit by a terrible hailstorm, which caused great damage and made a deep impression on some who had mocked the Lutheran pastor who had been seized the day before. It was as if the Lord immediately recovered in anger what had been stolen from his servant.

**Our dear Pastor Röbbelen** has heard from us again. He writes to Mr. J. H. Bergmann in New York from Gronau near Elze in Hildesheim (Hanover) on July 21, among other things as follows: "Your valuable lines of the 27th of last month together with the deposit of 130 Thalers of gold came into my hands eight days ago. With the warmest thanks, I hereby acknowledge receipt. The unchanged loyal love and sympathy, which the abundant demand for my sermon testifies to, refreshes me. You thank Mr. Ludwig most kindly for his unselfish efforts. Would that the renewed sacrifice of love were accompanied by better news about the United States! My heart is heavy. How may our dear friends in New Orleans and Richmond fare! What a pity this unhappy war is! It may have deplorable consequences for all the future. "The old wicked foe, with earnestness he now means!" and here as well as with you. God keep his multitude! - I have again experienced His grace and mercy to such a great extent that, despite my infirmity, I have been able to devote some time of the day to my children, one month after the other. Also mine are so

\*) A legion counted 6000 men at that time.

to share a few things with his readers. He writes, among other things, the following: "Three days ago I returned home from my six-week missionary journey through northern Germany, and what great tidings of victory and joy I can give you this time! I will not until I have told and reported everything to you and filled your faithful hearts with the joy with which my journey was partly to seek personal acquaintance with our missionary friends there, and thus to bring our missionary cause more to life, and partly also to collect the necessary travel money for our emigrants of this year, since only about 20 Thlr. had been received from them. The Lord has allowed me to accomplish this double intention of mine so wonderfully and mightily. The paths of blessing that the Lord led me everywhere were true. More than I dared to hope, the missionary work for North America has been received with joy everywhere. That it is an urgent duty to help the Lutheran Church in North America, and in particular the abandoned German emigrants, that the Lord has given us such a fruitful field of work in North America, to do more and greater things for His holy Church, and to do them better. These thoughts prevailed everywhere; yes, it seemed that in most places the previous neglect of North America was vividly felt and therefore the emergence of a new missionary activity for North America was welcomed with joy. In sum, I found no opposition anywhere; I did not encounter it once during my entire journey; on the other hand, I found the most joyful acceptance everywhere. The latter was already evident in the fact that everywhere, for the sake of the American cause that I represented, so much love, honor, and brotherly cordiality befell even my poor little person that I need not confess to being worthy of all that. All paths were opened to me, all doors and hearts were opened to me. Even the fact that I and my institution here serve only the Synod of Missouri found no opposition anywhere. In Saxony,' Hanover and Lauenburg, one expressly wants to go only with the Missourians. But, however, I believe, not so much for dogmatic as for historical reasons. But it is already joy and profit enough for me that your synod is recognized as a faithful Lutheran, that it is regarded as the main representative of the Lutheran confession and the Lutheran Church in North America. That so much has been achieved is truly something great; it is a basis on which I can stand quite happily with my friends," on which a bond and connection between your Synod and the Lutheran Church in Germany is being forged and, by God's grace, will be formed more and more completely. I had already prepared myself to defend you in many places, to have to justify myself as to why I only go with the Missourians, but I have not had to do so anywhere. At all

I also found full conscious agreement in the teachings of some of them, e.g. among others in Lauenburg. I left here on the second day of Pentecost, first to the Leipzig through northern Germany, and what great tidings of Mission Festival. In the evening meeting of the first day, although Andre had already registered before me, I was for the moment from my institution's treasury. So it is with a very happy heart that I have given the travellers all the orders to prepare for the sea voyage on August 1. I hope that, with the exception of one or two who have had their passports postponed, they will all leave at the right time. I cannot express to you enough with what exuberant joy my heart is filled that with God's help we have succeeded in sending this large number of workers to you. I count it one of the most wonderful and glorious experiences of divine grace in my whole life that the Lord did not let us be put to shame in this work. Until Pentecost I had hardly 20 Thlr. in my hands for this matter, and now everything is there and it is **on its way!** What a mighty pledge the Lord gives us in this, that His will and good pleasure rests on our work. - But now I must describe the details to you. The following come to you: 1. Mertens **from** Pomerania, 2. Ledebur to Rogasen in Posen, 3. Schmidt from Hessen, 4. Georg Brüggmann from Lüneburg, 5. Julius Friedrich from Silesia, 6. Fried r. Pennekamp from Elberfeld, 7. Tobias Rösch from Görlitz (a Würtemberger), 8. Franz Weck from Meerane in Saxony, 9. Johannes Karrer ans Baiern, 10. Eulenfeld ebendaher, 11. Hör nicke from Potsdam, 12. Mohr from Würtemberg, 13. H. Brockma " n from Hannover." After Pastor Brunn has characterized each of the named in more detail, he continues, "So those would be our emigrants. Not true, a rich great blessing of God, which by God's abundant grace we may bring to you? Praise be to God who blesses our little work so richly and makes us worthy to do this work for Him. It is indeed only His mercy that pours such an abundance of blessings into our laps. May He then make all who come over to you a real blessing for our Lutheran Church in America! - But now a heartfelt farewell! May the Lord continue to protect you graciously in all times of war. While the world groans under His judgments, may He give His Church joyful blossoming and prosperity 2c.

Finally I traveled through the middle of Mecklenburg via Dobbertin and Malchow, to Berlin and Leipzig and home. - This journey will form an epoch in my life, it has put me in contact and fellowship with a large part of our German Lutheran Church, I have met face to face many of the first faithful men and representatives of our Church in Germany, I now no longer stand alone with our local institution and mission, but in the heart of the Lutheran Church of Germany.

Including the 172 Thl. 27 Sgr. from you, for the receipt of which I hereby acknowledge with heartfelt thanks, I now have 800 Thl. for my emigrants and can easily add the few Thaler, which it will cost even more, from my institution's treasury. So it is with a very happy heart that I have given the travellers all the orders to prepare for the sea voyage on August 1. I hope that, with the exception of one or two who have had their passports postponed, **they** will all leave at the right time. I cannot express to you enough with what exuberant joy my heart is filled that with God's help we have succeeded in sending this large number of workers to you. I count it one of the most wonderful and glorious experiences of divine grace in my whole life that the Lord did not let us be put to shame in this work. Until Pentecost I had hardly 20 Thlr. in my hands for this matter, and now everything is there and it is **on its way!** What a mighty pledge the Lord gives us in this, that His will and good pleasure rests on our work. - But now I must describe the details to you. The following come to you: 1. Mertens **from** Pomerania, 2. Ledebur to Rogasen in Posen, 3. Schmidt from Hessen, 4. Georg Brüggmann from Lüneburg, 5. Julius Friedrich from Silesia, 6. Fried r. Pennekamp from Elberfeld, 7. Tobias Rösch from Görlitz (a Würtemberger), 8. Franz Weck from Meerane in Saxony, 9. Johannes Karrer ans Baiern, 10. Eulenfeld ebendaher, 11. Hör nicke from Potsdam, 12. Mohr from Würtemberg, 13. H. Brockma " n from Hannover." After Pastor Brunn has characterized each of the named in more detail, he continues, "So those would be our emigrants. Not true, a rich great blessing of God, which by God's abundant grace we may bring to you? Praise be to God who blesses our little work so richly and makes us worthy to do this work for Him. It is indeed only His mercy that pours such an abundance of blessings into our laps. May He then make all who come over to you a real blessing for our Lutheran Church in America! - But now a heartfelt farewell! May the Lord continue to protect you graciously in all times of war. While the world groans under His judgments, may He give His Church joyful blossoming and prosperity 2c.

Your faithful

**Ms. Brunn.**

Steeden, July 25, 1862."

**A shining example from one of the Norwegian sister congregations.** One of the dear Norwegian brethren informs us about the blessed progress of their college affair in such an exceedingly pleasing way that we cannot possibly withhold it from you, I. Synodal congregations, partly in order not to deprive you of the joy you will certainly feel about it, and partly in order to encourage you to cheerful emulation.

to stimulate. In Decorah, Iowa, the new seat of the Institute, the Brothers have been able to purchase a suitable building, a large brick house, which cost 3 to 4,000 dollars to build, together with the building lot for the very cheap price of 1,600 dollars. They have been equally fortunate in the purchase of a residential building for Prof. Schmidt. To cover the purchase debt, the aforementioned dear brother has collected the sum of approximately 1100 dollars in cash money in his community alone in a short time. The same congregation, which had already signed several thousand dollars in the past year to fund the institution, has added another thousand dollars to its earlier subscription, and a considerable sum is still in prospect. And it is not only in the willing and joyful offering of such gifts that this dear community can be found so diligent. While last year it already sent 3 pupils to the institution, from among its gifted boys, this year it has increased this number to 14 and is also sending a godly young man here to our practical theological institution. Of course, the dear brother must add at the end. "God is most abundantly gracious to us." - But we ask and admonish you by the mercy of God and your Savior: do your part and in your measure likewise, so that you do not remain behind and do not shorten the blessing in which those reap who sow in the blessing. The number of pupils in our institution here will more than double this year by God's wonderful grace. So let your gifts of love also be doubly rich, so that the fruit of faith may also be abundantly found in you.

Finally, on Aug. 12, we received from New Orleans the brief but pleasant news from our dear Rev. Hoppe: "Thank God, we are all well; no one of our two congregations has been harmed in life and limb because they have not gone to war."

Conserence display.

The Wisconsin - Pastoral Conference will hold the Tuesday, Wednesday, and Thursday following the 12th of month. It will be held on the 9th, 10th, and 11th of September, at Freistatt, Wisconsin.

Freistatt, August 13, 1862.

F r. Boeling, x. I.

Notice.

It is hereby brought to public notice that the next Michigan Pastoral Conference, October 3-6, 1862, at Frankenmuth, Mich. will be held. The Pastors and School Teachers concerned are therefore requested to assemble at Frankenmuth not later than the evening before.

Ferdinand Sievers, d. z. Secretär.

Indication.

The Middle District of the Lutheran Synod of Missouri, Ohio, etc., will begin this year's synodal meeting on Wednesday, October 1, at the congregation of the Rev. Nütze! at Neu - Dettelsau, Union Co., O.

Those of the gentlemen of the Synod who come west on the Columbus-Piqua railroad, and south on the Springfield-Delaware railroad, will remain at Milford Cemré; while all who come north on the Springfield-Delaware railroad will alight at Marysville.

In both places opportunity will be found by which the brothers will be able to reach the place of their true destiny.

Th. Wichmann, d. z. Secretair.

Indication.

A teacher who studied pedagogy at the University of Leipzig and has taught for a long time in German Lutheran elementary and secondary schools, who has good references about his conduct and who, because of his faith, has passed a colloquium before President Schaller and the undersigned to their satisfaction, desires a position as a teacher in a Lutheran congregation and herewith offers his services. He is also able to teach the English language and play the organ. Further inquiries and information about the position are expected as soon as possible at the address of the undersigned.

I. F. Bünger.

Orirs ok Uev. O. I'. IV. IValtüor, Lt. Voum, Klo.

of the latter collected \$1.60. - by Past. Stcinbach from some members of his congregation in Kenosha, \$4.40., as well as from Mrs. Grundier, \$1.00. - by Rev. Junget, \$1.00 Mtd. by the same from H. Meyer, \$1.00. - by Rev. Beyer by the same from his congregation in Altenburg, Mo. \$2.30.

By Mr. Chr. Heidorn in Mattesvn, Ill. \$2.00. - by Mr. Fr. Hasemrier in Mattesvn, Ill. \$1.00. - by Mr. Fr. Weiß, Addison, Ill. \$1.00. - by Mr. Past. Holls' Gem., CentreviUe, Ill. \$7.35. - by Hrn. Past. Holls' Gem., Columbia, Ill. \$2,50.-by Past. Hoppe by his Gem. in New Orleans \$5.50.

C. F. W. Walther.

For the California Mission

received from G. Weise in St. Louis \$1.00.

C. F W Walther.

For Past. Röbbelen

Received from Past. Fick as Erlvs from sold sermons decrsteren \$1.00.

C. I. W. Walther.

For poor students

received through Past. Wagner at Pleasant Nidge, Ill, from Bro. Zenk \$5.00.-from Mrs. Philipps at New Orleans 50c.-from Mrs. N.N. same as a thank offering \$5.00.-from L. Lange at St. Louis, \$2.00.

L. F. W. W alther.

For Pastor Summer

received through A. Einwächter at Baltimore, Md. \$6.30. (namely, from C. Kasten 50c., G. Momberger 25c., E. Rössel 50c., I. Zink 10c., W. Klingelhbfer 10c., N. Nuppel 10c., G. Meyer 25c., Th. Horneß25c., I. Klinker \$1.00., G. Bauer 50c., A. Bach 75c., F. Betmate 50c., L. Hofmann 25c., G. Wiedemann \$1.00., H. Happel 25c.)-by Past. Heitmüller by L. L. Schnell zI,OO. - by Past. Boy. \$1,00.

C. F. W. Walther.

By Mr. I. H. Bergmann 130 Ldr.-Tblr.

To have received one hundred and thirty thalers of gold certifies with heartfelt gratitude

K. Nöbbe 1 en.

Gronau near Elze in the Kingdom of Hanover on 21 July 1862.

With thanksgiving to God and the charitable givers, I certify the receipt of the following charitable gifts for poor students; By Mr. Rev. Brsel:

\$3,15 from his Johns - church and \$2,35 from his SalcmS church. By Mr. Volkening: \$1.00 from Mr. Past. Shepherd.

By Mr. I. C. Gerkcn of the Zion congregation there;

A case of meat and a jar of Molasses.

A. Crämer.

Gifts for the household at Fort Wayner Institution:

From Rev. Strphan's Gem. -. 11^ Bush. Potatoes, 1 ham, 1 basket of string beans, 6 Bush. Wheatcn, 3 quarters of veal, 4^ beef, 1 bag of flour, 6 Bush. Grain, 16 pieces of cabbage, 2 ounces of squash.

"

From Pastor Zagel's Gem.: 6 cartloads of straw, 85 pieces of cabbage, beef, 1 small pig, 1 calf, 2 piglets. .

Bon Pastor Jäbker's Gem.: 72 Bush. Potatoes, 18z Bush. Wheat, 16 bags of grain, 32^ Bush. Grain, 37 Bush. Turnips, 10 sacks of cabbage, 82 pieces of cabbage, 25 Bush. Rye, meat worth \$7.57, 2 Bush. Beans, 4 bush. Buckwheat, 4 Bush. yellow turnips, 5 Pf. butter, 4 pieces of rooster, 1 jug of pumpkin butter, 15 lbs. beef, 1 fore-viertü. Beef.

From Pastor Bodc's Gem.: 1 bag of wheat, 3 bags of cor", Bush. Beans, 2 Bush, shelled grain, 65 pieces Cabbage, 6 Bush. Grain, 6 bush. Rye, 15z Bush. Potatoes, I; pinch onions, 2 hams.

From Rev. Wambsgans' Gem. 2 vvrdr quarters of meat, 2 sacks of grain. 7 Bush. Kernel, 4 Bush. Reuben, 17 Bush. Wheat, 23 bush. Potatoes, 2 bush. Oats, 4 Bush.Rig-' gen, 13 head of cabbage.

From Pastor Berg's Gem.: 4 pieces of ham.

From Rev. Werfelmann's Gem. 718 lbs. of pork, 15 Bush. Wheat, 3 sacks of grain, 12 Bush. Grain, 2 small barrels of PumpkinSbntter, 18z Bush. Potatoes 2 Bush. Rye, 550 Pounds of Flour, 100 Pieces of Cabbage, 5 Dozen Eggs, 150 Pounds of Beef, 2 Bush. Turnips.

Church News.

Since it pleased the Lord, according to His unfathomable wisdom, to afflict Pastor Wüstemann with illness in such a way that he was forced to resign from his office in the Roseville congregation and travel to Germany, the congregation had to look for another pastor. They chose and appointed the pastor H. Lemke, at that time near Monroe, Michigan. Therefore, after Rev. Lemke had accepted this calling with the consent of his former congregations, the same was appointed by order of the venerable Presidency of our Synod Northern District by the undersigned, assisted by the HErrn Past. Rauschert of the. IX. s>. ^rin. (the 17th of Aug.) solemnly inaugurated into his new office.

The Lord give him his rich blessing.

A. Huegli.

Address: Uov. 8th VMLL, UEvillo, NaoombWeüiZun

Receipt and thanks.

For the proseminar in Germany

received from H. Ch.

- Haserodt at Liverpool, Ohio, \$1,00.-from G. Weise at St. Louis \$1,00.-from Burkhardt at Cincinnati \$1,00.-from Friedrich there \$1,00.-through Past. Hüscmann by Past. Funke in Lintorf (a collecte in the parish of the latter) \$15.70.-by Rev. E. Nickel in Cape Girardcau, Mo., from Bohnhard \$5.00.-from the Trinity District of the parish at St. Louis by F. Böhlau \$85.25.-from the Immanuel District of the same parish by the same \$73.88.-by Rev. Hügli by Peter Schnster in Detroit, Mich. \$1,00. - at the Kindtauffest





To pay off the debt of Concordia - College in  
St. Louis:

Bon Mrs Trrichel .....\$1,00  
" " N.N. in Monroe .....1.00

For the widowed Mrs. Prof. Biewend:  
by A. Götz .....\$1.00  
" of the commune Franknlust .....2.50  
," Hrn. Past. Sievers- .....3,00

To retain teachers at both institutions:

Don of the parish of Mr. Past. Lochner\$34 ..... ,00  
" G-L. Meier in Franknmuth .....7,00  
Collected by G. Ortner in Franknmuth .....3,00 Don  
Teacher Richter .....5,00  
Collecte in Franknlust and Amdlith .....10,00  
Don Hrn. Past. Sievers .....10.67  
From the women's cafe of the commune .....in Adrian  
10.00

" " Centcassee """" 10,00  
Don a soldier from the camp at Richmond, Va. 1.00 By Mr. Past.  
Sievers .....27.61

To wit: from A. Schmidt in Amelith 50 Cts, from I. C. Appold and I.  
G. Arnold in Frankenlust G \$1.00, Collecte in Frankenlust  
\$10.85, in Amclith \$1.96, in Bay City \$1.70, from Hrn. Past.  
Sievers \$10.00, of whose children 60 Cts.

For the proseminar in Nassau:

From the comm. of Mr. Past. Keller in Morrison,WiS. \$2,60 " Hrn. Past.  
Böhling .....IM  
By Mr. Past. Steinbachj .....23,00  
Namely: from himself \$1, from the virgin-  
Verein of his parish \$4, from the Gesang-Verein in Nru-Cöln \$1,  
from the Frauen-Verrin of his parish \$7, from Hrn. Z. Page! \$1,  
Ueberschuß der Gesangbuchs-Caffe der Filial-Gem. in NeuCöln  
\$8.  
By G. Mohr in Monrvr .....0.50  
" Mrs. Spuhler in Monroe, the coming sophomore .....1.00  
" Hm. Past. Sievers .....2,50

For Mr. Pastor Hofmann in Hesse:

Bon Hrn. Past. Jox .....\$2,00

For Mr. Pastor Röbbelen:

Bon Roth from Frankentrost- .....\$1,00  
"Reindrl from Frankenmuth .....0,50  
"Mr. Past. Böhling .....1,00  
" I. Höhne .....0,25  
Collected at the baptism of Mr. E. Nehrling- 1,25  
From Mr. Teacher Lücke .....1,00  
"" Past. Strict .....1,00  
" Mrs. Beyer in Monroe .....0.50

For Mr. Pastor Sommer:

Bon Mr. Teacher Lücke\$1 ..... ,00

For poor pupils and students:

On the child baptism of K. Kreuzer collected\$1..... ,50 " " /, " " /,  
WeddingofMr.Gänsbauerdurch Hrn. Past.  
Also collected .....7,25  
Gratitude offering by C. Meier for the recovery of his son 1.00  
Proceeds of 605 rye flour for poor pupils in  
Fort Wayne .....6.81  
From the centcassee of the community in Adrian .....7,50 From  
the Jungfraun-Verein of the community in Adrian- - - 2,50  
" Women's Verrin in Monroe .....11.93  
By Mr. Past. Speckhard .....4,00  
Namely: from himself \$1, from Mrs. Danner in Eoldwater as a  
thank-offering for a happy delivery \$1, from Mrs. Henning  
dasclbst because of recovery of her sick sister \$2.  
By Mr. Past. Lemke at the wedding of Hrn.  
Ukele collected .....3,71  
Don himself .....0,29  
" W. Grauf .....0,50

For the California Mission:

Don L. Schneider-\$1 .....00  
" E. Schneider .....1.00

Correction. In No. 21, where it says- "CollegeBuilding in Fort  
Wayne: Don Hrn. Past. Also 5th Broadcast \$6.00", it should read:  
From Mrs. Engelhard to pay off college debt to St. Louis-- .....-  
..... \$0,50

" Mrs. Haag for the same purpose .....0,50  
" Past. Also "" 1,41  
" A. Haag for college construction in Fort Wayne--0. 84  
" I- Engelhard for the same purpose .....0.25  
" of the comm. of the Hrn. Past. Also fordens  
Purpose-2 .....50  
W. Hattstädt, Cassirer.  
Monroe, July 17, 1862.

**Received**  
in the middle district cashier's office.

For Synodalcasse:

From the comm. of Mr. Past. Bercht (Williams Co.) 1.20  
" "" "" (Defiance Co.) 2.00  
By Mr. Past. Bercht at the wedding of Hrn.  
Jacob sweet collected .....3,00  
From a member of the congregation of Mr. Past. Werfelmann  
- .....5,10  
" of the parish of Mr. Past. Hattstädt .....1/30  
" "" ""Fricke26.....,28  
" "" ""Stürken .....8.83  
"Mr. W. Brüggemann from the commune of Mr.  
Past. Fricke .....1,00  
"of the congregation of Dr. Sihler, Collecte on the 1st Trinitati  
Sunday41.....,00

For Synodical Mission:

From the community of Mr. Past. Nützet .....6,00  
" "" "" I. Ruprecht .....7,02  
"a member of the same congregation .....0,25  
"Mr G. Schlehbecker .....0.50  
" " Marta .....1,00  
"a member of the congregation of Mr. Past. Werfel  
man 2.....,50  
of the municipality of Mr. I. G. Kunz .....3.60  
/, Mr. I. G. Kunz .....1.40  
" of the parish of Mr. Past. Schumann in Kendalville .....2.60  
" of the Gem. of Mr. Past. Schumann in De  
Veal Co. ....2,50  
" the community of Mr. Past. Klinkenberg .....10.0!) /, /, /,  
" " Seuel .....13.20

For Mr. Past. Röbbelen:

Don der Gem. des Hrn. Past. Nütze! .....5,00  
"St. Thomas parish of Mr. Past. Werfetmann .....IM  
" of the congregation of Mr. Past. Stephan .....8,00  
"Mr. Joh. Böhling through Mr. Past. Sallmann 4,00

For the California Mission:

Don an unnamed person from the community of Mr. Past. Ruprecht  
.....0,50

For the general presiding officer:

Don of the congregation of the Rev. Lindemann, Cleveland, East side,  
Collecte on the 1st day of Easter .....26.47  
" of the parish of Mr. Past. Schuster .....2,50  
" /, " " /, " Ernst Euclid 8. ....08

For Mr. Past. Summer:

By Mr. Past. Wamsgans at the wedding of the  
Mr. Wilh. Gerke collected .....10,29

For teaching institutions:

Collected at the Kirchweih in Pomeroy 9.00 Don of  
the congregation in Frankenlust as Easter collection 5.59 " a  
woman from Past. Saupert's parish 1,00 " the  
ZionSgem. of Mr. Past. Werfelmann - - - - 3,00 "" ... St. Peters  
Gem. of Mr. Past. Rolf.... 5,25  
/, // ./ Paul " " "".... 5,40

For Prof. Biewend:

Bon derGemeinde des Hrn. Past. .... Schuster  
2,50  
./, ./, " " " Schumann 1.60

For Nassau-Missson:

By Mr. Past. WamSgans at the wedding of the  
Mr Meiland collected .....7.68  
By Mr. Past. Wamsgans from a woman in childbed 1.50 For the  
priest's widows and orphans fund:  
Don a member of the Gcm. of Hrn. Past. Werfelmann-" ..... 2,50  
/, the ZionSgem. of Mr. Past. Werfelmann.... 1,36  
For the debt redemption fund of St. Louis College.  
Don of a woman to the community of Mr. Past. Wams- ganS-,- 1,00  
Wm. Meyer.

For the **Lutheran** have paid:

The 15th year;  
The gentlemen: Past. P" Rupprecht, Bendel, G. Held,

The **16th** year:

Messrs: Kothe, H. Burseind, Gottfr. Mülles, A. Popp, C. Winter, T.  
Zacharias, W. Hering, W. Frer- king, G. Held, C. Backhaus, I.  
Helmlinger, C. Alschwede, Srebold, H. Nerge 50c., BurbuS, M.  
Freudenberger, P. BippuS, G. Streeb 5 Er.

The **17th** year;

Messrs. F. Bartling, F. Washauseu. Kothe, Past. P. Rupprecht,  
Bürmann, T. Zacharias, E. Bünger, C. Eg- gerS, G. Darmstädt,  
C.Kühnert, G. Leonhürdt, G. Müller, C. Feig, I. Seidel, A. Popp, C.  
Winter, Past. H. Lemke 2 Er., Past. W. Hattstädt, I. Bäumner \$3.50,  
W. Rinne, I. C. Fetdhusen, L. Stünkei, W. Frerking, P. Steimnann, G.  
Held, C. Backhaus, Branz, Behrnd, Lernor, F. Wyne- ken, G.  
Kämpfer, C. Alschwede, "seeboldt, C. Hennecke, M. Hanselmann,  
Past. M. Hahn 5 Er., Past. I. Birk- mann 5 Er., Past. W. Hattstädt  
8Er., C. Krause, T. Naumann, G. Schüßler, Free, Past. M. Merz, H.  
Nerge 50c" Past. C. Meier, G. Emmert 75c., H. Prinzhorn, I. Vogel,  
C. Senkrnv, Droste, P. Bippus 50c., Friedrich, Schäfer, Past. H.  
Eiskeller 2 Er., Past. H. Hengist50c., G. Heinrich, H. Schäfer 2 Er.,  
H. Schneider, I. H. Bergmann 2 Er. A. Backhaus.

The **18th** year;

The gentlemen: F. Bartling, M. Bernhardt, I. Lauer, A. Kalb, C.  
Oblinger, L. Reuter, D. Haag, Koth', D. Hollrath, D. Ehlmann, H.  
Bruns, Sulthaus. Burmann, P. Englert, H., L-, Fr. and C. Lücke, C.  
Meyer, C. Fischer, E. Bünger, C. Eggers, G. Darmstädt, C. Kühnert,  
G. Müller, I. Seidel, A. Popp, C. Winter, G. Funke, D. Helwege, C.  
Müller, G. Lorenz, I. Schmidt, C. Weber, T. Zacharias, H. Sievers, M.  
Leininger, Past. H. Lemke 4 Er., I. Bäumner, C. Johann, Dr. L.  
Meinderniann, Past. I. Trautmann 19Er., H. Nagel, A. .Uöhn, F.  
Riemen- schneider, C. Heßler, L. Schneider, L. Grupe, F. Twick, L.  
Stünckl, I. F., H. and Fr. Grnnhagen, Herb 50c., Meier 50c., A.  
Backhaus, Past. Tramm, S- Haag, H. Backhaus, Knippenberg,  
Steinfeld, Eber, Stock, Seedoidt, Phil. Jung, D. Müller, F. Müller, W.  
Flamm, I. Jaide, M. Hanselmann, F. Schmidt 4 Er., F. Häuser, Past.  
W. Hattstädt 21 Er., Past. I. G. Sauer 10 Er., C. Krause, G. Schüßler,  
Past. C. Frederking \$2.50, H. Weinhold, Past. F. Steinbach, Free, P.  
Walkenhorft, C. Trampe, C. Brackmann, C. Boggemüller, Past. M.  
Merz 4 Er., H. Thies, I. Dohle, I. Fasse, F. Luthardt, H. Pfingsten, H.  
Böger, H. Freiste, C. Will, Past. C. Meier, G. Ranzen- berger 33 Ex.,  
F. Stutz, G. Willner, H. Prinzhorn, F. Schlegel, W. Hauenschild, G.  
Senkind, I. Vogel, A. Heilmüller, I. Fischer, Friedrich, C. Bauer, H.  
Burg- grabe, Griesbächer, H. Holzgräfe, Krämer, Langele,  
Meierding, Müller, I. Seip. G. Schnitze, Ruschmeier, Schwert- feger,  
Tzschopp, Umbach, Noble, Past. H. Hengist 50c., C. H. Walther, I.  
Burckhardt, W. Hoffmann, R. Stitz, I. Kern, Past. I. Klindworth, G.  
Heinrich, C. Nagel, Past. F. Schmidt, Fr. Frickenschmidt, D.  
Katenkamp, M. Neitzel, I. Aichele, I. F. Blaich, I. G. Frank, E. Bergen,  
Past. E. Keyl, I. Scherer, I. H. Künkrr, H. Kaste", I. Heck, Fr. Zink  
ssn., W. Netterer, L. Dunker, G. Dob- Irr, C. Winter, Fr. Dornkohl, H.  
Happel, F. Bühler, R. Schumacher, H. Schäfer sei". 2 ex., C.  
Reinhardt, S. Klenk, C- Müller, E. Muhly, I. Briel, F. Hampe, G.  
Wiedemann.

The **19th** year:

Gentlemen: G. Raabe. Kothe, Past. C. Fricke 38 Ex., C. G.  
Johann, F. W. Mittribuscher, H. Laging, F. Ban 4 Ex., I. G.  
Widemann, I. C. Schulze, Past. I. Strikter, I. M. Gottfried, S. Nkedel  
12 ex., H. Schrer, Herd 5i)c., I. Henne, Past. L. Biörn, Past. G. Kranz,  
G. Scbüßlcr, L. Weißler, I. H. Spielmann, G. Schimph, E. Bcck, H.  
Schäfer, Matten, I. Schmidt, G. Heimldigh, G. Geiwitz, C. H. Walther,  
I. Kühl, Past. G. Heintz, Past. C. Meier, W. Becker.

M. C. Barthel.

Changed addresses:

Rev. N.  
Lreelc, Lenton 6o., Llo.  
Via, 8^rL6u-6 auä I'Iorsnos.

Rev. Ilerwann l/emkce,  
Rosevillo, ^laowb 6o., Nieb.

Due to lack of space, Mr. Roschke's  
receipts could not be included in this number.

St. Lonis, Mo.,  
Synodal-Druücrei by Aug. Wiebusch u. Sohn.





Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 19, St. Louis, Mo. the 17th of September, 1862, No. 2.

(Submitted).  
Synodal Report of the German Lutheran Synod  
of Iowa.  
From the year 1861.

The above report was recently published and contains a synodal speech, the report of the president of the synod, "Theses on the correct relationship of severity and leniency in the practice of church discipline" and some other unessential points. The synodal address deals with the "direction" of the synod and ties its execution to five names attached to the synod: "Sometimes we are called rationalists, sometimes pietists and hypocrites, sometimes unionists, sometimes chiliastischeschwärmer." "Another! Fifth name I would mention, with which we are honored, that is the name Papists." "Do not be alarmed if I maintain that the four (five) names I have mentioned, though they do not denote the most essential moments of our tendency, yet they hint at them."

In the discussion of the fourth point, the speaker, to judge lightly, commits a gross error, which these lines first intend to correct.

On page 17 of the report it says: "But what makes the Iowa chiliasm, i.e. the assertion that passages like Revelation 20 are still awaiting their fulfillment, such a dangerous one? According to Dr. Sihler's discovery, that whoever turns to it falls from justifying faith. For thus the decree reads: "If it be so, it is certain that

Such people do not live and weave in justifying faith who, does not mean spiritual death, but a more or less contrary to all the clear teachings of the Holy Scriptures, dangerous disease. If a spiritually challenged person is from obscure passages impute to them their delusion told that he has fallen from the justifying faith, he will fall and conceit. They have no truth and reality, but have into despair; but if he is told that he lives and does not their origin and seat only in their false and half-live in the justifying faith, he will accept this as a thankful S. Lehre u. Wehre lahrig. 1861. faith, and then he will be rid of his challenge.

Who can deny that most of the sects profess the scriptural doctrine of justification in so far as they admit that man is justified and saved by grace through faith and would have put himself in God's place, would have set alone? But they do not preach this doctrine, but mix up justification with sanctification, do their favorite things, which makes them sects, and pursue their "direction," condemn not, neither be ye condemned. But it is not so. which draws them away from the center of justification, and drives them more and more to sanctification. For there is a difference between falling from justifying faith and living and weaving in this is plain to every one: the farther one departs from justifying faith. He who has fallen from the justifying faith the doctrine of the justification of a poor sinner by grace has no faith at all; he who does not live and weave in it through faith in Jesus Christ, the deeper one gets into the work of the law, which is not difficult for the old man. will think many things to be sin which are not sin, and vice versa, will also easily fall into spiritual temptations, assertion is true, one need only see how chiliasm relates or he will not be able to distinguish false doctrine from the doctrine of justification, what comfort it gives, and right doctrine, and will therefore fall into various errors, how it does so in comparison with other Christian or both will come together. The "emotionally pleasurable" state doctrines.

Take, for example, the doctrine of the person of Christ. Not that he should first please God, but that he should Confession. It's not the kingdom of grace, because that's According to God's clear word, we believe that Christ is please God beforehand; that he should be justified where we live now. Nor is it the kingdom of glory. Well, truly God born of the Father in eternity and also truly without all his works, merit, and worthiness. According what kind of kingdom is it? The chiliasts themselves man born of the Virgin Mary. When it is said that God to this, Christ will "at the last day raise me up, and all leave us in the dark about it. Meanwhile, one paints it it becomes man for your good, a Christian heart must be that are dead." A Christian also has the special promise one way, another another. So none of the promises joyful and glad in his God, for Cbristus did not come into that, because he believes in the Son, he will be raised applies to the millennial kingdom. What, then, has the the flesh to make us rich in earthly goods. to eternal life (John 6:40).

but to make of the children of sin and death the children Teaching that sin, misery, and all things doctrine of justification, or the whole doctrine of of grace and eternal life. If I believe this, then The misery of this time forgets that we long, with St. old man, who can turn his eyes to it with delight and love, salvation, to do with it? It is not the poor sinner, but the Paul, to depart and be with Christ, and therefore death and it is not the biblical, but the Pharisaic-Jewish is "considered as nothing"; all because we know that sin, "realism" that is able to find it in God's Word, hence our and all the misery that follows from it, does not rise with Aug. Conf. justly calls him Jewish doctrines. In every

Sin, death, and hell have no power to make meus, but that for the forgiveness of sin, for the sake of Christian doctrine one can point to clear, unambiguous despondent and sad. If God be for me, who shall bejustification, we shall be like Him. We are to be like Him, passages of Scripture and say: this is how it stands. against me? for I am a justified man. Or take the doctrinethe Lord, and as God's children we are to become heirs Scripture and say: thus it is written. In chiliasm this of the means of grace. The word of God is not only anof God and joint-heirs with Christ. In sum, take all scriptural ground is lacking; it is not founded on clear empty sound, but at the same time gives what itChristian doctrines of salvation as a whole, and each in passages of God's word, but on the wrong interpretation promises. When it is promised with many precious oathsparticular, and they preach nothing to you but the of them, on the "progress of ecclesiastical knowledge," that God does not want the sinner to die, but to bejustification of a poor sinner for Christ's sake, as indeed as the chiliasts call it.

converted and to live; that God so loved the world thatthey cannot do otherwise. For the whole Word of God is But as much as one is indignant about imagined he gave his only begotten Son, that whoever believes ina letter of grace from God to the sinful world, to offer and experienced injustice, so little one scruples about him shall not perish but have eternal life, this is purebestow in a thousand ways the forgiveness of its sins. committed injustice. Prof. Fritschel, during his collecting justification preached from heaven, and such a word isAnd if there is any defect, it is that we are either too trip in Germany, let himself be heard in the Dorpat able to make a sad heart happy, even a dead heart alive.indifferent to this fullness of grace, or too stupid to grasp Magazine about the Missouri Synod, "that it seeks to Baptism works forgiveness of sins, redeems from deathit with joyful hearts. bring the basic features of congregational education to

and the devil, and gives eternal blessedness to all who Now make the same comparison with chiliasm. A so-general validity by way of absolute freedom to the believe, according to the word of the Lord: "As many ofcalled first bodily resurrection a thousand years before arbitrariness of the congregations." Mr. I)r. Sihler proves you as were baptized have put on Christ. Whosoeverthe return of Christ to judgment is taught. Only a certain that this is an erroneous assertion. But it does not occur therefore is mindful of his baptism, believing what itnumber of people will participate in this resurrection, and to anyone to retract this denial, which has been spread promises, or receiving what it gives, is a justified man,they will be raised, not to eternal life, but first to the throughout Germany, or to present the assertion as well-always standing in the grace of his God, whose covenantmillennial kingdom. What comfort have I as a Christian founded. It probably does not suit the "direction."

endureth for ever, and always rejoicing in all theman from this teaching? If I have a share, the question Luther is a thorn in the side of these people. They afflictions and troubles of this life. The holy. The Holyarises, why I of all believing Christians and not others? express themselves about the use of his writings as Communion gives us a new seal of the forgiveness ofBecause I have a special merit to show, and therefore it follows: "In the present time, it has become the style of sins according to Christ's words: "Given and shed forcontains nothing but the grossest, most carnal Pharisaic certain Lutherans to immediately reach for Luther's you for the forgiveness of sins. And whoever believesthoughts of my own sanctity and merit. If I have no part writings when doctrinal disputes arise and to write down these words has what they say and how they read,in it, if it applies only to the martyrs, as the chiliasts say, and collect whatever can be found about the pending namely forgiveness of sins, i.e. he is justified beforethen this doctrine has no connection whatever with my questions, and then to immediately consider the dispute God. And as often as he feels burdened in his heart, hefaith, with my Christian life and hopes; the promise does decided when one has led the proof of agreement with hastens to receive this "sign and testimony" of divinenot apply to me at all, and so does not belong to the him through the largest possible pile of quotations from grace. Take also the doctrine of sanctification. Accordingpromises of the gospel, which concern everyone, and Luther. One concludes: Should not a man so highly to this we are to let our light shine before men, that theyso has not a trace to show of the echo of the justification enlightened, so thoroughly acquainted with the may see our good works, and glorify our Father which isof the sinner. If it has nothing to do with the Gospel, it is Scriptures, be better able than we poor A-B-C-darians in heaven; to walk in righteousness among the Gentiles,certainly not Christian either. What then is its origin? It to recognize and tell the truth in theology? Is it not that the name of God be not blasphemed; to glorify Godmust have come from Jews or pagans. impudent arrogance to want to know something better

in our bodies, and in our spirits, which are God's. ForThose raised at the first resurrection reign with Christ in than Luther knew it! And even if here and there one what purpose then is all this? To gain forgiveness of sinsthe millennial kingdom. What kind of kingdom is this? It decides to place the testimony of Scripture first in the and eternal life through it? Not at all. We have alreadyis not supposed to be a worldly kingdom, against which conduct of the battle, and to let the testimony of the received these things out of grace, but out of gratitude tooour chiliastes object, because they do not accept the Symbola follow this, and only then to bring the sayings our God, and out of love to our neighbor, which is a proof"borders of the Augsburg Church". of Luther and others, and thus apparently does the

that we love God, who first loved us. Therefore the opposite of what I assert, my statement will nevertheless carrying of a Christian's cross, the denial of himself, the remain correct. With the view taken from Luther 2c. and the killing of the old man, the practice of love and good with the conviction, works, becomes a pleasure to him and is not a burden;

for all this work of his is lifted up and sustained by the thought that he

that this is the only correct one and can be the only...and not to provide such rotten straw. It is so unseemlyThe Church of St. Burgesses and their fellow confessors correct one, and with the intention of proving it to be so,for young people to be impudent, insolent,up to this time, who in their limitation demand "that the one sets about reading the Scriptures. But because onepresumptuous, and insulting to their elders; But it is a fargospel be preached with one accord according to pure comes with a preconceived opinion, it happens bothmore venial vice when people who want to be consideredunderstanding, and the sacraments administered that one has no eye for all those passages with whichchildren of the church speak so haughtily andaccording to the divine word." Augsb. Conf. art. 9. Ye the opinion one has brought with him does not want tocontemptuously of their most faithful and capable fathersstroitheads, say the great progressives, had we been at unite, and that one finds in passages something quitein the faith and men of God, to whom they are not worthyAugsburg in 1530, it would never have come to the different from what the passage actually says, or finallyto untie the laces of their shoes, to whom they owe whateestablishment of such an article- such an article. "Do that one uses the most violent exegesis to bring intothey have and without whom they would not be able towe really want to go so far as to declare every difference agreement what does not want to fit together in thislive today, to whom one owes what one has and withoutin matters of doctrine to be church-dividing? . . . There way. (page 9 of the Synodal Report). whom one would still kiss the pope's feet today,is no better way to put a dam against the rampant To whom this impudent tirade of the all-knowing Mr.especially when one has not yet shown the slightestdivisions within the Lutheran Church than by the Senior Minister, who also wants to be Lutheran, istrace of greater wisdom, nor, understandably, has onerecognition of open questions." (p. 16.) Ap. Paul states. directed, may remain an open question, but it is notyet dared to prove that these men of God have erred in1 Cor. 1, 10: "Now I exhort you, brethren, by the name difficult to guess. That the Missouri Synod likes to quotedoctrine. of our Lord Jesus Christ, that ye always speak one word. Luther in its organs and why it does so has been But it gets better. The Symbola are also in their way.and let there be no divisions among you, but hold fast explained in this year's preface to "Lehre und Wehre". Page 8 it bites: "But is not this the first and foremostone to another in one mind and in one opinion." Thou There are two main reasons for this. First, so thatmoment of our direction, that we speak the word of directold Lutheran Paul," they say, "I am utterly unable to see teachers and hearers may learn more and more anddrawing from the wisdom revealed in the Scriptures, inhow it is possible not to acknowledge any open become more deeply grounded in the wholesomecontrast to that way in which one, where it is necessaryquestions at all. (ibid.) Therefore, if ye cannot become teaching of the Word of God; second, to inflictto become clear about some doctrine, speaks the wordof one mind, and hold one speech, we advise the heartache on the pseudo-Lutherans, as experienceof direct drawing from the wisdom revealed in the"acknowledgment of open questions." testifies and of which the clamor of the above quotation Scriptures? But is not this the first and foremost moment To acknowledge open questions means to consider is a new proof. What one is to think of people who,of our direction, that we speak to the direct drawing fromtruth and error as equal, and that is what one wants in calling themselves Lutherans, speak of Luther in suchthe wisdom revealed in the Scriptures, in contrast to theorder to put a dam against the divisions. This means a way as this Synodal speech, we need not first guess;way in which, when it is necessary to be clear about aturning God's commandment upside down, practicing we already know from rich experience. We know thatdoctrine, one does not first and foremost ask theidolatry, and saying, Love thy neighbor above all things. wherever a faithful and capable witness of the Lutheran Scriptures? This is in contrast to the way in which, whenWhat is to be done, then, when I am in the case of either Church has stood up, he has been a diligent andit is necessary to be clear about a doctrine, one does notprolonging the truth or allowing divisions to arise and humble disciple of Luther. And wherever Luther'sfirst and foremost consult Scripture, but instead first andpersist? I would have Luther speak about this love, writings were gazed upon with scornful eyes andforemost consults the symbols, the Fathers of thewhich looks first to peace with men and only then to spoken of with suspicion, nothing was said about themChurch, and the dogmatists, and with the measure thusGod's word, if one did not have a certain disgust and but to sell one's own mischief as improvements ofgained uses the sayings of Scripture even when thefear of Luther on the part of Iowa. Lutheran doctrine. A sample of this is also given in thedoctrine is one about which there are no 'ex professo' But the broad-mindedness goes still further: "It is "Church Bulletin" of the Iowa Synod, Year 1861, No. 12decisions in the symbols. This, to be sure, sounds veryanother course of development which our brethren in where the following sentences can be found: "But thereinnocent and scriptural, but it is nothing else than theMissouri have been destined to undergo; another that is not only this difference between the three means ofprinciple of the enthusiasts, especially of the Union. Theyby which our brethren in Buffalo have been led to that grace, that the forgiveness of sins is imparted inUnion claims that it adheres to Scripture in regard to theecclesiastical standpoint which finds in them such different ways and different extensions. (!). Further: "It ispoints of difference between the Lutheran and Reformedzealous advocates; another that out of which was born shown in the Lord's Supper and in its characteristicChurches, and everyone knows that this means as muchthat view which we mean when we speak of the direction effect, how transfiguration even of the body is the endas that it has no confession on these points. Theof the Iowa Synod. Each of these synods, if it wishes to of all God's ways." And, "There (in baptism) a seed isenthusiasts also boast as an advantage that they drawprove itself faithful as a synod, will have to exercise in planted and set, here (in the Lord's Supper) it isdirectly from Scripture. Who in all the world but theits entire ecclesiastical life and work the knowledge formed." Whence comes this weed, is it the voice ofenthusiasts can blame the Lutherans if, when disputeswhich has become its own, to observe a manner holy Scripture, or the voice of vain blind reason, madebreak out among themselves, they seek counsel fromcorresponding to its direction." (p. 6.) Who is not wise according to its conceit? Oh, if only these peopletheir symbols? The very purpose of the symbols is to putastonished at this wisdom! Is the Iowa Synod really could get down from their high horse of ridiculousa dam against the arbitrariness of misunderstood freeerious with these nonsensical, shameful, ungodly arrogance and become humble, in order to sit down atscriptural research, so that not everyone can blacken hiswords, or does it not understand what it is saying? Does Luther's feet, to learn from him, to let themselves bewisdom as scriptural doctrine. Therefore this much isshe not know that what she calls "direction" in said introduced by him into the right understanding of thecertain: whether a doctrine is Lutheran, one learns,synods is precisely what is sinful about them? And does Holy Scriptures, before they wanted to delight the worldhowever, by "taking" the symbols and dogmatists;she really believe that it is Gölte with their childish juggleries of progress! It wouldwhether this Lutheran doctrine is Christian, according to certainly not be a disgrace to them; after all, God hasScripture, one has to learn from God's Word. Only in this commanded: Remember your teachers, 2c. then theyway does Scripture remain what it is supposed to be, would be able to give their poor people wholesomehamely a judge. Whoever is not able to see this must be confused in his mind. The Iowa Synod is therefore still in the process of examining whether the doctrine of the Lutheran Church is also scriptural doctrine, which the sects have long since finished doing.

But no, it has already gone further, it has already disintegrated with the confession. For she does not hold with the short-sighted, extravagant Augs.

Is it not the will that each of these synods should lead the church were visible and invisible at the same time, pure doctrine, and that there should therefore be no it would still hold out its brotherly hand on this point. For divisions among them, but rather that each should take if the visibility of the church is left to it as its main a special "direction" according to its own knowledge? characteristic, it can gladly put up with invisibility. She How then are they to begin this? They continue as they already knows how to send herself into this nonsense. have done hitherto: We lowans make it our business to But if, as a proof of the church's visibility, the simile is diligently inculcate chiliasm in our poor people; toneeded, "Does silver cease to be visible, because there disparage Luther, to praise our "free Eregesis" quiteis also other metal which looks like silver?" (19) It is to highly, (for we can confidently assure everyone who be remarked that this does not fit here at all, but the wants to know, we can prove from the Scriptures, ascitation of it in itself gives testimony to how obscure and from the first source, the most marvelous things, only uncertain one is in these questions. Silver and other one must stay away from us with the Confessions and metals are things which God has subjected to reason. If especially with Luther); We will not allow the confessions I do not know silver, it is my fault, and I must not, of to be diligently degraded, disgraced and reviled, and course, pretend to be an expert. But among those who above all we will endeavor to ensure that the Christian are in the "outward communion of the word, confession, people do not set themselves too high and believe that and sacraments," here spoken of, there is only silver for the ministry belongs to them "originally and directly. Theme, that is, I must think them all Christians, for love Buffalo "Brethren" are to be careful that the people obey believes all things, and Christ has expressly forbidden to their pastors in all things that are not contrary to God's judge others. If any man be revealed as "other metal," word, and that they banish those who fail in this he shall be held to be a publican and a heathen. But obedience; therefore they also tear apart congregations, because the Lord himself says that among the many who depose pastors, and generally behave as church are called there are few who are chosen; that not all who robbers should. And the Missourian "brethren?" - Well, say, Lord, Lord, enter the kingdom of heaven; that even they will make it their business to pay more and more foolish virgins are among the prudent, and among the homage to the "mob," as has been said of them by very invited such guests as have no wedding garment on, knowledgeable people. Whoever can read out etc., we certainly believe that there is chaff and wheat something better, let him do so.

The lowans, by the way, are not the first to make alone, because he also alone is more searching of heart. doctrinal points open questions. All attempts at Union, Therefore we confess: "I believe in one holy Christian and the present Union which really exists, is, after all, church, the congregation of the saints." Furthermore: built upon the happy thought that the doctrines of "Praise God, a child of seven years knows what the Baptism, the Lord's Supper 2c. are regarded and treated church is, namely, the holy believers, and the little sheep as open questions. But what has been found to be that hear their shepherd's voice. For thus the children case? Experience has proved that the scriptural doctrine pray, I believe a holy Christian church." And Luther, in of baptism and the Lord's Supper 2c. has been the preface to the Revelation, says: "This piece (I believe suppressed and replaced by the reformed idol of reason a holy Christian church) is as much an article of faith as and works. Such an idol is again to be worshipped in the others. Therefore no reason, even if it puts on all its church. We will not tolerate this, as far as we are from glasses, can recognize it. The devil may cover it with willingly leaving house and yard to the thief as an "open vexations and obscenities, that thou mayest be vexed with them. God can also cover her with infirmities and all

Or perhaps they think we would fare better this time? kinds of defects, so that you become a fool and make a Chiliasm, which is rich in works and holy in works, has false judgment about her. She will not be seen, but already been mentioned. In addition, there is a visible, believed: but faith is of that which is not seen, Ebr. 11:1." tangible church and the ministry as a third means of But where am I going again? Pardon me, gentlemen, for grace, which are offered. bothering you again with the Apostolic Symbol, the

On page 18 it says: "Knowing well that it seems to Schmalkaldic Articles, and even with Luther! people of this direction as "nonsense" that we say: The But if the Iowa Synod hates the symbolic doctrine of church is visible and invisible at the same time, we the church, it hates the doctrine of the ministry even nevertheless remain with great joy with our sentence. more. It is intolerable to them to think that the church But it does not and ought not to mean anything else than should confer upon them anything else than the salary that the Church has a visible and an invisible side." This of the pastor. The "Doctrine of the Constitution of the is very tactfully acted, and cannot fail to serve its Ministry purpose, for one sometimes makes an impression even when he also asserts nonsense, if he only asserts it persistently. If, however, the Lutheran Church wished to concede to the Roman, that the Church was visibly

by transferring foreign rights" is called "contrary to Scripture". (22) Yet they concede to the churches the right to appoint. Where then does this right come from, if the congregations do not originally possess the office themselves? This is sucked out of their fingers.

With great confidence of victory, to confuse and defeat the opponents, the following questions are asked (p. 20):

"Admittedly, the preaching of the word and the administration of the sacraments have the purpose that thereby the flock, under which a minister acts these things, are pastured, Ap. G. 20:28. But is it really an essential moment of the spiritual priesthood that fellow priests are pastured?" Answer: Most assuredly.

"Admittedly, it is incumbent upon the ministry to take care of the whole flock. But is it really an essential element of the spiritual priesthood that fellow priests be supervised? Answer: Most certainly.

"Admittedly, the spiritual priesthood is something that lasts forever, while the ministry is merely a temporal service. Since, then, in heaven above, the rights of pastoring and directing fellow-priests, which are executed here below in the office, cannot be executed, what will the spiritual priests do in heaven above with the aforesaid essential moments of their general priesthood? Answer: This is a childish question, "silly beyond measure," which makes a mockery of the matter, and deserves no other answer than that which those learned gentlemen of Matthew 22:28 ff. received in answer to their well-aimed question.

Now to you a question: Does the Iowa Synod really believe that the holder of the office first brings it into the congregation, so that it is taken from it if the holder dies or follows another profession? Does it really believe that a congregation has no right to make any person who possesses the qualities required in God's Word its shepherd, when, as is so easily done in this country, it dwells in the midst of false-believing synods? Does she really believe that a person thus appointed has not a lawful divine calling, so that all his ministerial acts are as valid and powerful as if all the bishops' volumes had ministrated and smeared on them?"

We are yet to hear the symbols on this. If these should offend the gentlemen of Iowa too much, they need only designate the following sentences as such, which are not "essential parts of the ecclesiastical confession" or refute them properly from the Scriptures.

In the beginning of the Schmalk. Articles it says: "About this it must be confessed that the keys do not belong to one man alone, but to the whole church, and are given, as then this can be sufficiently proven with light and certain causes. For, just as the promise of the Gospel is

gellii, belongs certainly and without means to the a carnal man, and proves that he has not at all these The righteousness of faith. This is the only righteousness whole church, so the keys belong without means to goods of which he boasts, or is in great danger of losing that is valid before God." - The first proposition is true, the whole churches, because the keys are nothing them. This doctrine, like all Christian doctrine, requires namely, that the righteousness of life is the necessary else than the office, by which such promise is a fine, humble, believing heart and mind, grateful to God consequence and fruit of the righteousness of faith. But communicated to everyone who desires it, as it is and man. But he who takes from Christians what God this is wrong, that the righteousness of faith is called in then in the work before us that the church has power has given them out of great grace is a church thief. connection with the righteousness of life "the only righteousness that is valid before God." This is again a confusion of justification with sanctification, a Roman Catholic connection of the divine with the human work, a desecration of the sole merit of Christ, an undermining of the certainty of a Christian man's blessedness. For the "only righteousness that is valid in the sight of God" is, praise be to God for this forever, the righteousness of Christ alone, which is imputed to the believer. Thus says the Augs. Conf. says: "Further, we are taught that we are justified for God by grace through Christ through faith," if we believe that Christ suffered for us, and that for his sake sin is forgiven, righteousness and eternal life are given. For this faith God wills to hold and impute for righteousness unto him." The Apology adds: "Nor will devout hearts and Christian consciences be led away from this in any way, namely, that we have forgiveness of sin through faith alone for Christ's sake. For there they have a certain, strong, eternal comfort against sin, the devil, death, hell. The rest of it all is a foundation of sand, and consists not in temptations." If the righteousness of Christians, which is before God, stands, besides the righteousness of faith, also on the righteousness of their lives, their blessedness, their comfort in adversity and death, stands half on Christ half on themselves, but then they are set on sand and perish in temptations. - A "Lutheran" magazine should not present such Roman, Pharisaic leaven to the poor Christian people.

(Sent in by Prof. Brauer.)

### False doctrine of justification.

Furthermore: "For where the church is, there is the command to preach the gospel. Therefore the churches must retain the power to demand, elect, and ordain church ministers. And such authority is a gift actually given to the churches by God, and cannot be taken away from the churches by any human authority, as St. Paul testifies in Ephesians 4:8, 11, 12, where he says, "He ascended on high and gave gifts to men. And among such gifts as are proper to the churches, he numbereth pastors and teachers, and hangeth upon them that they should be given, for the edifying of the body of Christ."

From these passages the following propositions follow: 001 The keys are nothing else than the office. (2) This is of God, that is, of divine appointment. 3. God has not given it to one man alone, but, as a gift, to the whole church, which "no human power can take away." 4th Not only the whole church on earth, but where the church only is, so also the individual churches have received it, "Where two or three 2c. (5) Because they have received the ministry from God "without means," therefore they can "call, elect, and ordain," i.e., hand over the ministry.

This is admittedly a hard, certainly very hard, speech for people who deny "that the congregation, in conferring office, confers rights due to it." (20). But it is easy to help. One only remains, "with great joy in his proposition," that this doctrine is "contrary to Scripture," and the matter is settled.

But what are many words to lose on a matter that is so clear! One fears the abuse of this teaching. For the sake of abuse, should even one syllable of divine truth be withheld and withheld? What is more abused than the word of God, and all the gifts of God? God gives them daily and abundantly, not for the sake of the wicked who trample on the pearls, but for the sake of his faithful. From which side, then, as long as there has been a Christian church to this day, has the most frequent abuse been made and the most encroachments on foreign rights been made? He that exalteth and boasteth himself of these very gifts, and seeketh to use them in a carnal manner for his own self-will, is even so

In the "Lutheran" "Herald," the following false un-Lutheran teaching is again found: "But for our true fellowship with God, i.e. for righteousness, two things are necessary, namely, 1l. that we come into fellowship with Him through reconciliation with God, and 2. that we remain in fellowship with Him after reconciliation with God. The former is the righteousness of faith; the latter is the righteousness of life." Against this papist doctrine our confessional writings speak out as follows: "On the other hand, it is not the opinion that faith alone takes hold of righteousness and blessedness in the beginning, and afterward hands over its office to works, (the "righteousness of life"), that the latter must receive faith, the righteousness and blessedness received; but that the promise of righteousness and blessedness may not only be received, but also cultivated, and be firm and sure, Paul Rom. 5 not only the entrance into grace, but also that we may stand in grace, and boast of the glory to come; that is, the beginning, the means, and the end, he gives all to faith alone. Rom. 11: They are broken off because of their unbelief, but thou standest by faith. 1 Peter 1: By the power of God we are saved through faith unto salvation.... - Since it is evident from God's Word that faith is the proper and only means by which righteousness and salvation are not only received, but also preserved by God, it is not unreasonable to reject that in the Trent Conciliar, (and in the "Lutheran"

Herald), concluded, and what else has been more directed to the same opinion, that our good works preserve blessedness, or that the received righteousness of faith, or even faith itself, be either wholly, or yea in part, preserved and kept by our works."

Later on the following un-Lutheran sentence occurs: "If this reconciliation with God through Christ in faith has truly taken place, and if we now stand in true fellowship with God, then we necessarily walk in filial obedience to God: the righteousness of life is the necessary consequence and fruit.

### To the ecclesiastical chronicle.

**Our institution at St. Louis** now comprises 33 scholars of the scientific seminary, 19 scholars of the practical seminary, and 8 scholars of the proseminary. Through God's mercy it still enjoys His almighty protection for quiet, undisturbed study in these frightening times. This to the notice of our out-of-town friends. May they not cease to include the institution in their daily Our Father.

**The catechism matter in Hanover.** The Darmstädter Kirchenzeitung is written under July 9: The agitation against the catechism has even led to a scandal in the church in Emden, where a congregational meeting broke out into wild shouting when the preacher wanted to speak further about the question. - On August 9, the Weser-Zeitung reported that the rationalist

Baurschmidt in Lüchow in Hanover had written a pamphlet against the new catechism under the title of the Word. The editor of the "Pilgrim", Mr. Deacon Böttcher in Reichenbach im Voigtlande, was attacked in several articles of the Reichenbach newspaper in a very infamous way because he teaches the existence of the devil and original sin, while at the same time these teachings of the Word of God were ridiculed in a blasphemous way and the authorities were called upon to control the alleged evil of the darkies, that is, the Bible believers. The articles naturally caused a greater stir in Saxony than they would have done here, where one is already accustomed to the newspapers being daily full of all kinds of spiritual nonsense and of blasphemies against Christianity and its preachers. So it came out (on official questioning) that the writer was a schoolmaster sworn in on the symbolic books of the Lutheran church in the own parish of Mr. Deacon Böttcher in Reichenbach'. Strangely enough, the matter was even brought before the Landtag by deputies hostile to Christianity, but here it was finally referred to the "government" for a ruling, after the minister, among other things, had made the statement: "If the author were a teacher, it would be in order for the authority that supervises them to see to it that teachers do not interfere in matters that do not concern them. According to this, it now sounds somewhat different in Saxony than it did 25 years ago, when such unbelieving schoolmaster-spies, far from receiving a reprimand, were praised and promoted. Hopefully, however, as far as the Reichenbach teacher is concerned, it will not remain with a reprimand. Since he is sworn to the Augsburg Confession. Confession, he has in any case richly deserved dismissal from office.

**Pastor Harms** preached a sermon at the erection of a new building for his missionary institution on June 5. He wrote about it in his missionary bulletin of June: "I have been asked many times to have the sermon printed in the missionary bulletin, but I only want to give the text of the sermon. It is written in Proverbs Solomon. 30, 2, and says: "For I am the most foolish, and there is no understanding in me. The dear readers may be content with this and think up the sermon for themselves." This seems to us to be a strong imposition indeed!

**Heating the churches.** From the pilgrim from Saxony we see that now also in Germany, for example in Saxony, one begins to heat the churches, as we do here in America.

**Saxony.** Even five and twenty years ago, when the editor was a preacher in Saxony, the rationalistic schoolmasters were the greatest cross of the believing preachers. They were the intermediate carriers of the unbelieving superintendents and newspaper writers. From the "Pilgrim" we see that there are still such weeds in the field of the Saxon regional church, and that they are still the

Church consecration.

Dom. 6. p. Trinit. the congregation of Christ in the town of Bloomfield, Waushara Co., Wisc, had the joy of dedicating their newly built spacious church, the first in the whole vicinity, to the service of the Triune God. The dedication was done in the usual manner. The festive joy, however, was greatly increased by the fact that our dear brother, Pastor Lochner, made the journey here and preached the sermon on Psalm 132. In the afternoon the undersigned preached the usual catechism sermon and

techtisation. May the faithful God, who on this day entered our home with his precious word and sacrament, remain with us always and nourish and feed us there for eternal life. Amen.

IN. Beyer.

Conference display,

The St. Louis District Conference will meet the second Friday in November (Nov. 14) in St. Charles, Mo.

Aug. Lehmann, Secretair  
p. 1.

Indication.

The Middle District of the Lutheran Synod of Missouri, Ohio, etc., will commence this year's synodal meeting on Wednesday, October 1, at the congregation of the Rev. Nützet at Neu-Dettelsau, Union Co, O.

Those of the Synod gentlemen coming west on the Columbus - Piqua railroad, and south on the Springfield - Delaware railroad, will remain at Milford Centre, while all those coming north on the Springfield - Delaware railroad will disembark at Marysville.

In both places opportunity will be found by which the brothers will be able to reach the place of their true destiny.

Th. Wichmann, d. z. Secretair.

Message.

Since the beginning of this year a Bible Society has been organized in Baltimore, which from now on, according to the resolution of our Eastern District Synod, will be called: Bible Society of the Eastern District Synod of Missouri, Ohio, &c. States. The purpose of the Society is quite the same as that of our Central Bible Society here, namely the distribution of German Bibles and New Testaments in complete and correct editions, just as its statutes are almost word for word the same as ours. The Society has already received \$100 worth of Bibles from Leipzig, another \$50 is on its way from the privilegirte Bibelanstalt in Stuttgart, and a few weeks ago another \$100 went to Leipzig for a second shipment of Bibles. The Society invites the congregations of the Eastern District to form branch societies and join them. For more information, either as to the purpose of the society, or as to the price of the different kinds of Bibles, apply to the agent, Mr. Charles Spielmann, ears ok Uov. L. ^V. O. Ls/l, or to the secretary, Mr. I. F. Blaich, teacher, at the same address.

Receipt and thanks.

For poor students rrlhlt by Lebrer Noschkc  
of ocr St. John's congregation bes Pastor Metz in New Orleans,  
La., \$42.50; - desgl. the M. S. in St. Louis \$5.00; - by the  
congregation of Pastor Biltz in Lasayctle Co. mo., \$7.40  
C. F. W. Walther.

For Past. Röbbelen  
received from Heine. Bartling 50 Cts.  
C. F. W. Walther.

For the proseminary in Germany received through  
Past. Wunder, collected at the wedding of Mr. Lütjein Chicago,  
\$4.50; - from Rev. Holl's Genrcinde in Columbia, Ill, \$2.00; -  
from the same (Cross) Gemünde in St. Clair Co.  
C. F. W. Walther.

With thanks to God and the benevolent givers, the undersigned  
certifies the receipt of the following gifts for the seminary  
household and for poor students.  
From Mr. Ford. Klaunberg from Mr. Pastor Fick's branch parish:  
3 shoulders and 2 side pieces?  
Bvn Hr". C. Holtzen from Hrn. Pastor Hahn's congregation, tzlhw  
baar for poor students.  
From Mr. H. Hcinlsotb to Mr. Pastor Hahn's congregation: \$10.00  
cash for the seminary budget.  
By Mr. Heinicke here: 2 Dtzd. Cups, 2 Dtzd. Plates, 2 Dtzd.  
spoons, Dtzd. small bowls, 4 large soup bowls, 4 Vorlegclofirl, 1  
Dtzd. Glasses, Dtzd. salt-flask, Ttzd. Pepper jars, Dtzd. Butter  
plates, 4 large water jugs, 6 soup bowls.  
A. Crämer.

For the support of Concordia .College at Fort Wayne  
Ind.  
Toll. 5 from Mr. F. Stutz, Washington, D. C.; a ton of hay from Mr.  
Pastor Stephan and hay and beans "us whose Gemeinde from  
Mr. Müller to have received certifies with heartfelt thanks  
F. W. Neink e, property manager.

It is hereby heartily acknowledged with thanksgiving to have  
received the following gifts of love for our church building:  
By Mr. Pastor Jöhiinger of Mr. Rothe \$5.00; by the same of Mr.  
Bleuler \$2.00; by Mr. W. Meyer, Fort Wayne, \$16.93; by Mr.  
Pastor Hattstädt kl.50; by Mr. Barthel of the congregation of Mr.  
Pastor Otunann S3.U5; by Mr. W. Meyer, Fort Wayne, \$->1.00; by  
the congregation of Mr. Pastor Reistage? 82.00.  
Since the debt burden of our church has now been paid off by the  
help of the Nen brothers to such an extent that it should be  
possible for us to pay off the nest ourselves little by little, I finally  
say again in the name of the congregation heartfelt thanks to all  
the kind weavers, as well as to the dear brothers who have  
otherwise been helpful to us, and wish them God's rich blessing  
for time and eternity.  
F. W. Oestermeper.

Pomeroy, August 26, 1862.

The undersigned certifies receipt of the following Aden:  
For Mr. Past. Röbbelen:

?en Hrn. Past. Haltstätt .....\$6.00  
" "" Foblinger ..... 1.40  
" " " R. Bickel .....0.50  
----- \$7.90

For teaching institutions:  
Wcteu in Ncw-lork, July 14.....\$5.00  
" " Aug. 5 .....  
4 .....35  
" " Washington, July 19. .... 14.00  
Lm Hmu Pastor Keyl through Mr. Winmberger 1.00  
----- \$24.35

To the Synodal Missionary Fund:  
Lo" Hrn. teacher I. C. Winterstein, of the school children at St.  
lohnSburg ..... \$l.00  
----- \$1.00

For doctrine and weirs:  
G. Wmuebeegeer, for Mr. Past. Ak'K 2 .....00  
----- \$2.00

For the Lutheran:  
By Hrn. G. Winnebergcr, 18 . Jahrgang \$3.00 " " ""  
19. " 6.50  
"" "" for Mr. Past.  
Keyl, 19th year ..... 1.00  
----- \$10.50  
For St. Louis College:  
By Mr. Winneberger for Mr. Pastor  
Keyl .....\$0.50  
For Fort Wayne College:  
By Mr. Winneberger for Mr. Pastor  
Keyl .....\$0.50  
To the Synodal Treasury:  
From Mr. Pastorf. Bernreuther, St. Martin Parish of Lberhofen \$2.06  
For Mr. Pastor Sommer:  
By Mr C. Rothe .....\$5.00  
----- \$8.06  
Summa .....\$45.9 t  
I. H. Bergm a nn.

Receiving:

For the budget of the school - Seminary of Fort Wayne:  
From Mr. Past. Sihler's parish: 1 ham, 2 sides, a quarter of veal, 6  
chickens; further: 2 Bush. Grain; further: 12 Bush. Plum  
potatoes; further: 2 Bush. Apples.  
"Mr. Past. Jä'bkers Gem.: 1 ham u. 1 side piece.  
"" Zagels " 9 Bush. Potatoes.  
"" HuSmanns Gem.: 7 hams, 10 bacon bits, 1 bush.  
Potatoes.  
,, of St. John's parish in Whitley Co.: 4 hams, 1 side piece, 6 bush.  
Wheat, 50 w Wheat Flour.  
" Mr. Past. Detzcrs Gem. (South Ridge): 246 v> smoked meat.  
" of the comm. of Mr. Past. Strengths: 2 barrels of meat, 1 keg of  
butter, 1 keg of fat.  
"of the community of Mr. Past.Reichardt: 4 Stückger. meat.  
Furthermore, the school seminary was donated:  
1 buggy from Mr. G. Thicme; wages for painting the buggy from Mr.  
Jacobs; 2 hcmdcn from Mrs. Braun; also from the Baltimore Sewing  
Society: 6 sheets, ^hand towels, 6 woolen undershirts, 6 pairs of  
woolen socks, 12 handkerchiefs; also from Mr. Seibenfadcu: 1  
summer skirt.  
For the support fund of the school seminary:  
By Messrs. Prof. Selle of LoganSport \$H,25; \$3,00; to Nir'vi, 0;  
from the Fort Wayner Maidens' Association \$4,00; from Messrs.  
Griebe! to Messrs. Rev. Husmann's Gem. \$3.00; from the Gem. of Mr.  
Past. Köstering \$7,37; from the Gem. of Mr. Past Brauer \$57,99; from  
Mrs. Gratz in Nochester \$l,l O; as surplus on the arithmetic book  
published by Mr. Past Brose \$9,00; ditto as such surplus from Mr.  
Lehrer Simon \$1,63; from the Jünglings- Vercin in Cincinnali \$15,00;  
from Hrn. Lehrer Loßner \$2,00; from Hrn. Lehrer Schnorr collected on  
the infant baptism of Hrn. Ebr Berg \$1,50; from Hrn. Lehrer Hütter  
\$l,t>0; from Hrn. LehrerPiischmann d 1,00; from Hin. Lebrcr Schmidt  
\$2,00; by Mr. Jmmel \$1,00; by Mr. Lehrer Rocker \$1,00.  
For all these generous gifts, with the wish of the divine blessing,  
we thank the dear givers  
Ph. Fleisch mann.

Received:

For Synodalcasse:  
By the congregation of Mr. Past. Heitmillcr .....\$1.00 By  
Mr. Past. Heitmillcr on Mr. Dröge's child  
baptism collected- .....0,92  
Pfingstcollechte der Gem. Hrn. Past. Detzer's in De- fiance -- 13,00  
From Mr. Joh. Groß, of the same parish 1.00 " Mrs. G., as a result of  
hard work 1 00 " of the parish in Fort Wayne .....0.50  
From a wedding in the parish of Hrn Past. Werfelmann collected  
..... 10,00  
"of the wedding of Mr. Scheumann, Mr.  
Past. Wamsgaus parish, collected 7.06 From the parish of  
..... Mr. Past. Lehner 1,75  
..... 5.38  
""""Schumann, DeKalbCo .  
""""Reisinger--- 3.56  
"" "" ""Stephan 3.60  
"" "" ""Schönebcrg- ..... 8,00  
"" "" ""Bergt (Fulton Co., O.) ..... 3.00  
"""" (Henry Co., O.) 1,l>0  
""""Jäbker 16,00

Don S. Sch., through Mr. Past. Werfelmann .....1,53 " the  
community of Mr. Past. Schumann .....7,00 " " "  
St.-PaulS-Gcm. by Mr. Past.....Fricke  
.....12,00  
"Mr. M. Hohenberger ..... 1.00  
" the Gem. d. Hrn.Past.Scholz, SpencerLo., Ind. 6,37 " Hrn. I. G.  
Thieme- ..... 10,00  
,, the comm. of Mr. Past. Schumann, Kendalville 0.80  
From the armtncasse of the parish in gort Wayne -- 30.00  
For the college fund:  
From the community of Mr. Past. Lindemann .....28.91  
For Synodical Mission:  
From the ZiouS-Gem. of Mr. Past. Werfelmann-- 5,00 Pfingstcollecte  
dcr Gem. des Hrn. Past. Wichmann-- 9,30 Bon Marg. Heidt, Marg.  
Schulte u.Hrn.Past.Weyel 2,00 ,, the congregation of Mr. Past.  
Lchvneberg .....3,00 " "  
Mrs. Wolf, through Mr. Past. ....  
Friedrich (Hun- tington)..... 0,50  
Collecte am Kirchweih feste der St. Emanucls-Gem., Past. Friedrich  
..... 1,13  
From the parish of Mr. Past. Klinkenbergin Nockport 2,50  
an unknown person of the same municipality ..... 1,50  
,, dcr Lt.-Johannes-Gent, des Hrn. Past. Reich-  
harbt .....3,  
.....75  
Mr. Carl Westenfeld .....2,00  
For teacher salaries:  
Pfingstcollecte of the congregation of Mr. Past. Tramm-- -- 3,36 Bon  
of the congregation in Lcrrehautc .....--8 ,25  
" " St.-Johannes-Gcm. of the Hrn. Past. Werfel  
man 7.....47

For Mrs. Wittwe Biewendt:  
From the comm. of Hm. Past. Schumann, DeKalb Co. 8,25 " ,, St.'-  
Drceinigk.-Gem. d.Hm. Past J.L.Daib 4.10 " ,, " Jacobus- ,, ,, " "  
,, 2,82 " Hrn. Past. I. L. Daib ..... 1,00  
" of the comm. of the Hm. Past. Shepherd 5 ..... ,00

For the general presiding officer:  
From the community of Mr. Past. Ruprecht .....5,25  
""""Ätzerz 5,00  
""""I. G.Kunz 8,00  
"" "" "" Fricke 25,00  
For Mr. Pastor Röbbelen:  
From L. L. Schnell of the congregation of Mr. Past. Heitmüller 1,00 " "  
Mr. Schepmann the community of Mr. Hm. Past. Sauer 2,00 " " I. M  
Märtz1 ..... ,00  
,, of the Trinity Community of Mr. Past. I. L. Daib 4,10 ,, ,, St.-  
Jacobus-, ,, ,, " " 2,82 " Mr. Past. I. L. Daib ..... " 1,00  
" of the Dreikinigkeits-Gem. of the Hrn. Past. Linde  
man, West Cleveland---16 ..... ,27  
" of the community of Mr. Past. Wcyel ..... 1,00

For Mr. Past. Summer:  
From the Zion-Gcm. of Mr. Past. Werfelmann -- 2.00 " " Wem. des  
Hrn. Past. Lcbner ..... 1.67  
" ,, " ,, " Frietrich .....2,50  
"Mr. Past. I. L. Daib ..... 1,00  
"of the Trinity Community of Mr. Past. Lindemann 16,27  
Mr. I. P. Emrich 1 ..... ,00  
At the baptism of Mr. Merz by Rev. Schu- mann collected ..... 3.00  
From the comm. of Hm. Past. Weyel ..... 1,00

For the Nassau-Missson:  
By Mr. Schepmann from the community of the Hm. Past. Sauer -  
.....2,60  
Mr. Past. Ruprecht ..... 1,00  
" of the comm. of the Hm. Past. Oestermeycr 5.00 "Hrn.  
Past. Weyel---- 1.00  
" ,, Nmbach ..... IM  
" S- Sch., through Mr. Past. Werfelmann ..... 1,00

For the Schuldemilgurigs-Casse in St. Louis:  
From some women of the congregation of the pastor. Schäfer--4,00  
From the dear women and women's association of the community.  
of the Past. Schumann ..... 4,00  
From some members of the congregation of Mr. Past. Schumann in  
KkNdalvillc .....3,50  
" the women: Jackdaw, Hoffman", Friederich, Hart-  
mann Wittwe and Auguste Harlmann, each Kl 5,00 ,, I. N.  
Dosch, in the comm. of the Past. Lehnert-- l>,50 " Christ. Dielmi,, " "  
0,50  
,, the Gem. of the Past. I. G. Kunz .....5,00  
Of some virgins of the congregation of Mr. Past.  
Bold, Zanesville .....4.40  
Namely, from: C. Harsch, E. Ruth, M. Werner, D.  
Rbeinberger. C. Werner, L. Ruebl and M. Ruehl each 25 CtS.;  
M. Ruebl 15 Cts; L. Rbeinberger 50 Cts; M. Bonnett and C.  
JaSper each 21.  
" several women of the same congregation..... 7,00  
And this is from Mrs.: B. Bonnett. H. Bonnett,  
L. Harsch. O. Roth. Pastor Kübn. every II;  
D. Rübl, M. Riuhl and C. Bischof, each 25 Cts;  
Mrs. Hahn 50 CtS.; Mrs. Werner 75 Cts.  
" Mrs. Wiese and Jgfr. Bockmcyer. each P1 .....2.00 " two  
women, by Mr. Past. Werfelmann - - 2,00 By Or. Gotsch on Hrn.  
Hempc's child baptism grs. 8.85

For St. Louis College:  
From the parish of Mr. Past. Wevel as a Pentecost collection 12.00 " "  
" "" "" Klinkenberg ..... 10.00



For poor students:  
Aon Mrs. Marschner, from Mr. Paft. Sauer's Gem. 1,00 " Hm. H. Oerting, from the Gem. of Mr. Past.  
WamSgans 5, .....00  
"Some members of St. James' Parish in Peru 4.75 " The Grm. of the Rev. Wichmann----- 2,00 By Hm. Past. Zaget at the wedding of Hrn.  
Krudopp collected.....V - - 8.25  
Through Mr. Past. Scholz from Mrs. L>. Vogel--" -- 0,50  
For Rev. Hoffman."  
From Hm. A. Gtrube aus d. Gem.d. Hm.Past.Weyel 1,M " der Gern. vrs Hm. Past. Weyel .....1,1>0  
For Inner Mission:  
Don of the parish of Mr. Past. Frickr collected in 6 mission hours .....5,80  
" Leonore Rosener .....0,50

Correction.  
The sums stated in No. 23 of the Lutheran as coming from the congregation of Pastor I. L- Daib are not intended for synodal funds, but for doctrinal chapters.  
Further the statement in the same number: "Vvn der St. - Johannes - Gem. des Hrn. Past. Daib for Synodal Mission" should read: "From the St. Trinity Church." W m. Meyer, Cassirer middle Distr.

Cold;  
For college construction in Fort Wayne:  
Dom Pastor Steinbach and his congregation\$267 ..... 43 To wit:  
Mrs. Vogel and wife\$13 ..... ,00  
F. Steinbach, M. Meibohm and H. Meier ä\$10 30.00  
H. Wiese, 3. G. Trnntlaae, G. Kricke, W. ' .....  
Leitsch, E. Krieke, H. Morisse, W. Stöbe- falke, I. H. Kemper and Tr. Glaser L \$5 45.00 Bon to this year's Confirmirten .....1,1>0  
-ouie Schröder and Ph. Jricke ä \$4 .....83)0  
I. Wilde, F. Feiertag, E. Mertens and F. Meier .....12,00  
L \$3 .....  
I. Falk,A. Oesterle, C. Müller, H. Lehman", W. Lohmann, N. N., H. Mohaupt, D. Menzel, I. Seidel, F. Schröder, E. Kvsch- mieder- Brummer, G. Knieim, Fr. Null- mann, G. Prowatzki, Fr. Garvens, H. Cg- gers, Fr. Grüßte, Fr. Schädel, Fr. Schwa- ninger, I. Schulz, M. Schmidt, Dr E. Kümmel, A. Mohr, C. Thessin, G. Lartelt and G. Scholz L \$2 .....54,00  
I. Meier, Ch. Meier, Bihms u. C.Braseu?>1,50 6.0V H. Altschwager .....1,25  
Z. Volkmann, H. Schatz, F. Löhrkng, I.  
Knaack, I. Vetter, C. Pagel, 3- Pürkner, Helms, 3rd S. Hartmann, 3rd Schaffner, G. Gudert, 3rd Meier, H. Brügge, F. L. Sander, W. Borkenhagen, Ch. Nanke, F. Borkenhagen, C. Lemke, I. Amann, Eh. Meier, I. Banmann, Salbeck, A. Hecht, M. Holz, Ch. Schottow, I. Heike, W. Schulz, F. Köppke, Schreiber, Eh. Riebet, G. Behnisch, H. Koller, M. Hedke, D. Meier, G. Schmidt, F. W. Schulz, 3rd Dühmke, W. Meinke, H. Meinke, L. Schreiber, H. Borkeubagen. Lebmann, I. Borkmhaaem L^Schwermann, E. Stamm, H. Eapelle, S. siemon, L. Meier, S.Grcs, H. Rullmann, D. Schreiber, E. Wilde, M. Conrad, P. Lampe, C. Glausr, F. W. BehrnS, F. EilerS, Ch. Müller, Westpdal, I. KoehrtS, 3rd Schreiber, H. Dufenhorst, H.Eggers, M. Coplin, N. Thomson, N N., C. Gensch, C. Berg, M. Thomä, Ch. Wolf, F. Ziemer, 3rd EggerS, F. Thessin. I. Dü- sing, 3rd Butzin, W. Voß, E. Frederiksen u.  
F. Rodemann ü \$1 ..... 78.60  
Fr. Primer- ..... 0,75  
Dr. Crevecoeur, H. Müller, Buchmann, C.  
Krry, I. Krey, C. Seefluth, M. Hrtke, I. Lewerenz. Rabatz, W. Dvring. S. Meinke, M. Büning, A. Helms, H. Secfeldt, W. Srekeldt, K. Martin, C. Fricker, N. Thomä, E. Meier, E. Franke, C. Schaffner, W. Helms, C. Limbrecht, N. Tbmser, Zibell, Fr.Lenz, H.Keneru. Ch.C.Müller u50CtS. 14.00 A. A. Renken O ..... 30  
W- Schütt, C. Seier, M. Preßler and Gellich  
ä 25 LtS. .... 1,00  
Chickens. .... 0,10  
----- 267,43  
By Mr. Past. Lemke ..... 3,60  
To wit: From 3. Schädde! \$1, M. Stadler  
75 Cts. 3. autumn 60 Cts.. 3. rode, G. Herbst L 50 Cts.,  
Holzinger 25 Cts.

For the synodal treasury:  
From the community in Adrian - ..... 6,30  
" " obern Emanuels-Gem. des Hm. Past. Thickness 7,84  
For the mission:  
From the comm. of Mr. Past. Lemke in Monroe Co. 2.43  
For the widowed Prof. Biewend:  
Don of Monroe Township ..... 3,40  
Monroe, September 2, 1862.

W. Hattstädt, Cassirer.

Received:  
To retire the debt of Concordia - College in St. Louis:  
From Mr. Dirkner in New Aork, N. N\$50 .....00 " Mrs.  
Larsline Föhlinger, New Aork, N. N- 2.00 ....."" Henriette  
Brüning, New Aork, N. I. 1.00  
By Mr. Paft. Hattstädt, 'Monroe, Mich ..... 2.41 From  
the Juugwomen's Associatio  
n of the Concordia District  
in st. Louis, Mo .....5.35  
Don Mrs. Leonore Salisore, Mo .....5,00  
the following women in the commune of Mr. Paft.  
Holls, Centreville, Ill.:  
Mrs. Bangert, W. Jung, Kämpfe, E. Buch- bolz, F. L. Buchholz,  
E. Holls ü \$1.00; Mrs. Bücher 75 Cts. -, Enzfclld, Nolte, I. Hen-  
necke, A. Hcnucke, seboldt, L. Botenhage, F. Jung, Kürzdörfr,  
Ch. Buchholz, Fran- kenbach LüOCtS.; C. Heise, Knoté ü 30  
CtS.; I. Buchholz, C. Hartmann, P. Bangert, M. Moos, M.  
Dobrmann ä 25 Cts.; M. Hartmann 10 Cts ..... 13.70  
the following women in the commune of Mr. Paft.  
Holls, Columbia, Ill.:  
Mrs. Beck, Milt, Michel L \$1.00; Landgraf, Steibli, Schoppe,  
Hut, Kremmel, Betbe, Reinbotbc 50 Cts; Catb. Beck, Schmidt,  
Scheibli and Kaufmann ä 25 Cts ..... 7.50 Mrs.  
P. Holtzen, Benton Co, Mo .....2.00

By Mr. W. Meyer at Fort Wavne, Yes .....27.50  
the following women in the cross congregation of Messrs.  
Paft. Holls, St. Clair Co., Ill.:  
Mrs. Steinbrück, Magdalene Hosstctter 2 \$1,50; Wittwe  
Nötiger, Christiane Hofsteltcr, Kleinschmitt, Hcrling, Sperber ä  
\$1,00; Wittwe Hofstetter 30 Cts.; Wittwe Metzger, Ellinger,  
Müller ü. 25 Cts.; Brantt 15 Cts. 9.20  
To the synodal treasury westl. districts:  
From the congregation of Mr. Past. Theod. Grüber near Perryville,  
Mo .....8.75  
" Mr. Teacher Schachamcyer, Ehester, Ill.... 1,00  
Dom Concor tia-Distr. in St. Louis, Mo .....4.75 By  
Mr. Paft. Sebliepsiek, Stauntvn, Ill .....1.00  
"" .....Teacher  
Gehring, Peoria, Ill .....2.00  
"" Past. Nidel, Cape Girardeau, Mo... 1,00

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Mr. H. Cordes, through Mr. Past. Hahn, Benton Co, Mo .....5.00  
Mr. Paft. John, Cole Camp, Benton Co, Mo .....2.00  
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"" G. Wiedemann, Baltimore, Md..... . W

On the building of churches in Leavenwortb,  
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From the comm. of Mr. Past. Hcinemann, Crete, 4  
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Mr. Werfelmann Ltzl 2, "  
Eduard Roschke. 1

Changed addresses  
No. Odristinn Lnluro-ken, your ok  
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No. Olistristsn 8ebult2, your ok kev. -L..  
I-eLmunn, O. des kett 8t. I^orüs Oo., No.

Address of all students:  
Ooneoräia Uni versitz, I^etterdox 1788.  
8t. IHs, llo.

St. LouiS, Mo.,  
Synodal-Druckeiei von Aug. Wiebusch u. Soh".

# Der Lutheraner.

Und ich sah einen Engel  
fliegen mitten durch den Him-  
mel, der hatte ein ewig Evan-  
gelium, zu verkündigen denen,  
die auf Erden sitzen und woh-  
nen, und allen Heiden, und Ge-  
schlechtern, und Sprachen, und  
Völkern,

Offenb. Joh. 14. 6.

Und sprach mit großer Stim-  
me: Fürchtet Gott, und gebet  
ihm die Ehre; denn die Zeit  
seines Gerichts ist kommen, und  
beiset an den, der gemacht hat  
Himmel und Erde, und Meer,  
und die Wasserbrunnen.

Offenb. Joh. 14. 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 19, St. Louis, Mon., Oct. 1, 1862, No. 3.

(Sent in by Pastor Carl Becker.)

## Earlier Union Attempts.

(Continued.)

The union attempts in the beginning of the 18th century.

The attempts to unite Lutherans and Reformed into strange elements, sour doctrines, and views crept into abhorrence of sin, and also the resolution to amend, with one had begun, indeed they had lasted, ever since the Lutheran Church, which has at all times proved the exclusion of faith. (2) Of the divine image: Christ is there were Reformed who always directed their most lasting means of divisions and dissolutions. We the visible image of God, after which man was created, desires, their efforts, toward being seen as standing on have already spoken of Melanchthon and his party, who and he would have become man even if he had not the same pure biblical ground with the Lutherans. But were no longer quite firm on the Sacrament and its repented of sin. (3) Of justification: Christ is our it had always proved to be a little profitable business defense. The preacher and professor of theology righteousness according to the divine nature, not since the Marburg Religious Discussion, except for the Andreas Osiander at Königsberg in Prussia gave rise to according to the human, though we cannot find, attain, efforts and orders of the great Elector. \*) One is always new useless turmoil. He was born in 1498 ator comprehend such divine righteousness apart from His reminded of Daniel's image, of which he says, "His Gunzenhausen in Bavaria, was first a preacher a humanity. When He dwells in us by faith, He brings His thighs were iron, his feet were part iron and part clay." Nuremberg, and came to Königsberg in 1549. He was a righteousness, which is His divine nature, with Himself Daniel 2, 33. Iron and clay, however, cannot be very arrogant and innovative man. Since he attended the into us, which is then imputed to us as if it were our own. blended together. The great Elector had not even Marburg religious discussion, Luther is said to have said- Over the door of his study Osiander had written three succeeded in merely silencing the Lutherans! All such of him, "He will start much trouble by his haughty spirit." A., and to his acquaintances he said: These three A. will attempts could only prove successful in a later, And so it came to pass. As long as Luther lived he kept plead my cause: "The Almighty, Albertus, Duke of faithless time. And even then the impetuous wave quite quiet, because he feared the latter; but when in Prussia (who, however, was more than too fond of him, would have washed up unsuccessfully against the 1546 (when he was still at Nuremberg) he learned of because he had been awakened in Nuremberg by a firmly founded house, if it had not in itself and Luther's death, he rejoiced over it, and said: „I, 6ou6 sermon of Osiander's), and Adam, the executioner with voluntarily slackened in its inner joints and somewhat uuuv mortuo, pro M6O arbitrio "um vulp6ouli8 et the sword!" Much controversy arose, which was settled parted. The reason for this was simple.

\*) Compare the article "Paul Gerhard" in No. 18 and 16 of the previous year. D. R.

It is very understandable that Satan must have been In 1549 and 1550, when he thought he had gained a firm particularly disgusted with the solid structure of the foothold in Königsberg, since he had had to leave Lutheran Church, with its pure doctrine, the golden jewel Nuremberg earlier because of the Interim, and of justification, and the rich treasure of the sacraments. Melanchthon's kindness gave him the courage to do so, Naturally, therefore, it was in his design to attempt the he arrogantly put forward these unbiblical doctrines: (1) strongest assault on them from all sides. At first many Of repentance: it consists only in the recognition and strange elements, sour doctrines, and views crept into abhorrence of sin, and also the resolution to amend, with the Lutheran Church, which has at all times proved the exclusion of faith. (2) Of the divine image: Christ is the visible image of God, after which man was created, and he would have become man even if he had not already spoken of Melanchthon and his party, who and he would have become man even if he had not the same pure biblical ground with the Lutherans. But were no longer quite firm on the Sacrament and its repented of sin. (3) Of justification: Christ is our righteousness according to the divine nature, not according to the human, though we cannot find, attain, ator comprehend such divine righteousness apart from His reminded of Daniel's image, of which he says, "His Gunzenhausen in Bavaria, was first a preacher a humanity. When He dwells in us by faith, He brings His thighs were iron, his feet were part iron and part clay." Nuremberg, and came to Königsberg in 1549. He was a righteousness, which is His divine nature, with Himself Daniel 2, 33. Iron and clay, however, cannot be very arrogant and innovative man. Since he attended the into us, which is then imputed to us as if it were our own. blended together. The great Elector had not even Marburg religious discussion, Luther is said to have said- Over the door of his study Osiander had written three succeeded in merely silencing the Lutherans! All such of him, "He will start much trouble by his haughty spirit." A., and to his acquaintances he said: These three A. will attempts could only prove successful in a later, And so it came to pass. As long as Luther lived he kept plead my cause: "The Almighty, Albertus, Duke of faithless time. And even then the impetuous wave quite quiet, because he feared the latter; but when in Prussia (who, however, was more than too fond of him, would have washed up unsuccessfully against the 1546 (when he was still at Nuremberg) he learned of because he had been awakened in Nuremberg by a firmly founded house, if it had not in itself and Luther's death, he rejoiced over it, and said: „I, 6ou6 sermon of Osiander's), and Adam, the executioner with voluntarily slackened in its inner joints and somewhat uuuv mortuo, pro M6O arbitrio "um vulp6ouli8 et the sword!" Much controversy arose, which was settled parted. The reason for this was simple.

oporibug aZnw" (Since now the lion is dead, I will by Joh. Mörlin, Bishop of Samland, Flacius, Justus already deal with the little vixens and hares according to Menius, and especially by Martin Chemnitz, who in the end himself went to Nuremberg.

nigsberg, was rather dampened. - In addition, there were later the syncretistic disputes (concerning the mixture of religions) aroused by Calixt, as already mentioned, which became very widespread, and many others.

Another cause of internal agitation, of weakening, came to the Lutheran Church from another quarter. Of the princes who had been the champions of the church in the times of the Reformation, the most noble and powerful had left the faith of their fathers. Hesse and the Palatinate had become reformed, for the learned Landgrave Moritz of Hesse-Cassel converted from the Lutheran to the Reformed Church in 1604; the Elector of Brandenburg had also converted (1613); in Anhalt, Calvinism had already triumphed since 1597 through the remnants of the Philippists. But the Lutheran Church was wounded even more severely when the Elector of Saxony, Frederick Augustus, even converted from the Lutheran Church to the Catholic Church in 1697 in order to obtain the Polish crown! Hanover, too, could no longer be considered a representative of the Lutheran faith since Spinola's proposals had found favor. The latter - stylishly named Christoph Rosas de Spinola - had been Bishop of Tina in Croatia since 1668, and was appointed Bishop of Wienerisch-Neustadt by Emperor Leopold I in 1685. For a long time he had been engaged in plans to unite the Catholic Church with the Protestants and had also won the Emperor's support. Since people in Hanover, in particular, wanted to help the Emperor out of political considerations, these plans were received most favorably here as well, especially because the great philosopher Gottfried Wilhelm v. Leibnitz took part in these negotiations. In the end, however, the whole matter only ended by giving new nourishment to the old quarrel. Thus only the kings of Denmark and Sweden were left as the most powerful protectors of the Lutheran Church. In addition to this, the influential Professor Thomasius in Halle now attributed to the state the right, indeed the duty, to suppress every movement of ecclesiastical independence. And how did the ever-increasing Pietism, by its indifference to the strictness of doctrine and its lukewarm attitude toward the confessional writings, crown the slackness and ecclesiastical unconsciousness! It seemed that the most favorable time had come for a union between the Lutheran and Reformed Churches. And Leibnitz again sought to pursue this toward another side, since it had not worked with the Roman Church.

Leibnitz sought especially at the Royal Prussian Court to work for a unification of the German-Reformed and English Church on the one hand and the Reformed and Lutheran Church on the other. King Frederick I, together with his Prussian Reformed theologians, was very happy to accept such plans and proposals.

He saw such an endeavor as a sacred legacy of his great father. On January 18, 1701, King Frederick I had placed the crown on his own head in Königsberg and on this occasion appointed the two court preachers Bernhard v. Sanden and Benjamin Ursinus as bishops. He now ordered them to carry out the intended union. At the end, in 1703, a Union College was established in Berlin, which was to resume the earlier negotiations between the Lutheran and Reformed Churches. Bishop Ursinus (i.e. a Reformed) presided over it. Spener withdrew from the matter and expressed the fear that, since the time was not suitable for such a union, the discord between the two churches would only become worse through external unification measures. The reformers soon gained such an upper hand that the Lutheran Provost Iul. Lütken resigned from the Commission, and since the other Lutheran member, the cathedral preacher Joh. Winckler from Magdeburg, showed the most complete indifference to his confession, the Lutheran Church was actually not represented at all. Winckler even went so far as to extend the powers of the *jus episcopale* (the episcopal law) of the sovereign in a writing under the title *arcantum regium* (royal secret) to such an unlimited extent that by virtue of it the Union could be introduced without any opposition! He also advised that one should not acquaint the youth with the doctrinal disputes at all, and therefore should not let them study in Wittenberg. Thus, one did not even adhere to Leibnitz's original basic idea: the church should not issue its own special doctrines! -

As the situation developed in this way, the Lutherans in and outside the Prussian State Church, who were loyal to the confession, were seized with justified fear that the Union, favored by the circumstances of the time and promoted by the reformed government, could now really come about and be enforced. Therefore, several counter-writings against Winckler's *arcantum regium* appeared. Most of them, however, "disappeared" in the stream of time. Only one man stood up as a well-armed, faithful fighter for the threatened Lutheran Church. And that was Dr. Valentin Ernst Löscher, born on December 29, 1673. Already as a boy at the Gymnasium, he caused a general sensation with his Latin and Greek poems, and he was working on books before he even entered the university. He first taught at the University of Wittenberg, where he is said to have given 7-8 lectures daily. On the first Advent in 1698 he held his inaugural sermon as Superintendent at Jüterbock, later went in the same capacity to Delitzsch, became Professor of Theology at Wittenberg in 1707, and died in 1749 as a preacher at the Kreuzkirche, Superintendent and Assessor in the Oberconsistorium at Dresden.

With a steady, scrutinizing gaze, he observed the movements of time, and his keen eye recognized the danger. He spoke of the direction of his time in this way: "that there was quite a disposition in many minds that in such conjunctures (temporal circumstances) some would put aside the interest of truth and enter into such proposals, thereby partly declaring the greatest part of the Glanbenspunkte indifferent (indifferent), and partly giving unhindered course to the errors of Zwinglii and Calvini with the removal of the previous barrier." In Delitzsch, close to the Prussian border, he had daily occasion to perceive how favorably the Union plans were received not only by the masses; but also how his countrymen "were becoming more and more infected by this evil." He wrote to some of the Lutheran preachers of Kurmark, to call their attention to the danger in which the Lutheran Church was suspended, and to induce them to protest. But - the letters remained unanswered, and nothing happened. In his *Historia motuum* (History of Movements) he therefore says (2nd ed. of 1723, Part II., Appendix): "The quiet ones in that country, the sincere confessors of the old unadulterated Gospel, wished that the voice of the Church might stir a little, or that someone might present the reason and danger of the matter clearly and in detail, so that the writing, if it came before the highest heads, might be of some use. My heart was convinced that the thing was necessary, and the impulse to produce such a writing, which I felt in myself and had examined before God, I could not consider as an outburst of my nature, as which the thing was in many ways repugnant."

Löscher decided, in spite of his natural reluctance, to come out publicly for the church. He did it first in an anonymous writing, in which he addressed the King of Prussia, and gave it the title: "Allerunterthänigste Adresse an großmächtiges Oberhaupt im Namen der evangelisch-lutherischen Kirche, die Religionsvereinigung betreffend, nebst einem Vorschlag zum blesegneten Kirchenfrieden. (1703.) In it he disputed the powers of the secular power asserted in Winckler's writing, and the fundamental views of Pietism, which urged an inward life, in which one's own spirit could nevertheless have a great share, and relaxed the strict adherence to the outward confession of the church. Of this party Löscher says in the writing that it "proposes fanatical means under the pretext of a special holy purpose and purer institution of Christianity. Then, p. 6 ff. in the address, it says: "It is known that our teachers have generally been suspected by high heads of foreign religions as loving eternal quarrels and carrying on the matter with blind zeal, in order to serve their obstinacy, honor

and not to hurt interest. But the teachers must separate the pure truth, which can be recognized, from the leaven of false teaching. Therefore, if there is something to be desired in this, and our teachers are equipped to do this and may well be found to be hasty, it is not the matter itself that must be censured, but rather the manner of doing it and the excessive exercise of such teachers' duties. However, most of what is written against the Reformed by our teachers from 1550 to 1630 would be appropriate. But the time excuses that. For the reformers of that time did not remain within their borders, but displaced the Protestants almost everywhere, especially from France, the Netherlands, Bremen, Hesse, the Palatinate, and so on. They used many acts of violence, especially in the Palatinate; indeed, what is most remarkable, they sought with many irresponsible arts, under the appearance of the Lutherans, and with false distinction of their symbolic books, to force their way into almost all places and to displace the old doctrine, as was done especially in Cracovii and Crellii times in Saxony, likewise in Danzig and Bremen, the like of which, thank God, the Reformed of today do not do." - A suggestion of political minds is that "by the highest authority, the same church ceremonies should be introduced, namely those that have been used by the reformers up to now. But the evidence irrefutably proves that church peace is not at all secured by equality in the ceremonies, that peace is not endangered by inequality. Nor could the last proposal of this party, "the Evangelical Lutherans must also yield somewhat, as the Reformed have already done," in its generality and vagueness, claim consideration. Here it is necessary to examine the individual doctrines of distinction most carefully before anything may be given up. -

(Conclusion follows.)

(Sent in by Rev. F. Lochner).

Walking through our hymnal.

(Continued.)

Nro. 20. Merrily shall my heart leap.

"The Breslau Hymnal goes beyond this childlike, joyful Christmas carol of Paul Gerhard's, citing Romans 8:32 and 33: "If God be for us, who can be against us? Who spared not his own Son, but gave him for us all, how shall he not with him give us all things? Who shall accuse the elect of God? God is here who justifies." This is also the golden thread on which verse after verse is strung as a bead.

The content of the song is threefold. The first part comprises verses 1-7. It states that

and why all things are given to us in Christ. Through him, about whose birth the angels rejoice in the air verse 1, and who according to Ps. 19, 6 comes out like a bridegroom from his chamber and rejoices to run the way like a hero (humiliation and exaltation verse 2. is V. 3. The Father's heart turned back to us in love; V. 4. with the Son the kingdom or Paradise Lost came again V. 5. the affection of the great God for the human race has become quite palpable; V. 6. grace and peace acquired through him as our guarantor of guilt, wherefore he also V. 7. when the newborn son of a woman calls his lost brothers to the manger, as to his cradle, and promises them: "Let go, O dear brothers, what ails you, what you lack, I will bring it all back" - according to the example of David, of whom it is written 1 Sam. 30, 19: "David brought back everything." Such a joyful proclamation is followed in Part II of vv. 8 - 11 by the invitation to hurry to the manger, which is issued as follows V. 8. to great and small, that they hasten with great houses, but especially V. 9. all sufferers, for the manger is open; N. 10. To all wounded consciences, for here is the physician who helps quickly; V. II. To all the poor and miserable, for their hands shall be filled. One notices that the poet had the Bethlehemite shepherds in mind during this whole second part, who said Luc. 2, 15 among themselves: "Let us now go to Bethlehem and see the story that has happened, which the Lord has made known to us. Part III, vv. 12-15, contains an adoration of the newborn Saviour and confessions of faith at His manger, in that the believing soul V. 12. joyfully embracing the newborn child with the arms of faith, V. 13. by IESum he knows himself to be free from all guilt. V. 14. seeing himself clothed in Christ's righteousness, and therefore V. 15. I will never be separated from him in time and eternity. -

I don't need to tell you about the poet this time. To whom is Paul Gerhard still an unknown? Whoever, however, wishes to read something about the circumstances of his life, should take our "Lutheran" in hand and turn to Volume 16, p. 124 ff, and likewise Volume 18, p. 137 ff. Only one remark as a song writer. For when someone so aptly says of the warmth of feeling that pervades this man of God's songs, that she "so gladly draws the highest quite near and intimate to herself, and the eternal God so gladly as an un

mortal brother and father embraced": so tst just above song of the Beleg Hiezu.

. On the other hand, I must introduce the reader to Paul Gerhard's Cantor, since he has set the above song and many others by our poet to music and is also the composer of a number of songs by Johann Heermann, Joh. Frank, Joh. Rist, Simon Dach, M. Rinckart and others.

This is Johann Crüger, born April 9, 1598 at Großbrense near Guben in the province of Brandenburg. After thorough preparation at various schools of learning and after a long journey through Hungary, Moravia and Bohemia, on which he gained a great deal of knowledge and experience, he became the informant of the children of Captain von Blumenthal in Berlin in 1615, whereupon he moved to the University of Wittenberg five years later in order to study theology. It was here that he gained such a reputation for his musical works that he was appointed cantor at the Church of St. Nicholas in 1622, where Paul Gerhard was preaching at the time, and with which position he was also appointed teacher at the Gymnasium zum grauen Kloster. In earlier times, it was not at all uncommon for theologians employed at grammar schools and universities to serve as Kapellmeister or Cantors - proof of how highly the Cantorate was held as a church service and at the same time an encouraging encouragement for the teachers in our congregations to hold high their service as Cantors and Organists in connection with the school office and to perform sacred music with special diligence. Music with special diligence. In this office it was a matter of the heart for Crügern to spread the praise of God through his musical talent. He did this faithfully for the 40 years that he was in charge of such an office at the Nicolai Church, whereby many crosses of the house through deaths in his family, along with the horrors of the 30 Years War, which spread over Berlin, did their part. On February 23, 1662, the Lord finally led him to the place where songs are sung to the Lamb of God in the higher choir. In the Nicolaikirche there is still today his portrait above his tomb and below it the rhyme:

You who enter this God's house  
East with your devotion go And in wandering in and out This my  
lifeless image see: Think how to God in praise and glory I sang many a  
beautiful song.  
More beautiful in the paradeis  
They're ringing again.  
Would to God all my loved ones, Who are still in the pitiful valley, Would like to  
practice like me soon, Singing with me in the heavenly hall.

Johann Crüger is the publisher of various musical hymnals. The value of these is sufficiently proven by the fact that the last of these, the "*praxis pietatis melica*," i.e. training in godliness in Christian comforting hymns, was published by Johann Crüger.

Gesang," which alone went through 43 editions. Each of these hymnals contains melodies composed by him. Their total number amounts to 71, most of which have remained in church use and some of which have become favorite melodies of the church. Taking into account our hymnal and *Melodienbüchlein* of the latest edition, I list the following numbers of the latter, at the same time noting the time of origin of each melody:

No. 20. Up, up my heart with Fr. 1649.

"68. my heart shall be merry. 1656

"82. Lord, I have misbehaved, 1649.

"90. Dearest Jesus, what hast thou. 1640.

" 108. Jesu my joy. 1656.

" 114. Jesus my confidence. 1658.

" 145. not so sad, not so much. 1649.

"Now give thanks to God. 1649.

"Now give thanks and bring honour. 1658

" 160. O eternity thou word of thunder. 1658.

" 162. O, God, thou pious God. 1649.

"164. O Jesu Christ, thy crib. 1656.

" 171. O how blessed are ye. 1649.

<sup>178</sup> 178. Adorn thyself, O dear soul. 1649,

"191. From God I will not depart. 1640.

" 220, Zion laments with anguish and Schmr.1640.

As an ecclesiastical melodist, Crüger is excellently characterized by Koch, from whom most of the information about him in this publication is taken. I cannot refrain from adding the beautiful passage in the excerpt here for the knowledgeable reader.

"Crüger's most distinguished gift, it is said, consisted in the emphasis, in the elevation of the words of his poets to song, which is meaningfully linked to the content of what is sung and flows along casually and easily. That is why there is a rare melodic richness and an uncommon expression in his melodies. His soul, which was completely imbued with faith and had made many experiences in those times of war hardship and suffering of all kinds, was especially suited to absorb the songs of Herrmann, Gerhard, Frank, and Dach, which arose from the same experiences and were influenced by the same things, in their deepest depths and to render them in appropriate singing styles, which therefore became the property of the German people. Through his melodies, he thus became to his time and to all of Protestant Germany what those poets were to the church through their songs; he actually introduced them to the church in the first place, which is why we are confronted in his melodies with a strong, all-conquering faith, a jubilant thanksgiving, a childlike humility, a tender, intimate love for the Savior. - He is the first since the Reformation to have introduced a considerable number of his own melodies permanently into the church, and Langbecker rightly assigns him, next to Luther, one of the first places among the spiritual singers of the Protestant church."

According to his idiosyncrasy, he is "predominantly a singer, and his chief merit is the formation of melody and melodic invention." Nevertheless, his melodies, "so

The soft key is already ahead of the hard one; therefore, While we felt sorry for the Indians who had been stirred they no longer have that strong coloration that up by the devil and filled with a spirit of revenge and distinguishes the older melodies and that the key of the murder against the whites, as well as for the murdered old Grestorian chant, united with the rhythm of the folk and maltreated victims, there was one image in particular chants, lent them. Therefore, the peculiar rhythmic that we had in front of our souls, and which we found variety of the older folk chant also begins to disappear, particularly distressing in our hearts, namely the although it is precisely this that is most likely to be devastation of our mission station Gabitawigama near preserved. His melodies still resound from the Crowwing on the upper Mississippi, which was only just ecclesiastical folk community, living echoes of the old beginning, and the possible murder of our missionary church way, which, however, lack the elemental force." - family Cloeter there. Thank God, we are now relieved of

In conclusion, I would like to say a word about the our fears concerning the latter. The Lord has graciously singing of the hymn in question. It is true that the melody presided over Missionary Cloeter and the lives of his "Warum sollt ich mich denn grämen" ("Why should I people.- Let the dear reader hear the following from a grieve?") can be used for it in an emergency. But as letter of Missionary Cloeter dated August 29, 1862:

beautiful as it is, and as much as the joy of the lasting possession of Him who "from the manger to the grave, to the throne where He is honored, is heard in it," it is and remains the melody of a song of the cross and consolation, not of a joyful Christmas song. Therefore, just compare your own melody with the one just mentioned and sing both of them with their texts one after the other. In spite of the complete sameness of the rhythm, even the non-musical ear will immediately feel the difference, and one will set about learning one's own melody in order to leave the song of the cross and the song of consolation its own.	"Before Aug. 21 we had no sign of the impending danger, and the whole plot had been kept secret in an admirable manner. On the morning of the aforesaid day they began to shoot and slaughter our cow, after our dog had been rendered harmless by a blow on the back; also during the night they had cut loose our canoe, which was in the river, and let it go. When I went out to see the chief and ask him about the cow, the Indians' plan was gradually revealed to us; it was no other than to drive all the whites out of the country and take possession of their property. I was told that the same thing was going on in Sioux Land (New Ulm) and that they had already killed
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(To be continued.)

(Sent in by Pastor Sievers.)

(Sent in by Pastor Sievers.) **Comforting news,**  
concerning our mission station in Minnesota.

The sad facts of the recent Indian uprising in the State of Minnesota, with its hair-raising atrocities and slaughter of the whites, are well known to us all through the political newspapers. Likewise, there is no doubt with us as to the cause of the outbreak of that riot. Rumors of incitement of the Indians by the southern secessionists we give no credence to and relegate to the realm of possibility; The main cause, at any rate, is the frauds perpetuated for years by the agents of the government, by which the Indians, especially the Sioux and Chippeways, were deprived of the lodging they had been solemnly promised, and placed in a state of need and hunger, which at last caused them to use the time of the civil war, which seemed convenient to them, to force an improvement of their condition, since otherwise all their complaints had remained unheard, and the government had allowed the continuation of the atrocious frauds to go on unpunished. - As much as we now, among the atrocities that had occurred, had to consider the poor people of the

While we felt sorry for the Indians who had been stirred up by the devil and filled with a spirit of revenge and murder against the whites, as well as for the murdered and maltreated victims, there was one image in particular that we had in front of our souls, and which we found particularly distressing in our hearts, namely the devastation of our mission station Gabitawigama near Crowwing on the upper Mississippi, which was only just beginning, and the possible murder of our missionary family Cloeter there. Thank God, we are now relieved of our fears concerning the latter. The Lord has graciously presided over Missionary Cloeter and the lives of his people.- Let the dear reader hear the following from a letter of Missionary Cloeter dated August 29, 1862:

"Before Aug. 21 we had no sign of the impending danger, and the whole plot had been kept secret in an admirable manner. On the morning of the aforesaid day they began to shoot and slaughter our cow, after our dog had been rendered harmless by a blow on the back; also during the night they had cut loose our canoe, which was in the river, and let it go. When I went out to see the chief and ask him about the cow, the Indians' plan was gradually revealed to us; it was no other than to drive all the whites out of the country and take possession of their property. I was told that the same thing was going on in Sioux Land (New Ulm) and that they had already killed the Siour agent, and that all the whites (traders, etc.) at Leech Lake near us had already been driven out. The Indians thought it was a matter of course that we would break out at once to save ourselves. I could not, however, make up my mind to do so, as the thing was too unexpected to me, and as otherwise little credence can be given to rumors in the mouths of Indians. We thought perhaps they wished to make us fearful, in order to drive us off and take possession of our belongings. At noon I went with the horses to our lake to fetch a crude canoe from there, in order to be at least somewhat prepared. While I was out, some fellows broke into our little store-house and took away my rifle and what ammunition there was. They started to go into our field and garden as they pleased and took what they liked. About 4 o'clock the chief, who had left in the canoe for Crowwing in the morning, came back and told me that we should leave in a hurry, as a number of people from the headquarters at Gall-Lake had already left yesterday to murder us. He said the same might arrive at any moment, and that we should not tarry. Then he said, "I will run down the trail now and hold them back until you are gone. Make haste. With that he gave me his hand and ran hastily. Now there was no more to hem. There was no way to escape in our usual way... Nor was it possible on the river, for we had not sufficient

We had no vehicles. We therefore determined to make a raft, put the wagon and some other things on it, float the horses across the river, and pack the family into said canoe, to reach an old lumber camp, from whence a winter road led to Crowwing. This was done with great rapidity and without accident, though the raft was not large enough to hold the wagon, and was over 3 inches under water, and badly balanced to boot. It was fortunate for us that two Lumber-men joined us. By the time we reached the aforesaid place it had become dark. We brought our things ashore and settled in for the night as best we could. At midnight it began to rain, and rained until 9 o'clock next morning, (that our clothes and beds were all wet). At daybreak we set out and began to look for our way. This was no small task, as this area is one of the wildest imaginable. Rugged hills alternate with swampy lowlands and impenetrable thickets; in addition there are more than 15 creeks on this side of the river, which generally have a very hollowed-out belle, so that it seems almost impossible to bring a wagon across without a bridge; but the bridges were almost all gone, and those that were still there were in great disorder. But we had to cross. Sometimes we let the wagon in, brought the horses across one by one, and then let them "pull" the wagon out by a rope, standing in the water and mud and lifting on the wheels. We arrived happily at Crowwing in the evening of the third day; but no sooner had the children been put to rest than an order appeared from the commandant of the fort that all the inhabitants of Crowwing should assemble at the fort to-day. So at 12 o'clock at night we had to set out again for Fort Ripley, where we arrived at 4 o'clock.

For the time being we have quarters here (a very narrow one) and what we need for our necessities. Apart from our horses, we have saved nothing but a few articles of clothing and berms; all my books and other belongings had to remain behind. Our wonderful harvest is destroyed, our cattle slaughtered. We are lucky to have escaped in this way; others have fared much worse. The Indians' plan was to attack the fort first, which was easy for them, since there were only about thirty men here. Now I suppose they will let it go. We have made more fortifications and have received three companies of reinforcements. The regimental commissary also came today to see what is to be done about the matter. The whites are determined not to let it go that way this time and to drive the Siour back across the Missouri River. The consequences of these disturbances are easy to see, the people have had to abandon all their farms and neglect their crops; from this, of course, there must be a general shortage. - I would now

I would have travelled further down immediately if I had not wanted to stay as close as possible to check on my things again at the next opportunity, for I hope that at least not all my books have been destroyed. It is possible that we may get our mission property replaced out of the Indian funds, at least that would only be cheap. Our horses are hard to sell now, as no one wants to buy; but that can change quickly. We have no money except a few dollars. My servant has not yet received his wages in full. We live here about as well as on the ship; there is plenty to eat, but it is a bad time for cooking. We have all caught a severe cold. At first we had to work hard to make the fortifications, and also to stand watch at night. This has ceased since the reinforcements arrived. I have to close for the day, and so on.

Your faithful  
O. Cloeter."

Pleased that our concerns about the safety of the Cloeter family had been fairly alleviated by the above letter, the undersigned left immediately to convince himself that no harm had come to Missionary Mießler in Usabella County, and to consult with him about what should be done under the present circumstances. On Wednesday afternoon, September 10, I traveled by wagon with my oldest son to Saginaw City, and there I received the secretary of the mission commission, Father Guenther, as a traveling companion; so we arrived happily at the mission house on Friday morning at 9 o'clock, after we had spent the last night in the jungle at a forest fire in persistent rain. The whole region, although full of Indians, many of whom met us and intercourse with us in the old friendly manner, is in the deepest peace; no thought comes into the minds of these Indians to rise against the whites, they themselves, as citizens of the United States, desire nothing but that their intercourse with the whites may always be maintained and become more and more flourishing. The missionary, whom I had visited two months ago, accompanied by the theologian Schultz, was in almost perfect health this time, and, as he said, he intended to yield to the urgent requests of his crown of honor. Indians next Sunday and preach to them again for the first time. He would be very, very much in need of a young man who was well versed in the English language and who could help him in the Indian school. - Unfortunately, we could not wait for Sunday at the mission station, but after holding the necessary conference with Missionary Mießler, we returned the same day to the jungle, where this time we spent a more pleasant night under the sky-high trees. Sunday night, I, the most distant one, also moved under God's

under my gracious protection in my little wagon with my son Frederick back to my home. Praise and thanks be to the Lord. Amen.

Frankenlust, Sept. 22, 1862.

Ferdinand Sievers, currently President of the Mission Commission.

The Christian soldier Marinus.

When in the third century Macrianus had raised himself to emperor in the eastern part of the Roman Empire, the persecutions of Christians were renewed in Palestine as well. The church historian Eusebius gives the following strange example of this:

A Christian soldier at Caesarea, Marinus, was to receive the position of captain. Just as the captain's baton was to be presented to him, another soldier, who after him had the closest claim to such a promotion, appeared and declared that Marinus, according to the old laws, could not receive a Roman military dignity because he was a Christian and did not sacrifice to the gods and the emperor. Marinus was then given a period of three hours within which to decide whether he wished to remain a Christian. Meanwhile the bishop Theoteknus led him into the church; he pointed from one side to the sword which the captain carried at his side, and from the other side to a book of the Gospels which he held out to him. He was to choose between the two, he said, the military array and the Gospel. Marinus raised his right hand without hesitation and seized the Gospel book. "Now," said the bishop, "hold fast to God, and may you obtain what you have chosen. Go in peace. - After freely confessing that he was a Christian and wanted to remain one, he was beheaded.

Happy is the soldier who confesses with words and deeds that Christ is his true duke, the duke of his souls. If this confession brings him nothing but shame and persecution here on earth, he will leave the battlefield of this world as the victor and be crowned with an unfading crown of honor.

(Submitted.)

The Ohio Synod.

Mr. Rev. Bierdemann of the Ohio Synod has charged that General Synod is not Lutheran. \*) It is certain that every Lutheran can do this with a clear conscience. Only I would like to make the modest inquiry whether a member of the Ohio Synod can do it with a good conscience without testifying against his own Synod, if things still occur in it like those to be reported. The undersigned was at the Synod of Ohio Eastern District, held at Butter, Pa. in June of this year; where he heard the un-Lutheran Common Hymnal formally defended and vowed, citing

\*) Is now revoked.

D. R.

of authorities, like that of a blessed Schmucker. There was great restlessness of heart about it. InWhen we returned from the meetings of our Synod and Furthermore, for years now one part of the local addition, he had finally been convinced by an essay heard that Mr. Nitzschke had suddenly died while still in congregation has been in dispute with the other part, published in "Lehre und Wehre" that chiliasm lacked all St. Louis among his old brothers and friends, we were served by Rev. Fetter in Butler, member of the Ohio biblical foundation, and that a certain conversation had nevertheless determined to fulfill the promise we had Synod, because the part served by Fetter absolutely brought it to light that Pastor Schieferdecker himself made to the blessed man and to send a friendly letter to refuses to reintroduce the abolished Lutheran (Missouri) considered his chiliasm to be basically only a human Pastor Schieferdecker asking whether the blessed hour hymnal, but stubbornly holds on to the common one. All "opinion. All this made dear Nitzschke's position and that might have come when he would become open to the complaints and petitions to the Ohio Synod have thus of his party more and more questionable and suspicious, voice of truth in love. We thought that the strange case far been in vain. It was decided at the Synod at Butler at put him in great anguish of conscience, and awakened with Mr. Nitzschke, whom God had obviously brought least so much as to send an investigating committee to in him the ardent desire to be reconciled with his old back from his errors in a miraculous way, would not the place; but the congregation of Fetter has simply Lutheran brethren and friends and to be reunited with have passed Mr. Schieferdecker's heart in vain. So we declared that they have no need of an investigating them on the old ground. But he still hesitated to take began our writing. Soon, however, we had to hear to our committee. Let us see if the Ohio Synod will prove to be steps for this purpose. What happened? Once he great sorrow that such a letter would hardly be received more Lutheran than the General Synod. The testimony suddenly collapsed, as if moved by a blow, and when he as we had hoped. So we have suppressed it until now. against the General Synod is good, but it would be regained consciousness and saw how near his end had But since Pastor S. himself mentioned it publicly, we desirable that the Ohio Synod should also get rid of its been, he immediately recognized this dangerous intend to send it to Father Schieferdecker in this public un-Lutheran elements.

Millerstown, Butler Co, Pa.

Pastor Stroehlein.

coincidence as a voice of God calling him to order his way as soon as the "Lutheran" will have room for it. By house and therefore to ease and cleanse his burdened the same, as we wrote it down shortly after our conscience, especially in regard to his relationship with conversation with be. Nitzschke, the impression that his old Lutheran brothers and friends. Alas, there it was! that conversation made on us can most certainly be It was Pastor Schieferdecker who made it so that Mr. seen, while at the same time we have not yet given up Nitzschke did not completely satisfy the urge of his the hope that a good word can and will find a good conscience at that time. The old restlessness therefore place.

remained within him. Finally, however, he broke through **Missouri Synod.** On the occasion of the and was able to visit his old brothers here in St. Louis announcement that Pastor Brauer had been elected and, among others, also us, against whom he had professor of theology at our Concordia Seminary, the previously been particularly devoted. Here he explained "Luth. Kirchenbote", as is its nature, made all kinds of

## To the ecclesiastical chronicle.

**In the "Kirchenblatt" of the Iowa of September** of to us, in addition to what he had already told us, that he extremely venomous remarks about Professor Brauer, this year, there is a partial reprint of a letter written by had finally descended from all heights, that he had found ourselves and the entire Missouri Synod. This prompted Pastor Schieferdecker to one of the editors of that paper, his only reason for faith and hope in the teachings of the an impartial, non-Missourian reader of the in which it says, among other things: "Mr. Nitzschke Small Catechism, and that his motto was now: "Nil sum" "Kirchenbote" to write a testimony in support of our must have made a deep impression on Walther (I am nothing).

through his pure heartfelt zeal for the healing of the rift There was no mention of defending the alleged for publication. The latter has seen itself compelled to and through his emphatic defense of my and my orthodoxy and the conduct of his former pastor and his accept this testimony, although with the addition of new congregation's orthodoxy and conduct against all kinds congregation, but there was talk of pain over the past attacks on us. In view of the flood of vituperation which of slander and distortions. The assertions and and of the (albeit weak) hope that a turnaround had otherwise pours down upon us from almost all the local suppositions herewith expressed are quite erroneous. taken place both in Pastor Schieferdecker and in his journals, we believe that we must not withhold the Mr. Nitzschke has neither defended Father congregation, which had made them both inclined to communication of this testimony from our readers, not Schieferdecker's and his congregation's orthodoxy and repent. He therefore asked us quite urgently that we in honor of our miserable persons, but in honor of Him conduct against alleged slander and distortion, nor, as would come to meet Pastor S. with a friendly letter; in who, out of undeserved grace, has graced us to reveal is self-evident from this, has he made a corresponding view of the present state of affairs, he promised himself His pure Word to us and to give us courage and joy in impression on our minds. The exact opposite has taken the most blessed success. He heartily wished to be the confessing it. The testimony is found in the number of place. The matter is recently as follows. After Pastor bearer of the letter himself; he was therefore very sorry the "Kirchenbote" of Sept. 12, is addressed to the editor Schieferdecker was expelled from our synod because of that we could not write immediately at that time (it was Rev. Anstädt and reads as follows:

his chiliasm, which shook several main articles of the shortly before the meetings of our District Synod). It is "Most venerable sir! For twenty years I have been a Christian faith, and was dismissed from his office by a true that this made "a deep impression" on us, but not in reader of your paper, receiving it as a 'shepherd's very significant majority of the members of his the sense that we thought we had wronged our old friend voice,' but I have never troubled a venerable editorial congregation in Altenburg, Perry Co., Mo. Already Schieferdecker with our Synod, but in such a way that staff with essays, either good or bad, of which there is earlier dissatisfied with the decisiveness of the Missouri we thought we could conclude from dear blessed generally no lack; today I make an exception, and no Synod in matters of doctrine, he soon became the most Nitzschke's openings that our old friend was beginning doubt fall upon you, nevertheless I must not fail to do zealous and influential opponent of the old Lutheran to waver by God's grace and to become accessible so. The cause of the following congregation in his party. The higher, however, peaceful again to the biblical Lutheran truth, even in the doctrine conditions of the church stood just to him, the sooner did of the last things. When we conscience awake with him on account of the sin of church division, which he had helped to cause and maintain. It seized him



It must be admitted that the Missourians always hold that the entire institution, including the scientific

It must be admitted that the Missourians always hold that the entire institution, including the scientific department, has 74 students. The size of the difference between the pharmacopoeia of the Word of God to the doctors department, and for no other reason is due to the fact that those announced by Father Brunn, of the soul of our new fatherland, and for no other purpose than to prove the pernicious bungling in the 10 in number, have finally arrived happily. But since the

various laboratories here; the strictest analysis is often latter, consisting among others of three *families* with unavoidably necessary there, in order to finally satisfy children, are all penniless, we have seen ourselves

the eye as well. This is not always done by them in a compelled to retain a not insignificant portion of the sentimental way, almost never with the old coquetry, money that was sent for the Proseminar in Germany, in hence their name is frowned upon by extremely tender order to use it for the maintenance of those sent to us and sensitive souls, who willingly sacrifice the truth, only from this institution. If we were not allowed to do this, it ""their feeling"" remains to them, as is the case on a large would have been absolutely impossible to take in the scale with the sects of our country. newcomers, since they naturally have no personal

<p>That Luther was <u>coarse</u>, his friends have never denied, has also never harmed his <u>teaching</u>, because what <u>a</u> sound has the name ""Luther"" among the pious since the Reformation, only the enemies have it highly to harm the doctrine.</p>	<p>sponsors here and would have to be supported by the <i>general fund for poor students</i>. This fund, however, is not at all able to bear this significant expense. Should the generous donors who have contributed to the Proseminar in Germany not be satisfied with this use of</p>
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That professors at various Lutheran institutions in our country now have a different idea of the Lutheran Church than before, they will silently thank God and His instruments, the "Missourians," as with them thousands of preachers and congregation members, including the writer of this, though not a Missourian.

<p>You will certainly have come across the word in your review of Claudius:</p> <p>"The truth remains truth after all, I see; Well rubbed, it hurts."</p> <p>Should a <u>reply</u> make further corroboration necessary, you shall certainly not have to complain about length and deviation from the matter.</p> <p>For today:</p>	<p>of the institution in the number of students, its needs have grown considerably, and that we are therefore now even more dependent than before on the support of money and food through the charity of pious Christians. Our request is therefore that of the apostle: "Be ye therefore followers of God, as the dear children." Ephes. 5:1.</p>
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For today, I happen to be reading the **Life of the Jesuit Father Roh** who has offered a considerable sum in gold to anyone who would prove that the Jesuits ever taught: "The end justifies the means." There can hardly be a more impudent proposal, since the principle itself is clearly taught and practiced in the Constitution (or "Institutum") invoked by all Jesuits. But in any case, when the proof is delivered, the Father intends to finally get out of the affair happily by means of that Jesuit emergency fund and help saying, and to keep his money. Of us in America, however, the clever Jesuit probably fears least the attempt to provide the proof, since, as is well known, here in America and especially now, the principle: "The end justifies the means." as the highest principle of action, slurs everywhere, so that we Americans could only confront the Jesuits with a blush of shame in our faces because of their clean motto.

	<p>...ing, go down into the pit; He takes away our deadly terror, releases          be you, O Lord, for its short life! -</p> <p>He went ahead, he's resting in peace!          This fair lot was granted him by the Lord; He now walks in the          transfigured love, That at last breaks us through dark nights.</p> <p>We rejoiced to embrace the darling, We joyfully carried him in          our arms;          But now his faithful Saviour will tend him, And kindly lay him in his          arms.</p>
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	<p>Out of paternal favour and love for us poor, God took this dear child from our arms; He took it to Himself, so that we would not lose it, Nor the voice of temptation should hear it.</p> <p>Once first transfigured he comes to meet us, Announces to us the Saviour's blessing;          And when we have fought well through the pilgrimage, The Father also lovingly takes us out.</p>
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By mistake, in the last number the number of pupils of our practical institution has been un

Commemoration of the **Mission - Celebration** in the  
Ev. - luth. Ebenezer - Parish  
on the  
Grand Prairie, Ills.,  
July 27 and 28, 186 2, containing two miffion sermons  
and a mifsion history lecture.

Under this title a pamphlet has just been published bythe opportunity offered by the book indicated, to procure  
Mr. Wiebusch and Son in St. Louis, Mo. which containsfor oneself and others a good weapon against an ever-  
a historical lecture by Past. Fick, and two sermons bydeepening destruction. Even he who has no need of  
Prof. Crämer and the redactor. The congregation insuch a weapon for himself should not disdain it, in order  
whose midst the lectures were delivered desired theirtho be able to give it into the hands of those who need it.  
printing. They hoped that this would also serve otherThe book is about 300 pages strong and is delivered for  
Christians and promote zeal in them for the holy work ofthe stated price in good binding.

external and internal missions. May the faithful God  
grant that this hope may be abundantly fulfilled. The  
booklet contains 47 closely printed pages and is sold for  
the cheap price of 10 Cts. per copy and \$1.00 per dozen  
for the widest possible distribution. Postage 1 Cts. extra  
pr. Copy. The proceeds are intended for the cause of the  
Mission.

**The Order of Odd-Fellows, or Strange  
Brethren**, Examined in the Light of Holy Scripture  
and Reason by Joseph T. Cooper.

As has already been indicated, the Lutheran Young  
Men's Association in Baltimore intends to submit the  
book, which bears the title given in the title, for printing.  
The book was originally written in English and has  
already gone through two editions in this language. In  
order to make this valuable book accessible to German  
Christians who do not know the English language, the  
aforementioned association has commissioned a good  
German translation of the work. The number of  
subscribers necessary to carry out the printing has now  
been found. Subscribers are therefore requested to pay  
the subscription fee, 50 cents for the book and 12 cents  
postage if it is to be sent by mail, at the address: Schlitt,  
box 1471, LrUUwors, Nä.,to send in. Later, non-  
subscribers will have to pay 75 cents for the book alone;  
those who have not yet subscribed, however, can still  
receive the book for the subscription price if they send it  
in immediately. May many do so! The matter treated in  
the book is of great importance, and it is treated with  
rare thoroughness. The danger that the church,  
Christianity, and civil society are in

The threat posed by the secret societies, especially  
for those of the Odd Fellows, is great. Like a creeper, the  
secret societies, especially here in America, twine  
themselves around the tree of the Christian and civil  
community.

and have already made it almost completely wither in  
many places and are finally threatening to suffocate it  
everywhere. Here it is necessary not to stand by quietly  
until this enemy has completed his terrible work of  
destruction; here it is necessary to fight against it while  
there is still time. Where, therefore, interest in our political  
turmoil has not yet swallowed up all interest in the  
kingdom of God, make haste to seize and make use of  
the opportunity offered by the book indicated, to procure  
for oneself and others a good weapon against an ever-  
deepening destruction. Even he who has no need of  
such a weapon for himself should not disdain it, in order  
to be able to give it into the hands of those who need it.  
The book is about 300 pages strong and is delivered for  
the stated price in good binding.

## For your kind attention.

Since the undersigned, for certain reasons, must fear that a  
registered letter has come to him at the local post office, which  
contained a love offering for our church building in progress, all those  
who have sent such letters here under my address are hereby  
urgently requested to inform me as soon as possible of the time at  
which they were sent and what they contained.

Furthermore, all those who still wish to send such gifts of love for  
our support are asked to send such  
at the address of:

No. George P. Elbert, Lektdevxvorlb  
Kansas,  
in unregistered letters, since the post office is not responsible in any  
case and registered letters are always regarded as misdirected  
letters and are therefore more easily misappropriated.  
Leavenworth City Sept. 16, 1862.

M. M ey er, Pastor.

## Litterary.

The first edition of Dr. Lassenii's Trostreden is almost out of print.  
I therefore call the attention of those who still wish to have a copy of  
this excellent book to contact me very soon.  
St. Louis, Sept. 24, 1862.

. Volkening.

## Receipt and thanks.

For the Proseminar in Germany  
Received from Rev. Reichardt in his St. John's congregation in  
Whitley Co., Ind. collected at the Harvest Festival \$6,41.  
C. F. W. Walther.

For Past. Röbbelen  
Received from Past. Böse collected at his wedding \$5.00.- from B. in  
Cincinnati \$1.00.  
C. F. W. Walther.

With thanks received  
From the New Aork Woman's Club by Mrs. Pastor FLH- linger, for  
the poor students, 6 pieces of bustle shirts, 6 pieces of head cushion  
covers, 7 pairs of cotton stockings, and 1 pair of leather shoes C. F.  
W. Walther.

## For the Lutheran have paid:

The 14th year;  
Gentlemen: John Mees, Kroll.  
The 13th year:  
Gentlemen: John Mces, Philippi, Kroll.  
The 16th year:  
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Beierlein, C. Hcise, H. Welge.

The 17th year r  
Messrs: Welge, I. Mees, N. Henke 50c., N. Oellrich 50c., M.  
Buchholz, Tubesing, Kamprath, Philippi, Persch, Eggers, W. Hoppe,  
S. Merz, Metz, Bendel, L. Große, Arndt, H. Nieder\*, M. Heinrich, N.  
Sörgel bOc., NaitheL L Glas, Past. H. EIsfeller 50c., W. Wenke, Gottl.  
Merz, C. Müller, Past. I. Nupprecht \$4.05, Past. L. I. M. Wege \$7.50,  
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L. F. Sälen, Past. H. Hanser \$9.60, C. Schulte, H. Lübking, A.  
Suhrheinnc.

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Niebling, M. Neule. Past. G. Bernthal 5 Er., Past. M. Guinther, I.  
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M. Blank, M. Schnell, Past. F. z. Mühlen, I. Mees, C. Kundingcr,  
Runge, Teacher Haltimer, M. Müller, H. Maus, N. Henke, E. Dittes  
50c., Past. P. I. Bühl, N. Oellrich, I. Frank, I. Rodler, M. Buchholz, S.  
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C. Frkcke, Past. M. Stephan 5 Er.

Also: Mrs Laakmann.

M. C.Barthrl.

## Changed addresses:

Rev. 6br. L. Keller, .!  
Resäsவில்s,  
Nanitorcoe Oo., M.

Lev. ff. Ilorsi, Lsä MvZ, Ninvcs.

Kev. 2^.. L. Sinter, Henäerson, 8iple^ 6o.,  
Ninv. Z!

No. OeorZ LartlinZ,  
,  
Nrrtteson Ktutiov, -  
6oolc6o.,IU. ..

No. ^V. IlunZe,  
Lake Orssk, Deritov Oo. No.  
(Viu, Lvrueust) L Llorevee^

St. Louis, Mo.,  
Synodäl-Drnckerci by Aug. Wiebusch u. Sohn. "



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
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Open letter

to

Mr. Pastor Schieferdecker at Altenburg, Perry  
County, Mo. \*)

and in whose fellowship I so often received strengthening I will give to you! You will agree when I say that the days of my weak faith, counsel and consolation; and you, too, of this brotherhood of faith and office, as well as of office, often opened yourself to me trustingly and, having come confession and struggle, were blessed, blissful days. with a weighted heart, not infrequently, according to your But what happened? - A great gulf has opened up own confession, departed again with a light heart, joyful between us. And not only between us, but also between

Still my dear old friend! When the now blessedin God. Nothing lay between us. My spiritual mother was the whole ecclesial community to which I belong and that Nitzschke was recently with me to reconcile with meyour spiritual mother, my teachers were your teachers, which you founded. A schism separates us. and to confess to me that he had returned to the oldmy faith your faith, my confession your confession, my How? have I, have the brethren associated with me, Lutheran simplicity and therefore no longer wished tosorrows your sorrows, my struggle your struggle, my for instance, abandoned the doctrine we formerly held take part in the division which he had helped todisgrace your disgrace. When, more than eighteen years together? Have we become unfaithful to our old promote, he urged me to write to you again, hopingago, I decided in the name of the Lord to have the Lutheran church? Do we no longer recognize the that a word from an old friend, with God's blessing,"Lutheran" issued, which was to be dedicated to the teachers at whose feet you and I once sat together as could be the blessed fruit of a reunion on the basis ofdefense of the precious legacy of our mother church, it our teachers? Have we turned to a new doctrine? - You the teachings of our church, whose servant you alsoas you who not only, as often as I wanted to become must confess it yourself: no, not we - you have become wanted to be. This appeal has not only fallen on myfainthearted and withdraw my hand from the plow, always another, and that is the cause of the division that has conscience, but also meets a longing that has beenstrengthened me in my resolution, but who also joyfully taken place.

stirring in me for some time. Well, in God's name!took up sword and trowel and now fought and built by my Now I freely admit that there are divisions, there are Accept then these lines as kindly as I write them. side; of which every one of the earlier vintages of the now separations, the promotion of which one does not have

We were, my dear slater, once heartily united.eighteen-year-old to repent of; yes, there is a leaving of a community Besides the bond of one faith, the bond of trueThe fact that you are a member of the Synod bears without which one cannot be faithful to his God. Of such friendship embraced us for a long time. My onlywitness to this. Sixteen years ago, when God gave grace godly division and separation God's Word speaks, when neighbour in office in times of great inner and outer, to the formation of a synodal community based in it says, "But I beseech you, brethren, that ye take heed struggles, you were at the same time the confidant ofdoctrine and practice on the confession of our dear of them which cause division and offence beside the my heart during this time, to whom I was so happy toLutheran Church, it was you again who was one heart doctrine which ye have learned, and depart from them," and one soul with me in the most zealous promotion of Rom. 16,

this work. Oh how joyfully we often came together and strengthened each other in the hope that the Lord would however, we have held it back until now and are now publishing it.again give our church a time of refreshment.

D. R.

017 Pull not the strange yoke with the unbelievers. For what enjoyment hath righteousness with unrighteousness? What hath light for fellowship with mild darkness? 2c. "Therefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and be your father, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6, 14-18. Compare 1 Tim. 6, 3 -5. Tit. 3, 10. 11. 2 John 10. 11. From false teachers and from the fellowships founded by them, however, one should separate oneself. To depart from them is not only wrong, but every Christian is commanded by God to lose his divine grace and his salvation. Such a godly division was once the departure of our Lutheran church from the fellowship of the papacy, on account of that voice from heaven: "Depart from her (spiritual Babylon), my people, that ye be not partakers of her sins, lest ye receive of her plagues." Rev. 18:4. It was also such a godly spending that Luther, in Marburg, did not take hold of the brotherly hand offered to him by the Zwinglians who were straying from the faith, and refused all brotherhood to them, saying, "Ye have a different spirit from ours," however much outward confusion may result from it. Hence then our fathers speak in the first appendix of the Schmalkaldic Articles: On the Authority and Supremacy of the Pope: "It is hard that one should want to separate from so many countries and people and lead a special doctrine, but here is God's command that everyone should beware and not be in agreement with those who lead unrighteous doctrine." Our fathers did not conceal from themselves the dreadful confusion, the dreadful aversions, with which their separation from the Roman Church was accompanied, and which, according to Christ's declaration, Matth. 10:34-36, must have been its consequence; but their consolation was that it was not they, the "right-believers" who were separating, but the obstinate false teachers, who were to blame for all this, and that they, who were compelled to give out, actually only suffered the division. Therefore she further "confesses" in the Apology of the Augsburg Conf. Conf. in the second article of the abuses: "We know almost well that some cry out very much," "we make schismata (divisions), but our consciences are quite sure, after we have sought peace and unity with all faithful diligence" "and do not want to let the adversaries suffice them, we deny (that God forgives!) the public divine truth." And in the last article of the same confession: "Because our antitype will not tolerate the truth, and is under the authority of handling public errors by force, it is not possible for us to deny the truth.

It is easy to judge who is guilty of separation: all the world, all wisdom, all power should give way to Christ and his word. But the devil is God's enemy, therefore he exerts all his power against Christ to suppress and oppress God's word. So the devil, with his members, being opposed to God's word, is the cause of division and dissension; for we have sought the "highest" peace, of which we still desire the highest, provided we are not "urged" to blaspheme and "deny" Christ; For God knoweth, who is the judge of all hearts, that we have no pleasure or delight in this terrible disunion; so that the contrary hath not hitherto wished to make "any" peace, lest we should, without our merit, drop the wholesome doctrine of the forgiveness of sin through Christ, and thereby blaspheme Christ to the highest. And though it is not without possibility, as the world is wont to do, that in this schism there may nevertheless be offence through iniquity and unskilful men, for the devil judges such offence to be a disgrace. the Gospel \*), yet they are all not to be esteemed against the high consolation which this doctrine has brought with it, that for Christ's sake we have forgiveness of our sins without our merit, and a gracious God." Johann Gerhard, too, in his *Locis* (the great work of his Doctrine of the Faith), in the article on the Church, takes account of the charge that the Lutherans are said to be guilty of the sin of schism; but he writes: "We admit that we are schismatics, rightly understood, because we have seceded from the Roman church and its head, the pope; but we have by no means separated ourselves from the unity of the general church and its head, Christ; but O blessed schism, by which we have been united with Christ and the true general church! Such a schism it once was, by which the Christian church separated itself from the synagogue, which schism is also commanded in Acts 2, 40: "Be helped of these unrighteous men;" and Revelation 18, 14: "Come out of her." Such a schism also "commanded" the fathers. Ignatius writes in his sixth letter to the Philadelphians: "'If any man putteth himself out to him that hath separated himself from currency, he shall not inherit the kingdom of God: and whosoever shall not depart from a false preacher shall be damned to hell.'" Ambrose, in his interpretation of Luc. 6. writes: "'If a church be found rejecting the faith, it is to be forsaken.'" Chryso-

\*) Without a doubt, this refers to the arousal caused by the fact that Muenzer misunderstood the spiritual freedom preached by Luther, preached general secular freedom, and thereby conjured up the abominations of the peasant revolt.

stomus writes in his forty-sixth sermon on the Gospel of Matthew: "'Not he goes out from the church who goes out bodily, but he who spiritually leaves the grounds of ecclesiastical truth.' For we go out from those (the Arians) according to the body, and those according to the faith.'" Reminded by these precepts and examples, in departing from the idolatrous Roman church, we have not left Zion, but fled from Babylon; have not rent the church, but, imitating Paul's conduct in the Ephesian church Acts 19:9, have set apart the disciples; have not set up altar against altar according to the example of Ierobeam or the Donatists, but the Damascene altar...

Cast out of the house of the Lord, and restored to the true service of God." (I<sup>oo</sup>. td. äo ooolosin h 156).

But there is, as you know, dear old friend, also a division which is not commanded by God, but forbidden, which does not lead to the Glory to the divine name, but for its It serves to blaspheme, which does not bring blessing and prosperity to the church, but curse and misery; which does not protect the souls redeemed by Christ from defilement and seduction, but plunges them into sin, death, and ruin; which is not to be performed at the loss of divine grace and his blessedness, but is to be shunned at the loss of divine grace and his blessedness; which is therefore not a blessed, but an unblessed one, and will have as its reward eternal separation from the fellowship of Christ and his triumphant church. Woe, woe to him, you yourself will cry out with me, who is guilty of this division of the Church, the Body of Jesus Christ! To be sure, at this time of ours the church is already so variously divided and fissured that the "certain" are numbed to the sin of division; every self-wise man thinks that he has made a great name for himself in the church, if he has been able to tear off a part of an ecclesiastical community and to gather it around his person, and to add a new denomination to the so-called "denominations" which have become almost innumerable, whether under a new or under the old name. But let conscience be silent about a sin that has become general, or let it not pronounce a verdict of condemnation on a matter of erroneous "holy" zeal: God's word does not dull with it; God's word remains alive and strong, and his verdict of condemnation remains.

You will agree with me when I say that it is evident from the first Epistle of St. Paul to the Corinthians, which is actually a division of the church condemned by the Word of God. There it says Cap. 11, 18, 19: "When ye come together in the church, I hear that there are divisions among you; and I partly believe it. For there must be divisions among you, so that those who are righteous may be able to stand,

become manifest among you." According to this, there are evidently two kinds of sinful divisions of the church; the one are mere divisions, the other are sects. What the apostle means by a mere division, he himself indicates, when he writes in the beginning of his epistle: "But I exhort you, first Br., by the name of our Lord Jesus Christ, that ye always speak one word, and let no divisions be among you, but hold fast one to another in one mind and in one opinion," 1 Cor. 1. 10. and when he now complains that the Corinthians had separated themselves from one another because

he servant of it (Luc. 1:2.), that the curse threatened to by it. those who do any of these things (Rev. 22:19. Deut. 4:2.) How easily, according to one's perverse, depraved heart, must befall you? Wouldn't you have to blush and be frightened as a scoundrel as often as you read what ye, while he is trying to heal him! But this cannot be the Paul, as an example and test for all ministers of the true cause of our separation, for how easily would this Word, confesses about himself: "You know... how I have cause of separation have been lifted! How gladly would I not done anything that is useful, that I have not preached have wished to make guilty amends to you, privately and had separated themselves from one another because to you and taught you publicly and especially? Therefore publicly, for every sin committed against you! But no, I some held it especially with Paul, others with Apollo, I testify this day that I am clean from all blood: for I have believe you will not deny it yourself, it is not personal others with Cephas, who all led only one doctrine and done nothing unto you, but have shewed unto all the insults, it is the difference in doctrine that separates us.

were only adorned with different gifts. So every counsel of God." (Acts 20:18, 20, 26, 27) If you really And now consider what kind of doctrine this is that separation of Christians from Christians with unity in held your chiliastic thoughts from the heart to be divine has moved you to no longer profess together with us the doctrine for the sake of other things that do not truths revealed in Scripture, would you not then have to doctrine that our church professed in the times of its concern the salvation of souls, but by which the bond accuse yourself of having the blood of many souls on flowering? the doctrine to which the most enlightened, of love is cut, is already a sinful mere division; your hands, who have entrusted themselves to you, and most gifted, most pious sons and servants of our church, although, as a rule, disunity in faith, doctrine, and to whom you have behaved and are behaving divine a Luther, a Brenz, a Melancthon, a Chemnitz, a Johann confession is finally produced by it. But what the truths revealed for salvation? I do not deny that there are Gerhard, etc., professed? You do not deny it yourself - it apostle means by a sect is clearest from 2 Pet. 2:1, some truths revealed for salvation which many a faithful is the - **chiliasm!** - A doctrine for the sake of which

when it says, "As there shall be false teachers among preacher, either through ignorance and weakness, has our Lutheran Church, in the days when ecclesiastical you, which shall bring in corrupt sects." According to never preached, or because he considered them too doctrinal discipline was still practiced, deposed from this, the rotten sects or sects are such church strong food, has saved their public proclamation for later office those of its preachers who paid homage to it; a divisions as are introduced by false teachers for the times, without therefore becoming guilty of the blood of doctrine of which your conscience itself tells you that it is sake of their false doctrine, such divisions as those the souls entrusted to his care. But can he be a faithful not based on a clear, incontrovertible word of God, that among the Corinthians may have been guilty of who servant of God and of His written Word who allows it is a mealy-mouthed opinion! And not only did you said, "The resurrection is nothing." 1 Cor. 15:12. himself to be bound to conceal such truths as he is rather turn your back upon us, your old friends and Let me now ask you, my dear slater, on conscience: divinely convinced are revealed in God's Word? A faithful servant of the Lord will always say with Paul, What kind of schism is it that you have caused? Is it faithful servant of the Lord will always say with Paul, such a one as Gerhard says, "O blessed schism!"? Is "God's word is not bound." 2 Tim. 2:9; yea, he would rather die than enter into such a covenant as would bind the matter such that thou wouldst rather give up rather die than enter into such a covenant as would bind ecclesiastical communion with us than be made a God's word; he that does so is a traditor, a denier of party to false doctrine on our part, or deny a doctrine Christ, whom Christ will again deny before his heavenly clearly revealed in God's Word for blessedness? Father. That you stand thus I cannot believe. I must Have you made a schism by which you have been rather suppose that you have made that agreement with united with Christ and the true universal church? Must your congregation for the very reason that your you not rather admit that all the hopes of the future, conscience tells you that your chiliasm is only a human which you think you can base on certain prophetic opinion, not something familiar to you for administration passages, may deceive you? that you have thus, for in the house of the living God, that it is an "opinion, on the sake of a mere human opinion, caused and which thou canst not live and die, on which thou canst maintain a schism in the Church? Or can you deny not, men may laugh or be angry at it, stand fast, not a that in the depths of your heart you consider your revealed truth, which, while thou hast to leave the eschatological views (concerning the last things) to be consequences of it quietly to God, who gave it to the nothing more than a mere opinion, not unshakably world, and especially to his church, thou must preach. In founded in God's Word, not clearly revealed for short, you cannot deny it; you have indeed confessed it salvation? Have you not agreed with your present before all the world, that your chiliasm is not a certain congregation not to teach any of this publicly? But divine truth, but a human opinion.

how could you have made this compromise if you But is it something else that has moved you to turn believed that your hopes were revealed in God's word your back on us, your old friends and brethren? have we for the salvation of souls? made you

rather turn your back upon us, your old friends and brethren, than abandon this opinion, but you rather made divisions in our church, in the midst of our congregations, congregation against congregation, preaching chair against preaching chair, altar against altar erected, souls entrusted to other shepherds taken under Your care, and not only from your former congregation, but also from other congregations, "disciples" have been drawn to you and taken up into your own congregation! Is not this frightful? It would be frightful enough if you had done this because you believed your false doctrine to be a divinely ordained warbest, necessary to salvation. Then, however, you sinned only with an erroneous conscience. But where will you find an excuse for the sin of the schism, since your conscience itself tells you that you caused it for the sake of a human opinion that you do not want to let go of, do not want to let rest?

Do not say: "I have not separated myself from you; you have separated yourselves from me and put me out of your fellowship. I would gladly have remained with you." - Well would-

You will remain with us in body, but after you have already separated yourself from us inwardly through your new teaching. Here I remind you again of that saying of Chrysostom: "Not he departs from the Church who departs bodily, but he who departs spiritually from the grounds of divine truth." As often as the Church has found herself obliged to put out of her communion those who brought up new doctrine and would not be dissuaded from it, so often she has not caused the schism, but suffered it. Thou knowest also well that we did not put thee out in impetuous haste and personal dislike, or even in indifference to thy person, but after many and earnest negotiations, lasting over year and day, conducted in a brotherly spirit, with entreaties and supplications to God for the softening of thy heart, with our own bleeding hearts and weeping eyes. We had to do this if we did not want to faithlessly squander the jewel of the pure divine teaching of our Church entrusted to us, whose servants and guardians we are, if we did not want to plant the germ of death ourselves in our ecclesiastical community standing in doctrinal unity, if we did not want to open the door to the rule of human thoughts and the penetration of an exceedingly dangerous infatuation, if we did not want to become traitors to our congregations and to the whole Church. You yourself had to declare in our negotiations with you: "In view of the fact that we are convinced that we cannot tolerate such a hope as you have expressed in our midst, since it is contrary to the purity of doctrine, you will not deny us if we denounce ecclesiastical fellowship to you. (See Synodal Report of 1857, p. 46.) But this was also the only last thing that our love could still do to you, in order to startle you, whether God willed it, out of your grave self-deception and to save your soul, which was in urgent danger.

But you have done even more than this, you have rather entered into a schism than let your opinion stand. You have allowed yourself to be moved by this human opinion, by this uncertain hope. You have allowed yourself to be moved by this human opinion, by this uncertain hope, to confess yourself no longer without reservation with a round yes to three articles of the holy general Christian faith, namely, to the articles: 1. of the cross-form of Christ's church on earth until the end of the world; 2. of a general resurrection of the dead at the last day; 3. of the visible future of Christ to be expected again only at the last day. You have, 1st, for the sake of your uncertain hope, not been able to confess, without additional clauses, with all Lutherans, that "the church of Christ in the proper sense, i. e., the whole body of believers, remains invisible and hidden under the holy cross until the last day." You have answered 2. to the question, "Does the general resurrection of all the dead, of the faithful, take place?

will raise me and all the dead at the last day?" with a yes, but only gathered around you because they had long since harbored a secret enmity against our synod chilaistic opinions, confess with any Lutheran, "at the last day he will raise me and all the dead." (3) Thou hast answered the question, "Is alone and exclusively upon Do you, for the sake of your opinion, only want to conditionally affirm that "this last day is the visible future of Christ, which alone and exclusively will take place for the judgment of all nations without exception? (S. Synodal Report of 1857, p. 43.) Thus you have put your uncertain human thoughts upon the faith of the whole holy Christian Church at all times, yea, upon the clear, distinct, Bright Word of God himself set. Is not this appalling? Thou canst not say with the apostle Paul to the church, "The Son of God Jesus Christ, which is preached among you by us, by me, and Sylvanum, and Timotheum, was not yea and nay, but there was yea in him." 2 Cor. 1, 19. For thou, solemnly called to confess the holy Christian faith before many witnesses, hast not been able to make up thy mind to a round Yes. Is that's not scary? \*)

Ah, my old dear friend, have you ever considered what terrible guilt you have brought upon yourself with all this? For the sake of your uncertain interpretation of certain dark prophetic passages, you have denied the content of the clear Word of God your rounded affirmation. You have made God's word uncertain by your cloistered confession of articles of the general Christian faith, and, as much as is in you, you have also made other Christians' faith in those articles and in the Word of God itself undermined and shaken. You have violated the highest sanctuary of the entire holy Christian church, its universal holy faith. You have broken the oath you took at your ordination as a minister of the Lutheran Church, to teach according to the confessions of this Church and not to deviate from them, neither in *rebus nor phrasibus, not even by a single finger*. You have appointed you as overseer over a large part of her congregations and servants, as guardian of the jewel of her pure doctrine inherited from the fathers, and to charge you in particular with the office of seeing to it that no one causes division and trouble in her apart from the doctrine he has learned - even filled and sought to fill with new doctrine and divided. You have spilled great blessings, destroyed the peace of whole congregations forever, and led to great, horrible sins of unkindness, hatred, slander, and so on.

\*) Up to these words the present open letter had long since been written, when we read in the "Church Bulletin" of the Iowa Synod that Mr. P. Schieferdecker was still waiting for such a letter.

You have taken in people who do not agree with you, already separated yourself from us inwardly through your new teaching. Here I remind you again of that saying of Chrysostom: "Not he departs from the Church who departs bodily, but he who departs spiritually from the grounds of divine truth." As often as the Church has found herself obliged to put out of her communion those who brought up new doctrine and would not be dissuaded from it, so often she has not caused the schism, but suffered it. Thou knowest also well that we did not put thee out in impetuous haste and personal dislike, or even in indifference to thy person, but after many and earnest negotiations, lasting over year and day, conducted in a brotherly spirit, with entreaties and supplications to God for the softening of thy heart, with our own bleeding hearts and weeping eyes. We had to do this if we did not want to faithlessly squander the jewel of the pure divine teaching of our Church entrusted to us, whose servants and guardians we are, if we did not want to plant the germ of death ourselves in our ecclesiastical community standing in doctrinal unity, if we did not want to open the door to the rule of human thoughts and the penetration of an exceedingly dangerous infatuation, if we did not want to become traitors to our congregations and to the whole Church. You yourself had to declare in our negotiations with you: "In view of the fact that we are convinced that we cannot tolerate such a hope as you have expressed in our midst, since it is contrary to the purity of doctrine, you will not deny us if we denounce ecclesiastical fellowship to you. (See Synodal Report of 1857, p. 46.) But this was also the only last thing that our love could still do to you, in order to startle you, whether God willed it, out of your grave self-deception and to save your soul, which was in urgent danger.

Many a soul has already lost faith and love from its heart over the quarrels and separations caused by you, and has been lost, is known only to the heart-denouncer. Here I think with horror of that Marcion in the second century who was excluded from the church community by his own father, a bishop of Sinope in Pontus, "probably because of disrespect for ecclesiastical authority and apostolic tradition," and when he was now also rejected in Rome, he cried out in anger: "*Ego findam ecclesiam vestram et mittam fissuram*". *in ipsam in aeternum*, i. e. I will divide your church and cause a rift in it for ever." Poor Marcion carried out this threat as much as he could, but when he belatedly realized what a great sin he had committed by dividing the church, it was too late. Death hastened him; unreconciled with the Church, which he had grievously vexed, he died suddenly.

I do not say this, my old dear friend, in order to publicly scold and shame you. No, it is only love for you and for the souls who have entrusted themselves to you, and the longing for the peace of the poor torn Church that urges me to make you aware of the danger to your soul. Here I follow the example of St. Augustine. Augustine. He too issued a public friendly letter to a number of Donatist bishops, invoking for the sincerity of his mind the one who said: "Blessed are the peacemakers, for they shall be called the children of God," and yet he reproached those bishops who were living in the sin of schism: "They still baptize outside the (orthodox) Church, and if they could, they would baptize the Church itself again; they sacrifice in disunity and division, and in the name of peace greet the people whom they tear away from the peace of salvation. The unity of Christ is torn asunder, the inheritance of Christ is blasphemed, the baptism of Christ is profaned . . . They are not displeasing to us because they condone evil, but because they are intolerably evil because of division, because of altar against altar, because of their separation from the inheritance of Christ spread through the whole world, as promised so long before. Over the violated peace, over the torn unity, over the repeated baptisms, over the desecrated sacraments, which are holy even among sinful men, we lament, we mourn. If they regard these things lightly, let them look at the examples which have made it evident how highly God has esteemed them. Those who have made an idol have been punished by the godly.

homely death of the sword perished, but those whoThe first part of the book is about the "Reformation". HeLöscher then presents the proposals of those "who under wished to make a division, their heads have beendescribes the doctrine of predestination as the mostthe pretext of a special holy intention and purer institution swallowed up by the opened maw of the earth, and theimportant doctrine of the Reformed Church that differsof Christianity" presented the Union as beneficial. On this unanimous multitude has been consumed by thefrom the Lutheran Church. Although there was aoccasion he strikingly demonstrates that the Pietists, flames that burst forth." Augustine at last concludes thedifference among the Reformed themselves, in that thewho strove for a reformation of the church in favor of the whole epistle with the words, "This address (God knowsMarches and Hessians leaned toward the assumption ofpure life, but who thereby inwardly detached themselves with what love both to peace and to you we have takenuniversal grace, nevertheless, even among them thefrom the church and its pure doctrine, offer the the same from the gift of God) will serve you, if you will,election of grace was nothing more than a decision ofopponents of the church the hand for the destruction of for correction, but if you will not, for testimony." \*) God about the faith to be given to the individual. - In thethe church.

I, too, hereby conclude and adjure you by both thedoctrine of the Lord's Supper, too, the German He harshly attacked the Pietists, to whom Winckler faith you once swore by, by the peace of the church, byReformers took a mediating position; but in theiralso belonged, for claiming that God was not served at your salvation and the salvation of those entrusted tounwillingness to accept the provisions of the Concordiaall by cognition and knowledge; that truth was only in the you, by the love of Christ, your Saviour, and by the loveformula on the part of the unworthy, their different viewsintellect, but in the will and well-meaning mind; that faith of the brother, by which everyone shall know his own -were clear enough. The Lutheran Church, however,was the hearing of the heart against the commandments consult God once more, examine once more accordingcould not depart from these provisions; and a union wasof God; that orthodoxy was a human poem; that he who to God's infallible word how you stand, rid yourself of allnot to be thought of as long as the fluctuations andrefuted someone for the sake of an opinion did not have human thoughts and hopes still so dear to you, forindeterminacies in the Reformed doctrine of the Lord'sthe spirit of Christ; that love tolerated all opinions, and which you have no certainty of faith, on which youSupper continued. "From the beginning of thethat no opinion was harmful to salvation. Therefore, this cannot swear, and seize and confess again purely andReformation until now, they have been continuallyproposal does not serve to unite the Lutheran and roundly the incontrovertible articles of the general holymaking *hypotheses*, and soon after rejecting them. NorReformed religions, but to abolish both. Hence it came Christian faith and - turn back, rid yourself of the sin ofwill the present one last long." - In the doctrine of theto pass that they regarded the articles of faith, the truth division in which you still live, and enter again into theperson of Christ, too, the conflict is open enough. Heredrawn from God's word, and the faithful science and ranks of those who have remained with the faith once no reconciliation could be hoped for. The reformers in theapplause of the same, as folly, quarrelsomeness, given to the saints. This will truly not be a disgrace toMarrow wanted to teach a union of the two natures indelusion, and blasphemed orthodoxy. you, but the highest honor, as even now those greatChrist, but rejected the *communicatio iäiomnmm* (the He successfully countered this false direction with teachers of the Christian Church, Augustine and others, impartation of the qualities of one nature in Christ to thethe thorough argument that these opinions were other). He asserts that the reformers wanted to savecontradicted by the Holy Scriptures, which everywhere themselves by teaching that the natures and theirinsisted on pure doctrine and true knowledge of divine attributes were imparted to the person of Christ, that thethings. Scripture, which everywhere insists on pure person had shed his blood and received all authority, anddoctrine and true knowledge of divine things. It is also that the fullness of the Godhead dwelt in the person. "Butopposed by God's unordered appointment of teachers, still the fullness of the Godhead does not dwell in Christwho should hold to the word that is certain and punish in so far as he is God, for nothing dwells in itself. Ifthe adversaries. Finally, it is an undeniable truth that God therefore it dwell not in him, inasmuch as he is man, ithas revealed Himself in the Holy Scriptures. will never dwell in him according to the person, or theGod has revealed Himself in the Holy Scriptures. person must be something else than God and man." (p.Consequently one must seek to understand it, and then 35) In the doctrine of the means of grace, too, they arefaithfully adhere to it. But since this is not done, many still very far from each other, for the outward relation indeny the devil, reprobate the death penalty, and teach which the Reformed still place the conclusion of gracethe redemption of all things, along with other errors. He and the means of grace to each other still leaves roomsays, "As long as the general dependence of the for many erroneous doctrines, such as that of the inwardunderstanding on the will, and of orthodoxy on the pious word and the inward baptism of the elect. In the doctrinelife, is taught, the door is open to all evil." (Engelhardt, p. of baptism in particular, as far as the effect of the same109.) Further, he says, the mildest of this party are on the children was concerned, one was still very far frominclined to chiliasm, and therefore always tend to regard the other, "because it is still constantly and generallythe church as small in comparison with the former taught by reformers that a means of grace, especially achiliastic. - He especially emphasizes that it is a grave sacrament, cannot work unless one understands theinjustice to betray the freedom and most sacred nature of the things which it conceals; and that not allprivileges of Christ's church and to reduce everything baptized children are born again. \*) - As especiallyspiritual to a secular footing. The Protestant Church was far from being able to exercise the *jus circa sacra*, (the right of the state to supervise the

Your old friend  
St. Louis, Mo., C. F. W. Walther. Early October, 1862.

(Sent in by Pastor Carl Becker.)

Earlier Union Attempts.

(Conclusion.)

Löscher conscientiously underwent this examination and clearly pointed out the dissent (Zwie-

\*) Ep. 162. Opp. Basil. 2, 736-38.

\*) Valentin Ernst Löscher after his life and work. By Moritz v. Engelhardt. S. 104.

This difference, especially emphasized by Löscher, has not yet been resolved, so how can there be any talk of union and allegiance? Baptism is the re- generation (the baptism is the rebirth) is now still the

The Baptists, this reformed sect, confess in the eighth article of their creed: "Baptism is the firstfruits of faith and of love to Christ," etc.



Church, that no disorders or excesses occur) or to obtain not. But he wanted to refrain from presenting his the circumstances are, nothing more, the thing will stop an independent external power; but the right to make or opponent with the difficult counter-question: what is a of itself."

change articles of faith is in no way connected with the reformist? - Löscher, too, would probably have dropped the *jus circa sacra*; for Christianity, by its nature, demands Since Bekmann did not remain silent, but repeated dispute on a larger scale, for he had now only appeared the service of God out of a free, joyful spirit and impulse, his attack in the "Christian Consideration of the Historia" against the Union in his journal "Innocent News"; but the and therefore resists any rule of conscience. (1705), Löscher sought to bring about a decision of the opponents could not rest. The Unionists continued their

This address of Löscher to the King of Prussia controversy by his "detailed Historia motuum" (1707). game. In 1705 a common church for both confessions caused a great stir. Reformists and Pietists took up the He thoroughly proved that Zwingli's party was to blame was established in the Friedrichsstadt; in 1708 an pen against him, and the Berlin Union College was for the dispute, that the Lutheran religion had preceded orphanage was founded in Königsberg, and in it dissolved soon after its publication. There were also very the Reformed one in most countries, but had been common services were held. In 1710, Bishop Jablonski reasonable voices, such as that of Professor Strimesius, suppressed by concealing its doctrine or by political began negotiations with the Archbishop of York, Dr. who had been a member of the Commission, and who arts. At the same time, he proves that the Evangelical Scharp, in order to bring about a union with the Anglican now tacitly accepted Löscher's demands. He continued Lutherans are still the same church body that professed Church. Löscher pursued the matter with sharp criticism to work with renewed zeal for a reconciliation of the two the Augsburg Confession, and that they have not in the "Innocent News." But the bargain became still churches, but declared doctrinal unity to be an accepted any new doctrines since then; but that the more serious when in 1719 two Wärternbergers, indispensable condition of every true union, and the Reformed are a body composed of many parties, which Professor Chr. Klemm and Chancellor M. Pfaff, placed previous opposition of the Lutheran Church to be fully has changed a great deal from its first beginnings; and themselves at the head of the unionist party and found justified. Dr. J. C. Bekmann, in Frankfurt, attacked our finally, that the disguised Lutherans, or the false peace- a support in the Corpus Evangelioorum assembled at Löscher very maliciously by publishing his makers, have done the church unspeakably more harm Regensburg. In 1719, the Protestant Estates issued 15 "Erceptionsschrift gegen die Adresse," in which he than the open Calvinists! The Lutheran doctrine, he propositions concerning the introduction of the Union, in sought to prove that the Reformed had never acted in says, is the true one; but to prove the soundness of the which it was to be proved that the Peace of Westphalia hostility to the Lutherans, that especially in France there doctrine first, he does not think it necessary. - "But in no way stood in the way of the Union plans. The had never been a Lutheran church, and that the nothing is more difficult," he says, "than to declare premise was that the two churches differed only in Lutherans, who always acted with blind zeal, cut off their constantly what a reformer is." For the origin of the insignificant and indifferent doctrines; in the main they neighbor's honor and blessedness, and inveighed into reformed congregations is entangled, their existence is were perfectly one! When things stood thus, Löscher the world, had started all kinds of mischief! At this he fragmented. They are constantly at odds with one (1721) came forth with his paper, "Illumination of the became personally very abusive, did not spare himself another, and a characteristic sign or feature, which is True Doctrine of the Reformed on the Lord's Supper." to assert that the address was full of "infamies," and eternally and constantly common to all of them And when Pfaff's proposals had found acceptance demanded without further ado an answer to the question The only thing that could be found was the "symbolic" among the Protestant estates in Regensburg, and on from whom that man had received the mandate of the book, neither in the ecclesiastical customs, nor in the February 28, 1722, they had reached an agreement to entire Lutheran Church? doctrine. In addition, no single symbolic book was give themselves the common name of "Augsburg generally binding, neither the 6onii. /VuZust. variata Confession Relatives" and to make their collective name empty and hostile manner. He answered already in 1704 (modified), nor the Heidelberg Catechism, nor the "Protestants," which had hitherto been meant only with his "History of the First Religious Movements Dortrechter Beschlüsse. Thus there was nothing left but politically, into an ecclesiastical currency as well, and to between the Evangelical Lutherans and Reformed, to call the Reformed congregations, only according to promote the union together, then Buddeus, Prof. of together with a Christian Answer to the Exceptions their origin, the mixed *corpus*, which in the doctrine of Theology at Jena, Cypriot, and the other Protestants Scripture." He developed a comprehensive scholarship the Lord's Supper separated itself from the first also rose up as fighters for the Lutheran Church. of in it, since he had long since collected the material for it. Protestant, i.e., Evangelical Lutheran Church, and then theology at Jena, Cyprian, church councillor and vice- In regard to the Lutheran Church, he gives this existed and continues to exist in the most varied forms. president of the High Consistory at Gotha, who explanation: "According to its nature, it is that \*) published his thorough "abgedrungenen Unterricht von congregation which accepts, confesses, and teaches in The Union College, established in Berlin in 1703, had der kirchlichen Vereinigung der Protestanten," conformity with the true and pure Gospel and Word of dissolved, as already mentioned, especially as a result Weismann, professor of theology at Wittenberg, later at God according to its literal and sharpest understanding of Löscher's strong appearance; Leibnitz, the famous Tübingen, Neumeister, pastor in Hamburg. And once in all articles of faith. According to the historical philosopher, also gave up his useless attempts at union. again Löscher, in his appendix to the third part of his circumstances, however, the congregation is called He had, especially with the Royal Court Preacher Historia motuum in 1724, took a stand against the union. Evangelical-Lutheran which exactly and completely Jablonski in Berlin, set all his forces in motion. His essay was entitled: "Peaceable Address and agrees in the fundamental articles with the church re- to bring about this union. But no matter how eagerly the Exhortation to the Reformed Congregations in Germany established by the personal ministry of Luther, his true business was pursued by both sides, no result was to be Healthy in Faith, Love and Hope. He protested disciples and unsuspected assistants, which also truly achieved, and after the beginning had already been most decidedly against an outward and therefore false maintains the doctrines of the fundamentals which made by Jablonski in 1698, no step had been taken after union, and emphatically emphasized the obstacles Luther defended until his death and which have never almost nine years, and Leibnitz himself saw the which must be overcome and removed from the been changed, and which accepts the unchanged fruitlessness of his enterprise, so that on January 28, Augsburg Confession in its original sense. And praise be 1707, he wrote in a letter to the court preacher: "From to God, these two declarations contradict each other. the peace business I expect, as now, that the peace business will be concluded.

\*) Engelhaft Löschers Leben p. 115. 116.

The last word of his was to be a word of peace, which of course, did not indifferently overlook and cover up the error, but rather exposed it with cordiality. His last word should be a word of peace, which, of course, does not indifferently overlook and cover up the error but exposes it with cordiality. "Friendly and faithful," he says, "we must speak to the Reformed churches, but none the less contradict their errors with earnestness and joyfulness. The world may sneer at this and pretend that both things cannot happen at the same time, and may reward this work of mine with such ridicule; I am assured that such judgments are part of the disgrace of Christ." He still expected the most from the Reformed, who were serious in their doctrinal concept according to their predecessors, but still shied away from contradicting the Lutheran doctrine. On the other hand, he expected little from the love that the Reformed were willing to show to the Lutherans. If they, for their part, wanted to make love as the right characteristic of Christ's church the basis of the union then it must first be examined whether this love comes from faith, or rather from human good opinion, even from disdain for the faith spunete? Love deserved love in return, but for its sake pulpit and altar fellowship could not be granted. What the Reformed allowed the Lutherans according to their circumstances and their freedom, the latter were not allowed to grant to them according to their circumstances. The best thanks for their love is intercession and faithful admonition. And he wanted to offer them this thanks.

The community of the Reformed is not healthy in its faith, love and hope, that is the starting point of his admonition. - The Lutheran church is healthy in doctrine, but some members lack the proper application of doctrinal health in love and hope. But as far as the faith of the reformed church body is concerned, the Holy Scriptures are not sufficiently and consistently applied. But as far as the faith of the reformed church body is concerned, the Holy Scriptures are not sufficiently, consistently, and emphatically asserted as the only reason in matters of faith. There is much inclination toward rationalism among them; they place reason alongside Scripture as a source of faith. Scripture as the source of faith. From this, they said, all deviations from the right course in individual doctrines were to be derived. - The Reformed make much boasting of love," says Löscher; "for this reason they are also very much exalted by those who resent our church and its teachers for being so hard and stubborn and not wanting to repay love with love. But there are many unhealthy ways of loving. They love us only if we are syncretistic; to the rest they offer their love as a raw dish of lentils, before which they are to sell their first-born. This is how Louis XIV once loved the German nation!" - The hope for a union of the two churches is not the right one either, if it is based on indifferentism (indifference in faith).

things), on the wealth of the English, and so on. \*) He concludes: "We must not be more willing than God's word, office, duty, profession, and conscience permit. If we should give away oil from our lamps, something of the wholesome doctrine, of the necessary preservation of the same, or even of our church constitution, we would neglect our best. To such an unreasonableness" we must respond: Not so, lest there be a breach between us and you. Matt. 25:9: The word of the Lord terrifieth us, Whosoever hath not, from him shall be taken even that which he hath. Amen."

C. Becker, Lutheran pastor at Königsberg in the Neumark.

To the ecclesiastical chronicle.

The free communities in Prussia raise their heads higher and higher. The ministry confirms the election of freethinkers as magistrates, although the lower authorities object to it. In Görlitz the Free Religious want to build a building for their meetings, to which they intend to give the pagan name of "Temple of Humanity." And in Breslau a religious reform association has even been formed, which intends to support the Free Religious and to provide for the employment of a larger number of preachers. In Halle there are already cases of unchurched children whose parents belonged to the Free Church 14 years ago and later rejoined the church coming to confirmation. They had to be baptized before their confirmation, so that they could only be admitted for the confirmation of the baptismal vows.

Our dear Pastor Wüstemann, who had to undertake a journey to Germany because of his suffering condition, arrived there happily, as he writes from Schworstedt near Weimar on September 1. On July 14, he went to sea with his family. Although the voyage was a favourable one - it lasted thirty days - the dear brother had to experience the pain that his child, who had come sickly on the ship, died of emaciation on the 17th day of the voyage. Arriving in Bremen, he felt compelled to rest here for twelve days due to the unfavorable influence of the country air on his sick lungs, and therefore accepted with heartfelt thanks the great love with which he was received here. Now everything is going so well that the dear patient looks forward to a speedy and complete recovery.

(who was himself), who said, among other things, Yes, if I were as pious and as holy as you, I could be content. Then said the confessor, Are you in earnest, then, that you would be content if you had my holiness and piety for your person? And the one who has been challenged says, "Certainly I would be satisfied. Then the confessor concludes: "Well, since you are so comfortable with someone else's holiness, I must tell you that I know a man who is a thousand times holier than I am, and he can and will also give you his holiness, provided you have the desire for it. It is nothing with my holiness; I must pray every day: Forgive us our trespasses 2c.; and if it be anything, it is but a vile garment, according to the language of Isaiah. I could no more serve you with my holiness, than the wise virgins with their oil serve the foolish. But Jesus Christ, the fountain of all godliness and holiness, can and will help you; through his knowledge you can be justified and saved. Therefore the prophet Jeremiah called him the Lord our righteousness. Therefore he laid aside his garments, and left his dying garment in the grave, that we might clothe ourselves in his innocency and righteousness, as the garments of salvation. -

From that time on, the man who had been challenged was no longer satisfied with his pastor's piety, but he found peace in him who was made sin for us, so that in him we might have the righteousness that is valid before God. Blessed is he who does this; unblest is he who tries to become righteous by other means.

Luther's People's Library.

The seventh volume is finally finished after many obstacles, and its dispatch will begin immediately. It contains selected letters of Luther from the year 1518 to 1530, 41 in number. Individual copies, if they cannot be enclosed in larger packages, must be sent by mail; the postage is 10 cents and must be paid in advance. We ask those concerned to send in this 10 cents without delay. Since the agent has already lost a considerable sum by publishing this postage, without it ever having been restituted to him, he cannot be expected to risk any more. Larger packages will be sent by extortion. If anyone should not receive his share within the next few weeks, we request him to inquire at the next express office and, if he does not find it there, to inform us as soon as possible. The eighth volume, which will contain 61 exquisite letters of Luther from 1530 to 1546, is already in progress and its completion should be pursued as diligently as possible. The number of participants in this year so far amounts to 1700; it is highly desirable that it will still receive a considerable increase. The list is open until the end of this year and we ask all who take an interest in our cause to urgently recommend and promote it in the circle of their acquaintance.

St. Louis, October 13, 1862.

Adolf Heinicke, Cassirer.

your ok Heinicke & Lstel.

The foreign justice

Valerius Herberger tells the following story in his funeral bandages: Once a challenged person came to their confessor (who was probably our Herber-

\*) Engelhardt Löscher's life p. 122. 123.

Ordination and Introduction.

After the candidate of the holy preaching office, Mr. Theodor Gustav Adolph Krumsieg. Theodor Gustav Adolph Krumsieg, hitherto a pupil of the practical seminary in St. Louis, had received a regular appointment from the Lutheran St. John's parish near Eau Claire, Wis, he was ordained in the midst of his congregation on the 15th Sunday p. Trinit. by the undersigned on behalf of our honorable President, Pastor Fürbringers, and inducted into his office.

May the faithful Archpastor Jesus Christ also give his newly called servant strength and grace, joy and courage in his ministry, and may he bear much fruit for eternal life.

Frank Hill, Minn, Oct. 6, 1862.

H. Grupe.

The address of the l. brother is:

Rev. I<rum8ieZ,

Lau Olniro, ^is.

The congregation gave thanks to the faithful God for all the spiritual blessings they had enjoyed so far. Singing the hymn No. 10, 1-4, the procession went to the front of the church, which was opened after the reading of Ps. 100. But the room did not hold all the congregants, so that many had to stand outside. The consecration prayer as well as the sermon on the consecration gospel was held by the undersigned.

Then in the afternoon Fr Kolb of Town Hermann preached on the Sunday Epistle, with a revivalist reference to the church feast at the end of the sermon.

After a dreary rainy week, the faithful God had given us the loveliest autumn weather for the Kirchweih, whereby the festive joy shining out of everyone's eyes was lifted even higher.

As the gracious and merciful God has helped the dear branch congregation in Town Mosel to build a lovely little church, so may He now also help to build its members, through the power of His pure Word preached in it, as spiritual stones, into a dwelling place of God in the Spirit. Sheboygan, Wisc. 22 Sept. 1862.

A. D. Stecher.

Thanks.

Since two arrivals from Germany, who have families, had to move into lodgings in the neighbourhood due to lack of space in our community, several members of the Immanuel community were kind enough to provide the following for one of the families: 1 cooking stove with crockery, 1 cupboard, 1 bedstead, 2 tables and 6 chairs each. Tinrict of the local community were kind enough to provide the following for the domestic furnishings of one of the families: 1 cooking stove with dishes, 1 cupboard, 1 bedstead, 2 tables, 6 chairs, half a dozen cups, plates, soup spoons and tea spoons. soup and tea spoons, set of knives and forks, 1 sugar bowl, 2 larger and smaller bowls each, 1 salt and 1 pepper pot; for the other family a desk and 1 chair were obtained from members of the Trinity District. Many thanks to the Christian donors!

C. F. W. Walther

With thanksgiving to God and the benevolent givers, the undersigned certifies the receipt of the following gifts for the Scminar household and poor students:  
From the congregation of Mr. Past. Bilz: cash 85.30.  
From members of the congregation of Mr. Past. Moll: 1 side piece, 1 do., 25 td butter.  
From a member of the congregation of Mr. Past. Claus: 4 barrels full of vegetables, partly cabbage, partly beans, yellow turnips 2c.  
From a parishioner of Mr. Past. Doscherr 81 cash, for poor students.  
From the congregation of Mr. Past. Streckfuß: 1 horse worth "7.5 from Mr. Mätten: 2 Bush. Beans, 2 Bush. Onions, 1 side piece and 21 lb butter; from the l. Women of the same parish: 6 quilts, 1 pillow, 1 sheet, 1 bag of feathers, & 85.10baar, A. Crämer.

Church and school dedication. \*)

The sixth Sunday after Trinity was a day of great joy for the congregation of Belleville, Ill; for on that day their church and school building, which was really quite beautiful, church-like and spacious, was consecrated to the service of the Triune God. It was beneficial and strengthening for the still young congregation that so many friends from Collinsville and Pleasant Ridge joined them. Friends from Collinsville and Pleasant Ridge had come to share in their joy. Pastor Mangelsdorf first said the dedicatory prayer and then gave an encouraging speech that described the purpose of the house. The dedication sermon fell to the undersigned and was preached by him on Ps. 26, 6-8.

May God be the sun and shield of the church, which is surrounded by many enemies, and give it grace and glory. May He especially make her school a blessed garden of Psalms for the church, for the sake of Christ Jesus. Amen. A. Wagner.

Just now the following script appears:

Who hath power, authority, and right to appoint preachers?

From

Dr. Tilemann Heshusius.

Reprinted unchanged from the original 1561 edition.

St. Louis, Mo.

Published by L. Volkening. 1862.

We are heartily pleased that Mr. Volkeniug has taken on the task of bringing this booklet back into print. It treats not only the doctrine of the right of appeal in the most thorough manner, but at the same time several other related important matters, namely the now burning questions of church, office, community rights, church regiment, banishment and the like. Whoever wants to hear the voice of one of the most important and most zealous theologians from the time of the "thirty-year theologian war" after Luther's death \*) should buy the booklet. The dissemination of it among our Lutheran people will, with God's blessing, do much to make it immovably rooted in God's Word against the storm winds of certain dangerous opinions of the time. Many a Christian brother and friend in Germany would be very pleased if the booklet were sent to him as a gift from here, which could be done at little cost.

The little book, 40 octavo pages in compressed print, costs only 15 cents stapled and in a coloured cover.

Received:

On the debt repayment of Concordia College in St. Louis: \*)

From Mrs. Wittwe Kalbfleisch, St. Louis, Mo. - . 82.00 By Mr. C. F. Rohlfing in St. Louis, from the Wives of Messrs. Christ. Frdr. Nohising, Carl Kohring, Christ. Stockho, Heinrich von Lehren, Fridr. Kölling, Christ. Röhmheld (ch 81.00: Mrs. Schmidt and Igf. Maria Elisabeth von Behren G 81.00. .... 8.00

To the Synodalcasse weftl. Districts:

By Mr. Past. Gotsck, MempbiS, Tcnn. 2.00 " of the comm. of the Past. Wolf, Jefferson Co, Mo. 2.00 " ,, ,, ", Miracle, Chicago, Ill. .... 2.70 " Mr. Teacher Ulrich, St. Louis, Mo. 2M.

To the college entertainment fund:

From the comm. of the Past. Biltz, Lafayette Co , Mo. 5.03 ,, ,, ,, ,, Geyer, Carlinville, Ill. .... 20.ch  
By Rev. Meyer, Proviso. ges on his infant baptism 1.87 ,, the same ges. on F. Degemcr's infant baptism....- 2.61 " Past. Löber, Thornton Station, Ill. by N. N. 1.00

To the Synodal Missionary Fund:

From Mr. Werfelmann, scn, through Past. Löber, Tboruton Station, Ill. .... 10,00  
" Mr. Bensemann, through Past. Löber, ..... 2,00

To the church building at Leavenwortb, Kansas:

From Mr. H. Meyer, Benton Co, Mo. 1.60

To the Fort Wayne college budget:

From the comm. of the Past. Geyer, Carlinville, Ill -8 .50  
Ed. Roschke.

\*) The receipt under the above heading in No. 2 of the "Lutheraner" for the 850.00 sent in by Mr. Birkner in New York must read: From Herru Heinrich Birkner in New York, N. I. 850.00.

Changed addresses:

Lssoockor 2a.elwria8, teacher, your ok Hev. "l. home, Ltruttonport, I/ONA IÄanch X. T.

ssoün Hisäel, teacher, box?>3. 8t. Ossnrllss, Uo.

ss. Kooss, teacher, Hn8Üvills, IVuZssiuZton

St. Louis, Mo

Synodal printing office of Aug. Wicbusch u. Sohn. '

Church consecration.

Finally, the faithful God has also allowed the branch congregation in Town Mosel, which has been served from Sheboygan with pure Word and Sacrament since the time of his father, Eisfeld, to build its own church. Eisfeld's time from Sheboygan with pure word and sacrament, has finally succeeded in building its own church. The lovely, with a tower decorated, inside quite nicely developed little church stands on a property of two acres, six miles north of Sheboygan, the schoolhouse straight, which is also intended for the churchyard. where we used to hold our services.

On the XVIth Sunday p. trinit. a large part of the town congregation went out early to Town Mosel; others were picked up in farm wagons and many went on foot. From the other branch parish in Town Wilson quite a number of guests, some of them already on Saturday, had arrived in Town Mosel; likewise from the sister congregation in Town Hermann.

The party assembled first in the old schoolhouse, where, after a short

\*) This news comes unfortunately! a little late through the fault of the editors. D. R.

Receipt and thanks.

For Rev. Hoffmann in Geldern (Hesse) received from Rev. D. G. Kunz in Cumberland, Ind., 82nd C. F. W. Walther.

For the Proseminar in Germany

Received from Rev. L. Daib, in Fairfield Co, O., 8l, - by Rev. H. Sieger, in Cumberland, Md, from Fran C. Gombert and daughter 50 Cts. C. F.W. Walther.

\*) In the next number we commemorate those of our readers, to whom Heshusius might still be a stranger, with the same a little more closely.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 19, St. Louis, Mo. 29 October 1862, No. 5.

(Sent in by Pastor Fick.)  
**Chiliasm is false** because it further abolishes the distinction between the kingdom of grace and the kingdom of glory. \*)

the believers would see the Lord Jesus face to face. Thus a state would occur that was not foreseen in the Scriptures, for which no suitable word of God could be found, indeed, in which the Bible would become a manifest untruth. Then the millennial kingdom would lead to a ghastly haunting of spirits, so that everyone would wish to be dead in it rather than alive. Let us imagine such a scene of the millennial kingdom as the chiliasts like to imagine. There is a number of believers gathered together, the conversation turns to spiritual things, all at once a risen man appears in transfiguration, who announces himself as - Abraham, another who introduces himself as the holy - Peter 2c. "O how sweet it will be, exclaim the chiliasts, when we shall thus converse with men who have spiritual bodies, the blessed and the saints! what blessed hours those will be! what wonderful insights we shall get there!" 2c. But the Scriptures contend against such enthusiasms with mighty words. It teaches us 1. that God is a God of order. As in the millennial kingdom the old Bible could no longer be valid, so then the God who has revealed Himself through the Bible could not be valid either, for He is a God of order and is praised as such in 1 Corinthians 14:33: God is not a God of disorder, but of peace. And

Psalm 104: "Lord, how are thy works so great and many? thou hast wisely ordered them all." So far as God has made Himself known by His words, He has always proved Himself to be a God of the wisest order, not only in the realm of nature, but also in the realm of grace. The time of the promise and the time of the fulfillment, the Old and the New Testaments, are two households of God, distinct from each other by clear boundaries, and each of them has its own order and its own rule. Likewise, the Scriptures distinguish the kingdom of glory from the kingdom of grace in the most definite way, and teach us likewise that a certain, and indeed the most perfect, order would prevail in it. But the Chiliasts confound the kingdom of grace and the kingdom of glory. Their millennial kingdom is said to be half one and half the other, half a kingdom of faith and half a kingdom of sight. Thus they invent a mixed kingdom, in which all incompatible opposites are to be dissolved, and holy inhabitants of heaven are to reign at the same time as unholy men. This, however, gives rise to such a dreadful confusion that it is utterly contrary to the concept of the wise order which God observes in his government. With the same right, one could make a mixed kingdom out of heaven and hell, in which devils and angels, the damned and the blessed, torments and joys would reign at the same time. But God did not make the earth an eerie haunted place for the appearing of

\*) Is the continuation of an earlier article.  
D. R.

and vanishing celestials destined, as the chiliasts dream, but Ps. 115:16.: "the earth hath he given unto men."

(2) If there were a millennial kingdom, Scripture would certainly mention it when it speaks of the future world as distinct from and opposed to the present. But it is entirely silent on the subject; it does not speak of several worlds, but only of one future world, and it so combines it with the present world that it is impossible to interpose the millennial kingdom between them. The main passage is Match. 12:31, where the Lord says, "Whosoever speaketh any thing against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that." Where now is the dreamed-of millennial world? Does the Lord Jesus Christ say, neither in this world, nor in the millennial world, nor in that world? If he spoke thus, then the chiliasts would be right. But the text clearly says: neither in this world nor in that world, which clearly excludes the millennial world. Equally important is Luc. 20:34-36: "Jesus answered and said unto them: The children of this world free, and let themselves be free. But they that shall be worthy to attain to this world, and to the resurrection from the dead, shall neither be free, nor shall they be given liberty. For they cannot die henceforth, because they are like unto angels, and are the children of God, being the children of the resurrection." The Scriptures throughout distinguish between this world and that world, which shall appear at the last day, after which the general resurrection, the last judgment, shall take place.

(3) To prove how definitely the Scriptures distinguish between the kingdom of grace and the kingdom of glory, let us cite some passages in which they contrast the kingdom of grace with the kingdom of glory, according to various relations, as the eternal glory, the heavenly kingdom, the perfect, the invisible, the visible, the incorruptible, the image of the heavenly, the incorruptible, the immortal, the heavenly fatherland. 2 Cor. 4:17 Our affliction, which is temporal and light, creates for us an eternal and exceeding glory, which we look not to that which is visible, but to that which is invisible. For what is visible is temporal, but what is invisible is eternal. - 2 Tim. 4, 18. But the Lord will deliver me from all evil, and will help me to his heavenly kingdom. 1 Cor. 13, 9. 10. Our knowledge is partial and our prophecy partial. But when that which is perfect shall come, then shall that which is in part cease. - V. 12: Now I know it by bits, but then I shall know it, even as I am known. - 2 CDr. 5, 6. 7.: We walk by faith, and not by sight. But we are

But they are confident, and rather desire to walk apart from the body, and to be at home with the Lord. - Rom. doctrine they are to be driven out of paradise again and languish in misery for another thousand years. 2, 7: Glory and honor and incorruptibility to them that patiently seek eternal life in good works. - 1 Cor. 15:49: As we have borne the image of the earthly, even so shall we bear the image of the heavenly. V. 53: This corruptible must put on the incorruptible, and this mortal must put on immortality. - Heb. 11:14-16: They that say these things signify that they seek a fatherland. For if they had meant that from which they departed, they had time to return. But now they desire a better, that is, a heavenly. -

We could multiply these passages with many others. These passages alone sufficiently show that the Scriptures, in distinction from the kingdom of grace, know only one kingdom of glory, the perfect attributes of which they most definitely indicate on all sides. All these passages do not admit of a mixed kingdom of a thousand years, for the mixture of the perfect with the imperfect would again give only an imperfect kingdom. In vain, therefore, is the effort of the Chiliastes to unite irreconcilable opposites and to form a new kingdom out of them. The kingdom of glory is perfect in every respect, and it is impossible to force it into the forms of this world, as the enthusiasts dream.

(4) It would also be the greatest torment for the saints and blessed if they had to leave heaven and reign here on earth for a thousand years. For if they are to reign, according to the Chiliastes this means that they are to occupy and administer all the offices of authority. If, then, the millennial kingdom comes to America, at any rate, according to chiliastic doctrine, one of the saints, perhaps Abraham, Isaac, or Jacob, will become president; other saints, perhaps Daniel, Paul, Peter 2c. 8:6) But the New Testament stewardship cannot and will not depart from a more perfect one before the last day, for it has the perfect Mediator and the essence of all the goods which were shadowed out by the examples of the Old Testament. The Epistle to the Hebrews, Cap. 12, 26-28, testifies to this: "But now he promises, saying, Once more I will not only move the earth, but also the heavens. But these things, Once more, signify that things which are moved shall be changed, that things which are not moved may remain. Therefore, because we have received an **immovable kingdom**, we have grace, by which we ought to serve God, to please him with discipline and fear."

But such chiliastic reveries burst like soap bubbles on the rock of the divine word, which promises those who die in the Lord not an alternation of joy and torment, but an eternal bliss. Isa. 57, 2. God says, They that have walked rightly before Him come to peace, and rest in their chambers. Hebr. 4, 9. there is still a rest for the people of God. And Revelation 13: Blessed are they that die in the Lord from henceforth. Yea, the Spirit saith, that they may rest from their labour, because their works follow them. But if the saints who have fallen asleep in the Lord should rest from their labors, it is not possible that they should labor on earth a thousand years more, and do a most sour and laborious service as rulers, constables, and policemen. The rest of the saints is an eternal one, uninterrupted by any millennial interlude. God gives them an eternal glory 2 Cor. 4:17. an everlasting being Rom. 2:7. an everlasting joy Isa. 35:10.

(5) According to the chiliastic doctrine, before the last day on earth, there will be three different administrations of God in the church, each of which will always be more perfect than the preceding one, and just as the Old Testament form of the church has been abolished by the New Testament form, so the kingdom of the New Testament will be superseded by the millennial kingdom. But this is a fundamentally false assertion. The Old Testament had to give place to the New Testament, the law, the examples, Moses and the Old Testament high priest had to give way to the Lord Christ, "who hath obtained a better ministry than that of a better testament, which also standeth on better promises," Heb. 8:6. (Heb. 8:6) But the New Testament stewardship cannot and will not depart from a more perfect one before the last day, for it has the perfect Mediator and the essence of all the goods which were shadowed out by the examples of the Old Testament. The Epistle to the Hebrews, Cap. 12, 26-28, testifies to this: "But now he promises, saying, Once more I will not only move the earth, but also the heavens. But these things, Once more, signify that things which are moved shall be changed, that things which are not moved may remain. Therefore, because we have received an **immovable kingdom**, we have grace, by which we ought to serve God, to please him with discipline and fear."

In these words the great difference between the stewardship of the Old and New Testaments is proved. The latter is called "that which is moved, which is to be changed, than which is made." For the Old Testament contained many sanctuaries, models, and ce

remories, which pointed to Christ, "the law has thet is not only the pure Lutheran doctrine in our church, butso primarius, a president of the church council and a shadow of the goods to come, not the essence of thealso many of his own experiences taught him especiallygeneral superintendent in Heidelberg. No sooner had he goods themselves," Heb. 10:1. But Christ has fulfilledhow important it is that the right of appointment andtaken up these offices than he was involved in a hard the law and all the examples, through Him grace anddismissal of preachers be handled by those to whom itstruggle with the Calvinists who had penetrated here, truth have come to pass, through Him all the essentialhas been granted by God Himself in His Word, namely,namely with his deacon, named Klebitz, which ended in goods of salvation have been purchased for us.by the church or congregation. The whole life of our1559 with his repeated dismissal. Thereupon he became Therefore, at the time of the New Testament, we nowHeshusius was, as Heinsius remarks in his Ecclesiasticalsuperintendent in Bremen; but since the council here did have an immovable kingdom, which begins in us hereHistory, "almost a constant wandering," especiallynot want to dismiss the Calvinist Hardenberg, Heshusius through faith and will be completed in eternity. because in his time partly the secular authorities, partlyresigned himself and went from there to Magdeburg,

Before the last day, therefore, no new revelation, nothe so-called clergy, mostly exclusively arrogated towhere he received the pastorate at the church of St. different household of God in the church, no change inthemselves the whole power of the church and especiallyJohannis in 1560 and the superintendency in 1561, but the kingdom of Christ is to be expected, for the same isthe power to appoint and dismiss church ministers. If thissince he did not want to refrain from public testimony an "immovable kingdom," which before the last daypower had been in the hands of his congregations, whichagainst the crypt-Calvinists, synergists, etc., and did not shall not be abolished or displaced by another, either inmostly adhered to him as a highly gifted and zealouswant to leave the church. Since he did not want to content or form. This is also proved by all the numerouspreacher of the divine word, he would not have taken upabstain from public testimony against the cryptcalvinists, sayings of Scripture in which the kingdom of the Newthe walking stick so soon, and would not have had tosynergists, etc., and felt compelled to pronounce a ban Testament is called an eternal one. Daniel 2:44: But inleave his dear congregations with sadness and abandonon the magistrate, he was finally taken out of the city by the days of such kingdoms God shall set up a kingdomthem to false teachers. The life and work of ourforce in the middle of the night in 1562, after he had from heaven, which shall never be destroyed: and hisHeshusius took place in those times immediately aftercontinued to preach in spite of the ban he had received. kingdom shall come upon no other people. It will crushLuther's death, in which the crypto-Calvinists (that is, theHe then stayed for some time in Wesel, the city of his and destroy all these kingdoms, but it will remainsecret Calvinists in disguise) penetrated into manybirth, until he was forced to leave that city in 1564 forever. Luc. 1, 33. Christ will be king over the house ofLutheran churches and, on the other hand, sought to oustbecause of his serious writings against the papists. After Jacob forever, and his kingdom will have no end.the faithful followers of Luther from their offices throughhe had lived in Frankfurt for a short time, he became Compare Isa. 9, 7. Dan. 7, 14. Mich. 4, 7. all kinds of intrigues and by drawing the secular power tocourt preacher to the Count Palatine of Zweibrücken at

Would that the righteous among the chiliasts, whotheir side. The more zealously Heshusius held fast to theNeuburg in 1565, then in 1569 professor of theology in still want to hold fast to the word of God, would take thisjewel of pure Lutheran doctrine and the church disciplineJena until 1573, when he was again dismissed from his to heart. Would that they would think what a heavybased on it, and the more he discovered and fought theoffice because of his zeal against crypto-Calvinism, but account men will have to give on the last day, becausewolves of his flock that were creeping in sheep's clothingsoon after was elected bishop of Samland. However, he of every useless word, because of false teaching. Theyeverywhere, the more furiously they and their partywas also deprived of this office in 1577 because of a themselves must admit that they have no scripturalcomrades played upon him. party comrades upon himtheological dispute with Wigand. After he had withdrawn ground for their chiasm. The Holy Spirit, with a clarityand caused him every conceivable heartache. One tellsto Lübeck for a short time, he followed a new call as as bright as the sun, calls the kingdom of grace anat least seven exilia, which the dear witness had toprofessor primarius at Helmstädt, where he remained immovable kingdom, which means that it will not beendure in his life for the sake of truth. He was born onuntil his blessed end, which took place on Sept. 25, abolished or changed before the last day, nor will it beNovember 3, 1527, at Wesel in the Duchy of Cleve. After1588. In 1578 he had the misfortune to fall into a cellar, replaced by any other kingdom. He who neverthelessattending various German and French universities, heas a result of which he had to limp until his death. To asserts a millennial kingdom must himself confess that,became a master of theology at Wittenberg in 1550 andthose who are not familiar with the time in which contrary to the bright and clear word of Scripture, he isa doctor of theology there in 1553, having alreadyHeshusius lived and the activities of the enemies of the only teaching his own false dreams. become superintendent at Goslar a year earlier. \*) Sincepure Word, who were then rampant in the midst of the

### Tilemann Heshusius' life.

In our last issue, we announced Heshusius' recentlyThis was in 1556, in which year he received a call todear man, while he was in a constant battle with men, published book, "Who has the power, authority and rightRostock as a preacher and professor of theology. Alsoived in the peace of God and found in God's bosom the to appoint preachers?" and at the same time promisedhere his stay was only a short time. Disputes arose aboutpeace that the hostile world denied him. to acquaint our readers with the turbulent life of thisthe introduction of a better Sunday celebration and about remarkable man. We do this by passing on the shortthe abolition of certain papist ceremonies still retained biography which can be found in the preface to thethere. Here, too, Heshusius found a determined aforementioned little book, which we hereby once againopponent in the mayor, who finally brought it about, even urgently recommend to our readers. In the prefaceagainst the will of the duke, that Heshusius had to vacate mentioned it says, as follows: Tilemann Heshusius, thethe city after only one year. Still in the same year (1557), author of this book, is not only one of the most learned,however, he received the dignity of a professor. witty, godly and experienced theologians, but also one \*) Around this time he married the daughter of the well-known of the most powerful and faithful fighters for the zealous theologian Simon Musäus.

### Brief proof from St. Paul's letter to the Romans that the present Roman church is an apostate one.

(From Johann Gerhard's response to a booklet called "Morgenstern.")

A principal artifice of the Romanists, by which they beguile many, is that they point to the reputation in which the first Roman Church was held, both in the apostolic and in the

in the following time. Romans 1:8 bites it from the not all and every article of faith which it teaches can be and cannot understand it, for it must be spiritually members of the Roman church, "that their faith should be proved from the writings of the prophets and apostles. directed." But the present Roman Church teaches that be spoken of in all the world," and also the weightiest Of original sin. St. Paul teaches. Paul teaches of such powers are left in man even before he is born again, voices of the following centuries speak much of the great original sin that it is a miserable corruption of all human by which he may prepare himself for conversion, and in advantages of the Roman church and its bishop. J. powers, which is propagated from Adam to all the work of conversion work the same at the same time Gerhard has therefore taken the trouble, among other descendants, that it not only understands the loss of the with ! the grace of God.

things, to briefly prove the apostasy of the present good that God gave to the first human beings in creation, Of the law of God the holy apostle teaches. The Roman church from St. Paul's letter to the Romans. We but also the introduction of evil, namely, evil, sinful lust; apostle teaches that the law of God is so weakened by hereby share this proof with the dear readers of the that original sin is so deeply rooted in all of Adam's the flesh that it cannot be fully kept and fulfilled in the "Lutheran". In the above-mentioned book, p. 76-99, it descendants that even those who are born again and weakness of the flesh, Romans 8:3, which he also reads as follows: renewed cannot be completely rid of it in this world, as proves with his own example, Romans 7:14: "We know

Since we do not now speak of other writings of the he then complains about himself with great longing Rom. that the law is spiritual, but I am carnal, sold under sin." holy apostles and prophets, and examine the creed and 7:14: "The law is spiritual; but I am carnal, sold under V. 18. and 19. "To will I have, but to perform the good I doctrine of the present Roman church according to sin:" v. 18: "I know that in me, that is, in my flesh, find not. For the good that I would, that do I not; but the them, we will for this time take only the epistle of St. Paul dwelleth no good thing:" vv. 22-24: "I delight in the law of evil that I would not, that do I." V. 25. "So then with the to the Romans at hand; there it will be found that the God according to the inward man: but I see another law mind I serve the law of God, but with the flesh the law of present Roman church has deviated from the old in my members, which opposeth the law in my mind, and sins." The present Roman Church, on the other hand, apostolic-catholic doctrine in many points. Of the word taketh me captive unto the law of sin, which is in my condemned this doctrine as a heresy in the Concilio of of God, which the apostle preached and afterwards members. I wretched man, who shall deliver me from the Trent, that a born-again Christian cannot fully keep the wrote, he teaches that it is "the power of God unto body of this death?" On the other hand, the present law of God. Indeed, the Roman Church of today teaches salvation to every one that believeth therein," Rom. Roman Church teaches that original sin is not, properly that one can do more than God requires of us in his law, 1:16, and plainly says, that "all things which were written speaking, sin, but original sin (called so only which they call the work of supererogation, by which one aforetime are written for our doctrine, that we through after its resemblance to sin, and incorrectly so), that it is can come to the aid of others.

patience and comfort of the scriptures might have hope. less than any other venial sin; that it consists only in the Of the gospel the holy apostle teaches. Rom. 3:21, The present Roman Church, on the other hand, calls the loss of the supernatural gifts given to the first men, 22: "That the righteousness which is before God might written Word of God a dead letter. They also pretend because the natural powers in man are still right; that be revealed in him without the law, which righteousness that the Holy Scriptures cannot say which is their true through holy baptism into regeneration, the natural is by faith in Jesus Christ unto all them that believe," from understanding; they are imperfect and dark unless the powers in man are still right. That through holy baptism which it clearly follows that the gospel, properly traditions, which they call the unwritten word of God, are in the born-again is taken away from the foundation and speaking, is the doctrine of faith, which teaches us that added to them. root of what is actually called sin; that the blessed Virgin in Christ alone we are justified before God by faith,

The holy. The apostle wrote his epistle "unto all that Mary and some other men were not conceived in sins. without the law, and without the works of the law. The are at Rome, the beloved of God, and called saints," The apostle does not only call the evil lust in man, present Roman church, on the other hand, teaches that Rom. 1:7, without any doubt to the end that they should which is still active after he has been born again, sin, but the gospel is not only a doctrine of faith in Christ, but also read it; but the present Roman church will not admit that he describes it in such a way that it can be sufficiently of good works, by which, as well as by faith in Christ, a the laity should read this epistle, or any other books of deduced that it is truly and actually sin and transgression man is justified before God. Scripture, without the permission of the bishop in the sight of God, if man does not consent to it and Of the justification of man before God the holy apostle Scripture without the permission of the bishop. carry it out Rom. 7:7-8: "I did not know sin without the teaches that "we are sinners from the beginning, and

The holy. The apostle says of the word of God, which law, for I knew nothing of lust unless the law had said, lack the glory which we ought to have in God. Thus the he and other apostles preached in the beginning and 'Do not let yourself be tempted'. But sin took occasion, apostle teaches that "we are all sinners, and lack the later wrote down, that according to it the judgment of the and stirred up in me all manner of lusts." But the Roman glory which we ought to have in God," Rom. 3:23, "and last day will be held, Rom. 2, 16. If therefore the written church of today teaches that the evil desire in the born-are justified without merit by his grace through the word shall be the guide at the last day, according to again is not actually sin, but only comes from sin and redemption that came by Christ Jesus," v. 24, "whom which judgment shall and may be executed upon all incites to sin.

men, which also Christ testifies, Joh. 12:48, "The word Of the free will of man after the Fall, the Holy Apostle blood, that he might present the righteousness that is which I have spoken shall judge him at the last day," it teaches. Rom. 8, 7, that "to be carnally minded is enmity before him, in that he forgiveth sin," v. 25. 25. recently, may also represent such judgments in this life. On the against God; for it is not subject to the law, neither is it "that a man might be justified without the work of the law, other hand, the present Roman Church teaches that the able," which he explains in 2 Cor. 2, 14: "The natural through faith alone," v. 28. Whereas the present Roman writings of the prophets and apostles are by no means man (who is not yet born again by the Spirit of God) church condemns this doctrine, that a man might be the perfect guide of faith. hears nothing of the Spirit of God (and of spiritual justified before God by faith alone in Christ, without the

The holy. The apostle refers to the writings of the mysteries); it is foolishness to him.

work of the law.

prophets from time to time in the same epistle and proves his teaching from them: Rom. 1, 2. 17. ch. 2, 24.

So also the holy apostle teaches. The apostle teaches that justification before God consists in the forgiveness of sins. Rom. 4, 7: "Blessed are

ch. 3, 4. 10. 21. and elsewhere. But the present Roman church freely confesses that



Those whose iniquities are forgiven, to whom their sin is God through our Lord Jesus Christ. But the RomanHe says that the doctrine of justification by faith without covered." V. 8: "Blessed is the man to whom God church of today teaches that one should doubt the graceworks gives rise to sin, or that diligence to good works is imputeth not sin." On the other hand, the present of God and the forgiveness of sins, with which doubt theput down, when he writes, Rom. 6:1: "What shall we say Roman Church teaches that justification consists not certain confidence of the heart is overthrown.

to this, that we persevere in sin, that grace may be the only in forgiveness of sins, but also in infused grace The apostle added. The apostle teaches that the Spiritmore powerful?" V.2. "How shall we live in sins, to which and good works (w<sup>u</sup>stititiao dnbituaHs inLusiono et of God bears witness to our spirit that we are his children,we are dead?" And again, chap. 3:8: "We are Leluali operum <sup>u</sup>stitituu).

The forgiveness of sins is described by the holyBut the present Roman church teaches that believersmay come of it." But the present Roman church holds apostle. The apostle thus describes the forgiveness of cannot be sure in this life that they are the children ofthat the diligence to good works is diminished by sins: that "sin is thereby covered and not imputed. The God and heirs of eternal life.

Roman Church of today, on the other hand, teaches The holy apostle teaches The apostle teaches thatwithout the addition of works. that in justification sin is not only covered, but also what does not come from faith is sin. Rom. 14, 23, of Of the holy sacraments the apostle teaches that they completely and totally eradicated and taken away from which faith he testifies, Rom. 10, 18: "that it comes fromare seals of the righteousness of faith. The apostle the person. preaching, but preaching by the word of God;" wherewithteaches that they are seals of the righteousness of faith,

The holy apostle teaches that righteousness is he condemns the divine services, which man deviseswhich the Lord God added to the evangelical promises imputed to us without works. The apostle teaches that and performs apart from and without God's word, out ofto strengthen our faith, Rom. 4, 11. On the other hand, righteousness is imputed to us without works, Rom. 4, 6. his own discretion and good opinion. The Roman churchthe Roman church of today does not want to admit that The Roman church of today rejects such imputation of of today, on the other hand, calls such works of its ownthe sacraments were instituted by God for the purpose the righteousness of Christ. devising good and pleasing to God, and everof sealing the evangelical promises and strengthening

The holy apostle excludes from justification before our faith. The Roman church of today, on the other hand, God all works. The apostle excludes from justification does not want to admit that the sacraments were before God all works, even those which the born again instituted by God for the purpose of sealing the have. Rom. 4, 2- 5: "If Abraham is justified by works them before God, Romans 8:12, 13:8; that they are evangelical promises and strengthening our faith.

he has glory, but not before God. But what do the imperfect, and that evil still clings to us, even when we Of the holy Christian church the apostle teaches that Scriptures say? Abraham believed God, and this was do good, Romans 7:14, 21:25; from which it follows thatit is the company of those whom God has ordained, counted to him for righteousness. But to him that no merit can be ascribed to good works; for how can we called, justified, and glorified, Rom. 8:30. On the other repenteth by works, the reward is not reckoned by merit anything with God by such works, which we owe tohand, at the instigation of the Roman church, John Huss him before, but which are also imperfect and tainted withwas condemned to the fire at the Council of Kostnitz, but believeth on him that justifieth the ungodly, his faith is sins? Against this the present Roman Church fiercelyamong others, because he taught that the church is the reckoned unto him for righteousness." In contrast, the contends, that good works deserve not only temporal company of those whom God has chosen and ordained the Roman Church today condemns those who exclude reward, but also heaven itself with God. to salvation.

the works of the born-again from justification before The apostle teaches, Rom. 11, 4, that the Lord God God. The holy apostle. The apostle teaches that while the wages of sin is death, eternal life is a gift or gift of gracecan preserve a holy seed for Himself. The apostle

from God in Christ Jesus our Lord, Romans 6:23, by teaches that the Lord God can preserve a holy seed, if which contrast he clearly testifies that eternal life is not a the public ministry of the visible church is tainted with deserved payment for our good works, as death of error, which we then call the invisible church. But the damnation is a deserved payment for evil works, but that present Roman church rejects this doctrine, and holds it is a pure gift of grace from God, given to us in Christthat if we are to maintain that the Roman church is and for Christ's sake. On the other hand, the Roman tainted with error, we must also admit that no church or Church of today teaches that just as evil works deserve holy seed remains. Seed would remain.

hell, so, on the contrary, good works deserve heaven The holy apostle teaches that Christ is the head and and salvation. bridegroom of the church. The apostle teaches that

The holy apostle teaches that the law of God is the Christ is the head and bridegroom of the church, Rom. norm and guideline of good works. The apostle teaches 7, 2. ch. 12, 5. The Roman church of today is not content that the law of God is the standard and guideline of good with this head and bridegroom, but also wants to have works; because when he wants to exhort the Romans the pope as head and bridegroom.

and all believers to good works, he points them to the The holy. The apostle lists many pious Christians in law of God, Rom. 13, 8. and when he says that he is Rome, whom he commands to greet, Rom. 16, 3. If, ready and willing to do good according to the inner man then, St. Peter had established his papal see at Rome, Rom. 7, 21. 7, 21, he immediately adds that he delights and had ruled over the general church there for 25 years, in the law of God, v. 22. But the Roman church of today as the present Roman church teaches, St. Peter would also considers those works to be good and pleasing to not have mentioned him in this register. In this register, God, which are done out of good opinion, if they are not the holy apostle would not have ordered him to be already prescribed for us in the law of God. passed over, but also to be saluted, because he also

The holy. Apostle teaches that by no means the lists persons of lesser rank by name.

The holy apostle warns the Romans to beware of apostasy and all ungodliness. The apostle warns the Romans to beware of apostasy and all ungodliness, and to be reflected in the example of the Jews, Rom. 11:18: "Boast not thyself against the branches." V. 20. "They are broken because of their unbelief, but thou standest by faith," v. 21. "Be not proud, but

...be afraid. If God has not spared the natural branches, It is clear that the religious papers are not only half purely We therefore take the liberty of recommending the perhaps he will not spare yours." The present Roman political, which have made it their business to bring to "Indiana Staatszeitung" quite urgently as a good, church, on the other hand, teaches that it has such an their readers all political news, including the circulating indeed in our opinion as the best political paper in the advantage not only over the Israelite church of the Old rumors and lies, if they only serve a certain purpose, but United States at the present time, without wanting in Testament, but also over all the other particular churches that these supposedly religious papers, even in the any way to diminish the "Weltbote's" old fame as the of the New Testament, that it cannot err, nor be rejected department intended for religion, mainly carry to market pioneer in this direction. The Indiana state paper has by God.

the partly fanatical, partly immature and undigested ideas evidently acquired an editor of rare ability who has the Holy Apostle teaches about the temporal of their state wisdom. One can see from this that the given the paper more perfection with every number. It authorities. The apostle teaches that every man, of editors are either factionists who are glad to have the would be a loss hardly to be borne by the honored if whatever rank he may be, should be subject and opportunity to establish a political gossip column in their such a paper, edited in the right spirit and with such skill, obedient to them, Romans 13:1: "Let every man be religious paper, or that they do not dare to get customers were to perish again for lack of interest and acceptance, subject to the authority that hath power over him, for for their religious merchandise, except when they puff it as so many others have already done. So then, you there is no authority without from God;" about which up for the people as an addition to their political Christians, God has given you this leaflet so that you, words the ancient Greek teachers of the church wrote merchandise. For this cannot possibly be the reason that as citizens, can obtain the necessary information that the clergy were also meant, that they, as well as the the purely political press belongs almost universally to without first having to separate the deceptive poisonous secular, should be subject to the authority. On the other the Satanic press, which no Christian can take in hand herb from the healthy plant itself and always being in hand, the pope, who is the head of the present Roman without defiling his soul; for almost all religious-political danger of being poisoned. Use this opportunity and church, sets himself above all princes, kings, and papers are in their political part nothing but a disgusting work in your circles as much as you can for others to emperors, and has also exempted all his clergy from the copy of the Satanic press with all its ideas of subversion use it as well. Do not be so foolish as to reject the solid authority of the authorities. and sensational lie-manufactures. paper because you cannot agree with all the judgments

Against the invocation of the departed saints, so As anxious as we have been, therefore, not to give concerning politics; the editor proceeds so modestly common in the present Roman church, may be justly and even the remotest appearance that the "Lutheran" wants that he evidently intends nothing less than political well argued the saying of the holy apostle, Rom. 10:14. to make capital for his interests, even with politics, we still dictatorship of opinion. Rather, he presents things so Rom. 10: **14**, "How shall they call on him in whom they consider it a matter which is thoroughly within our clearly, with the reasons that he himself has, that the have no faith?" since it indissolubly connects the ecclesiastical profession to call our readers, who do not reader is left free enough to form his own opinion, invocation with the faith or trust of the heart. But the trust yet know it, a good political paper, which never contains indeed, that he is invited to his own free judgment and of the heart cannot and ought not to be placed in the anything morally or religiously objectionable, and at the is only supported in it. The main reason that the dead saints, but only in the Lord God, Jer. 17:5; same time, with regard to what is worth knowing in the "Lutheran" only now mentions the paper is that he first consequently the dead saints ought not to be called political world, completely satisfies the need of a wanted to see whether the paper, which soon promises upon.

Christian or merely moral person. This is the "Indiana State Paper," to be obtained for the annual subscription This has happened. God be thanked for this in this present Roman church is in harmony with the doctrine of price of \$2.00 at the address: A. F. Siemon & Bro., Fort Wayne, Ind. terrible time and only the glory. May he bless the editor the ancient Roman church, which was gathered to the Wayne, Ind. abundantly for the faithful service which he renders with

Lord Christ at Rome in the time of the holy apostles. The Without interfering in the dishonest party activities, this his work to the poor Christians who are also in great teaching of the present Roman church does not at all paper is really edited as one would expect from a paper danger as citizens.

agree with the teaching of the ancient Roman church, that is now called a paper run "according to Christian which was gathered to the Lord Christ in Rome at the principles. Without mixing religion with politics, without time of the holy apostles, nor with the teaching of the mixing church with state, one notices that Christian holy apostle Paul. It is clear enough that the doctrine of conscientiousness watches over every line. In addition, the present-day Roman Church does not agree in any the paper is not a conglomeration of all kinds of self-way with the doctrine of the ancient Roman Church, contradictory news, rumors and suppositions, or lies which was gathered to the Lord Christ in Rome at the borrowed from other papers. On the contrary, the paper time of the holy apostles, nor with the doctrine of the holy gives with excellent skill overviews specially worked out apostle Paul.

by the editors, so that the reader receives a real living picture of the events and conditions in the new as well as church, which adheres to the Augsburg Confession, that in the old fatherland. The enclosed entertainment it is the pure, orthodox church, and prove it in this way: reading is mostly excellently selected for the tendency of Which church, in all and every article of faith, adheres to the paper. The department it contains, which includes God's word, written in holy scripture, and thus remains agricultural and public interest articles, also increases the with the catholic teaching of the prophets and apostles, value of the paper considerably. Quite apart from what it used to speak to his congregation once a year on the and not only teaches nothing in the least contrary to holy contains about purely political principles and judgments, Sunday of his inauguration and resignation. In one of scripture, but also accepts nothing apart from holy which we, as editors of a religious newspaper, should not the last sermons he spoke about following the Maaßen: scripture in matters of faith. But now the condition of the have to deal with.

Protestant Church, which adheres to the Augsburg Confession, is such that it teaches nothing against the Holy Scriptures in articles of faith, even without the Holy Scriptures. Scripture, nor does it accept anything without Scripture. From this it follows that it is to be held for the right Catholic and right believing church.

## A good political paper.

It is a real abomination to us that, with a few honourable exceptions, all the local reli

## An old Low German sermon.

Pastor F. Wichman of Zapel, who retired in 1737, used to speak to his congregation once a year on the Sunday of his inauguration and resignation. In one of the last sermons he spoke about following the Maaßen:

"I often ask about you, children, and am always happy when I hear that you are doing well, and even more so when I hear that you are doing well, that you are Christian and pious. But I often hear that the pastor is not at all pleased with you, that you sometimes live in strictness and fellowship, that you are even brokers with broders and children with their parents; that you never ask about God's Word; that you have given in the card and heard it, but that nothing wants to be documented about it. Tell me, what should come out of this, children? Do you always want to drive it this fast? That much I know: we're not quite all liars; goods is up to you; you

You always want to get it; but then you let it go from Lutherans in Gedern," the Freimund of Sept. 4 reports the one day to the next, and all your good intentions come following: Pastor Hoffmann has since held public services to an end. Listen to the end of it. On your field you in Gedern every Sunday. On Tuesday he used to leave, have Haddick (Hederich), whom you sang "I like to be and when he was gone, the police messenger appeared with you", but who is always wondering: what do you to invite him to serve his sentence. At last this messenger do with it when the harvst küint? Then you send your met him and summoned him. He did not believe, servant and maid to the field and let all the ground be however, that he should voluntarily submit himself to raked, and when the field is next to a horn, isn't it? imprisonment, so he was brought in by security guards, then you take the fodder and stick to it. Look, the good usually two men in worn coats, old sabres and rusty Lord has got some hay in his field, which he doesn't shotguns, and handed over to the keeper in the prison. like to leave there, because it spoils his good widths. His prison is by no means befitting his station, but is built And do you think he's not as good a housekeeper as for robbers, murderers and hallunks, a narrow dark room, you are, so that he'd be able to pick up the hare with a small window with iron bars, the walls dirty, full of all its widths? Oh, when the Harvst comes - that's the vermin, a place of cursing and the greatest misery of youngest day - then he sends his huts - those are the many former inhabitants. The iron stove is screwed down cheap angels on the field and then he lets all the with an iron rod, and everything is calculated for those rubbish from Haddick sweep into the corner of his field who break into the houses and escape from the prison. - that's hell - and then he burns it down with an eternal It is remarkable that the Anabaptists, who according foot. See, so hell is full of haddick. There it says: to the same ordinance should have been condemned, "Hadick (I would have) piously West! Had I hurt the were punished neither with money nor with old pastor! Had I fetched Vader and Moder in honour! imprisonment. The Lutheran, however, is punished. "I should have been nice with my nab! "If I hadn't, if I Hoffman" is now fined 60 fl., 80 fl., 70 fl., i.e. 210 fl. hadn't, if I hadn't, if I hadn't, if I hadn't, if I land therefore has to spend 140 days in this hole. hadn't, if I hadn't, if I hadn't, if I hadn't, if I The money of his friends is not enough to free him. hadn't." - But then the grace forbade the laments to He also said that he would leave prison if he were come; God let the had I burn with an eternal foot. ransomed. But he advised his friends against this deal. But I have known for a long time what I am saying: For that would not help and would not lead to a successful I have known for a long time what the Süuner's wages end. are; and why do we always go to the hay in the sack He did not want to take the path of mercy like this, and let the people talk one day and every recommended to him by a lawyer and also by his judge. day? You can see that death often comes when the He wants it as his right that he may freely officiate where man is not yet ready for it, and that it would be better he is called.

if you were converted and left it to it. What do you mean by saying "I" with an eternal guide? It's a word like that: eternally that no man really imagines what he really wants to win. You think there's a long, long time that's going to come to an end; but no! I say, there's no end to it, it's always gone, always gone, gone in one. See, when you come out of the village, as if you wanted to go to Schwrin, and you look to your left, there's the big, big sandbar, isn't there? Good luck, kids, take care. If there's a little bird every year or so, and you take away a little boat, how long do you think it's going to take to get there? But every thousand years there's a bail, and then there's a bail, and then there's a bail, and then there's a bail, because what else is the bail but a few little bails? Eternity is a war, children, hundreds of these birds can take away all the eyeballs and all the eyeballs from one warrior to another, he won't become all of you, he is a war and remains a war, and if you want to take away a federation - he will become "I am lame.

To the ecclesiastical chronicle.

**Pastor Hoffmann in Gedern.** Under the heading: "The Sufferings of the Separated

Lutherans in Gedern," the Freimund of Sept. 4 reports the Trinity, Mr.?. Schwans, on the 18th Sunday after Trinity, being the 19th of October, was solemnly inducted into his new office by the undersigned. C. Fricke.

It is remarkable that the Anabaptists, who according to the same ordinance should have been condemned, Hoffman" is now fined 60 fl., 80 fl., 70 fl., i.e. 210 fl.

The money of his friends is not enough to free him. He also said that he would leave prison if he were ransomed. But he advised his friends against this deal.

For that would not help and would not lead to a successful an unnamed person there \$1,00

Church News.

Mr. J. F. Niethammer, hitherto a pupil of the practical seminary in St. Louis, Mo., was ordained and inducted on the 1st of October of this year, after he had made sem Eramen and had received and accepted a regular profession from the St. Johannes congregation in Rodenberg, in the midst of his congregation by order of Mr. Präses Schaller, by the undersigned, assisted by Messrs. Pastors F. W. Richmann and C. Meyer ordained and inducted.

The Lord give him mouth and wisdom. A. Franke. Addison in October 1862.

After Mr. ? H. Horst, retaining his former congregation, accepted the call of the congregation at Wittenberg, Franklin Co., Ohio, he was installed there on October 9, assisted by Mr. ? Bauer, his predecessor, was introduced there by me. May the Lord bless him.

H. C. Schwan. After Mr. k. H. Bauer, hitherto of Wittenberg, Ohio, had received and accepted a regular call from the congregation in Warrentownship, Marion Co., Ind.

Receipt and thanks.

For the Proseminar in Germany Received by Past. Hosts from H. Schmidt in Columbia, Ill, 50c. and from Neinbotbe there 50c.-By Past. Claus at Bremen-St. Louis from Hölemann \$1.00., from Spilker \$1.00., from Schürmann 5 0c., from Brunning 25c., from Past. Claus himself \$1.25. - C. F. W. Walther.

For poor students: Received from the Woman's Club of the congregation of the Rev. Holls in Columbia, Ill. 11 shirts with bosoms, 8 cotton undershirts, 1 pair of undershirt dresses-desgl. from the Virgins' Association of the Concordia District in St. Louis, Mo., \$6.35., for the purchase of linen - likewise by Mrs. Magdalena Opel from the Women of the Immanuel Sdi- strict and Zion District here as a Scminar-Eigcutbun for the use of poor students 15 pieces of woolen bed rugs - by Past. Hügli in Detroit, Mich. from the Women's Association there (especially for those arriving from Germany with family) \$10.00. - by I. H. Kuhlcnbeckin Eollinsville, Ill. (also for those arriving from Germany) \$5.00. - by Past. Swan by A. Faust in Cleveland, Ohio, \$5.00. (desgl.) C. F. W. Walther.

For Past. Röbbelen received from Joh. Bernb" Barthel in Cvllinsviü e, Ill., \$5,00 - from an unnamed person there \$1,00 C. F. W. Walther.

To the general presiding officer's travel fund: From the municipality: in Washington ..... \$25.00 \*\*\*\*\*West Snecca 3,00 \*\*\*\*\*Eden 4 .78 \*\*\*\*\*Wolkotsville 3,00 \*\*\*\*\*Middlecton, C. W. 8.85

For the maintenance of Concordia College at Fort Wayne Ind.

Does the undersigned certify with heartfelt thanks the receipt of the following gifts: From Past. Stcphan's Gem.: from Mr. C. Brettmüller 1 Fuder Stroh, 1 Buschl. rothe Ruben: from Mr. Müller 1 Fuder Stroh, from Mr. A. Brück two Virtel Kalbfleisch. From Past. Zagel's Gem.: from Mr. Trier 2 Busch. Rye; from Mr. Frosch 1 cartload of straw. From Dr. Siehler's Gem.: from Mr. Schaper, 2 sacks of wheat flour and 2 sacks of rye flour; from the Virgins' Association 9 towels; from an unnamed person \$4.00 From Past. Jäbker's Gem. 2 bunches of wheat. From Past. Neisinger's Gem. Auglaize Co., O. from Wittwe Sommetinger's 1 bunch of dried apples. From Past. Wcrfelmann's Gem. Van Wert Co., O., by Hrn. Georg Schumm 3 Scitensticke. From Past. Fricke's Gem. JndinapoliS: from the Women's Association 4 padded blankets, 12 shirts, "bed sheets, 11 head kifscn covers, 4 woolen socks. From Past. Miiller's Gem. Chicago from an unnamed widow 1 cloth skirt. F. W. Reinke, property manager.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies in the name of his congregation the receipt of the following gifts of love for our church building: By H. Past. Shepherd in Indiauopolis from his Municipality ..... \$5.00 Through Mr. Past. Guenther in Saginaw City from his congregation ..... 5.00 By Mr. Past. Hügli in Detroit from H. C. Bieth 1.00 By Mr. W. Meyer in Fort Wayne from the Community there ..... 50,00 From the congregation of the Rev. Zagcl ..... 7,06 From the congregation of the Rev. Köstering - - - > 13,00 By Messrs. Heinicke & Estcl in St. Louis from of the municipality there ..... 147.61 To wit: From Trinity District ..... 76.01

Cathedral ImmanuelSdistrict57 ..... 90 >  
Cathedral Concordia District13 .....70  
Leavenworth City, Oct. 16, 1862.

**M. Meyer.**

Received:

For the general presiding officer:  
Bon some Lutherans in Gainesboro, C. W. ..... § 3.20 "  
the congreg. in Buffalo ..... 10.00

For Prof. Biewend:  
By Mr. Past. Wheels by N. N. 1 ..... ,00

For Heathen Mission:  
From the comm. in MartinSville ..... 3.15  
" N. N. in Buffalo .....5.00  
" Past. Münkcl on the child baptism of I. Klose-- 1,00 ,, teacher  
Pürner's school children .....3,00  
"" itself .....1,00  
" Wiedemann- ..... 1,00  
" of the Pittsburg comm., proceeds of the collection  
in Bible lessons ..... 12,16  
" F. in Pittöburg ..... 5/00

For Inner Mission:  
From the commun. in JohanniSburg ..... 2,94

For teacher salaries:  
From N. N. in Buffalo ..... 5.00  
,, the community in JohanniSburg ..... 3.67

For Pastor Brunn in Steeden.-  
From N. N. in Buffalo ..... 5.00  
" some parishioners in PittSburg .....4.00 " F.  
Semmendinger .....0.50

For teaching institutions:  
From the comm. in Pittöburg ..... 16.03  
" Sch. in PittSburg 2.....,00  
" F. Semmendinger for St. LouiS .....1.00  
" I. Leupold for St. LouiS .....0,50

For student support:  
For H. Koch at Wendt's wedding in MartinSville-- 1.00 " the Lasse of I.  
Leupold0-.... ..... o,50

For the Debt Redemption Fund:  
ByCharlotte Jungfor Fort Wayne  
0.25  
" Christine Junt " " " 0,25  
" Charlotte Jungfür ..... St. LouiS  
0.25  
" Christine Junt " " " 0,25  
" L>, W. L K. in Pittsburg for St. LouiS..... 2,00

For special purposes:  
Don of the comm. in JohanniSburg for Pomeroy .....3,11 " N.  
N. in " ..... 0,25  
" K. Bleuler for Leavenworth- .....1.00

For the Synodalcassee Eastern Districts:  
By Past. P. Räder, Bürger, H. Hansen, I. Ren;  
OK1.00 .....4.00  
" Past. Wichmann, Eilgelder, Sieger, Föhlinger G r2.00 8 ..... .00  
" Past. Dulitz-2 ..... ,42  
"Teachers Bürger, Blaich, Bützow, Knoche G Pl,00 4,00 ,,derGem.  
in Philadelphia ..... 6,00  
" ,,,,inRainham 2.18  
""""Buffalo 3.43  
,, """"West Seneca- .....8,10  
" " " "Washington..... .50.00 ,, ..... ""  
JohanniSburg 4 .52  
" ,, " ,, WolcottSvillc ..... 2.12  
""""New York 5,75  
New York, September 3, 1862.

For the Lutheran have paid:  
The 13th year:

The gentlemen: W. Siegmann, W. Hallemann, A. Wussow, A. Schröppel.

The 16th year:  
The gentlemen: Past. I. Hoffman", H. Fischer, G. Neumüller, W. Hallemann, A. Wussow, Bischvff, A. Schröppel.

The 17th year:  
Messrs. Dau. Hepler, Past. M. Merz 2 Er., Past. I. Hoffman", Waldmann, H. Niemann, I. Nase. E. Hänselt, G. Nenmiiller, G. Kaufmann, C. Theiß, W- Hallemann, I. 65. Rausch, Past. I. Rupprecht 3 Er., A. Wussow, H. Jäger, Past. P. Weid, A. Schröppel, Bluin, G. BaalS, I. Haushalter, F. Busch, N. Baumann, Past. C. E. Bode 3 Er.  
Further: Wittwe Poppitz.

The 18th year:  
The gentlemen: H. Bauer, Past. W. Hattstädt 5 Er., P. I. Schön S?,50, I. Werner, Oppermann 50c., G. Lichtenqerger, I. Kiefer, W. Kappclmann, C. Lochner, Dr. F. John, H. Ohlcmann, G. Heinicke, C. Seisert, I. Hinz, W. Wilk, H. Keppler, Past. L. Daib 2 Er., Past. M. Merz 8 Er., W. Rusche, K. Seidel, I. Meyer, Past. C. L. Knapp,

Past. H. Grätzel, Waldmann, H. Kollaß, H. Enderis, A. Lohn 48 Er., L. Haase, W. Wenholz, H. Müller, C. Jltcn, C. Seegers, I. Nase, A. Grimmer, D. Stell, L. Nolting, I. Fchd, G. Rudolph, E. Hänselt, Past. C. I. Weisel K7.81, Kämpfe, F. Buchholz, W. Lampe, Marks, G. Kaufmann, 65. Müller, I. Schimpert, <9. Schmidt, C. Saalseldt, C. Theiß, H. Körritz, W. Hallmann, Past. I. Rupprecht2 Er., F. Diihren, W. Kastner, Past. P. Heid 1 Er., C. Richter, A. Schröppel, Blum, Dammeyer, A. Wussow, I. HausHalter, N. Baumann, Th. Baumann, Past. Neissinger 4 Er-, Past. C. E. Bvde 11 Er., Past. Letzcr 10 Er-, W. Botcnbruch.  
Further: Wittwe Dichm, Bohnenberger, Poppitz.

The 19th year:  
Men: W- Runge, I. Hoppr, A. Paar, P. I. Schön K5,50, 6). Steiubrück, I. Jocky, G. Zimmer, Past. 6). K. Schuster, H. Reifcrt 5 Er., Past. L. Daib 13 Er., Past. M. Merz 2 Er., A. F. Buth, C. Trier, Past. G.  
Speckhardt 2 Er., M. Milius, Past. Ströhlein, H. Lstbeinr, A. Bohn 13 Er., D. Roth, Negmhardt 50c., E. Bühring, W. Kirchhoff, H. Heidemann, I. Kcding, W. Brockschmidt, H. Sprcngler, H. WaShausen, K. Mübrandt, E. Krüger, K. Boscck, H. Berger, H. 65ütschow, Past. C. I. Meise. 9 Er., F. Buchholz, P. Muck, Past. H. Baumstark, W. Meier, A. Berkemeycr, W. Wißmann, W.Vettkötter, Past. F. König 24 Er., W. Kohl, Past. W. Hamann, Past. W. Schwensen, I. Kimpel, G. Krause, Past. G. Streckfuß, W. Haltemann, F. Diihren, Past. W. Meier 5 Er., W. Ammann, L. Schlaudroff, G. Doctor, A. Michel W. Griebel, Past. F. Schumann, H. Birkner, G. Bittner,' F. Fink, A. Böhlke, M. Frcichel, H. Frcichel, F. Hoppc, C. Fink, 65. Pannier, F. Milbratb, 65. Scibel, C. Ekkart, Wittmann, W. Wehrs.  
Further: Wittwe Klügcl, Welker.

The 20th year:  
Mr. W. Hallemann. M. C.Barthel.

Changed addresses:

Rev. 8. Iecher  
eure of 0. Lrie^e luäiauo^olis, luä.  
Lrieäi-iel Lex, Lebrer  
Lurlssville, ^louroo Oo., III.

Annual report  
of the  
Agents of the cvang. Lutheran Central Bible Society at St. Louis, on the distribution of Bibles and New Testaments oon Michaelmas 1861 to Michaelmas 1862.

A nähme.		Habitual Altenburger		Sum-	
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Stock from last year at Michaelmas 1861....	44573324572978				
New shipment .....	59850020-1118				
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Issue.					
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Given away by society .....	92		4		
Sent to the branch society in Chicago, Ills.	12659		—		
Sold through the branch association in Collmsville....		72	—	_____	
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St. Louis, October 5, 1862.					
		L. E. Cd. Bertram, Agent.			

Invoice	
the (kräng. - Lnth. Central - Bible - Society at St. Louis, Mo.	
Since dcren disfigurement up to the year-naming to Michaelis 1tz62.	
Intake.	
Monthly contributions from members in St. LouiS-1682.88	
Contributions from branch societies, and specifically from the branch society:	
In CollinSville, Ill .....	\$109,88
at Columbia, Ill. ....	24.90
in Neu Gchlcnbeck, Ill. ....	12,i5
in Chicago, Ill. ....	5.01
in Carlinville, Ill. ....	2.00
in Stauntou, Ill. 10,00	
in Altenburg, Mo. ....	7,25
	----- 171,19
Extra contributions, including collections at Bible festivals in St. Louis	
-- .....	
For sold Bibles and ordinary testaments 3t 83,63 .....	
Altendurger New Testaments .....	5396,58
" "" Old "	..... 40,75
Borrowed capital .....	701.00
	\$11551,31
Issue.	
For the purchase of Bibles and ordinary wills\$3545 .77	
On the publication of the Altenburg New Testaments 7327,13	
On the purchase of the Altenburg Old Testaments 26.75	
Revenue expenditure (operating costs) .....	419.\$7
.....	11319.52
	Remains stock \$234.79
I. T. Schuricht, Cassirer.	



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 19, St. Louis, Mo. November 12, 1862, No. 6.

(Submitted.)

Wisconsin attacks on alleged Missouri encroachment.

Under the title: "Missourian Encroachments on the Lutheran Congregation in Racine, Wisconsin," the church council of this congregation, which belongs to the Wisconsin Synod, recently made an attack in Racine, but also speak openly about our relationship to Ludwig's "Herald" on us Missourians, but especially on the Wisconsin Synod. the senders of this. Strangely enough, he calls his submission a "justification," with which he must "trouble the church" - and yet he has not been sued before the church with a single syllable! As, therefore, it could not come otherwise, the so-called justification even then, he would have been able to rid himself of has come to be an actual attack, and one as clumsy as Chiliasm. When, therefore, 11 years ago, Mr. Rev. Dulitz it is unchristian; It was done with such haste that not only the "Herald" had to bring it, and, after its known love for the Missourians, of course gladly did so, but also who was a friend of his, the latter strongly advised him that the poor editor of the "Lutheran Magazine" was embarrassed by the sending in of this "Justification," No wonder, then, that he also spoke approvingly of our and, after his known love of peace, on the one hand refused to accept it, but on the other hand still gave the advice, according to Matth. 18, v. 15 ff., and even, tormented anew by the Church Council, issued the declaration in another number that this "Justification" was not a "justification".

broadcast "was not an ""invective,"") but contained only a history and explanation of the matter in question." Well, let us see what it was. Did the Kirchenrath, resp. Rev. Conrad - his language betrays him after all! - could not refrain from appearing before the church as a public accuser against us, we must not refrain from justifying ourselves before it, however much we would have liked to remain silent. It is necessary, however, that we not give an exact and truthful account of the events in Racine, but also speak openly about our relationship to the founder of the church at Racine, the same Rev. Weinmann, while in Racine, was more attached in heart to the Missouri Synod, than to the Wisconsin Synod, of which he was a member, and if he had joined the former, he would have been able to rid himself of has come to be an actual attack, and one as clumsy as Chiliasm. When, therefore, 11 years ago, Mr. Rev. Dulitz it is unchristian; It was done with such haste that not only the "Herald" had to bring it, and, after its known love for the Missourians, of course gladly did so, but also who was a friend of his, the latter strongly advised him that the poor editor of the "Lutheran Magazine" was embarrassed by the sending in of this "Justification," No wonder, then, that he also spoke approvingly of our and, after his known love of peace, on the one hand refused to accept it, but on the other hand still gave the advice, according to Matth. 18, v. 15 ff., and even, tormented anew by the Church Council, issued the declaration in another number that this "Justification" was not a "justification".

\*) As often as Pastor Brobst speaks of invective and of rudeness, he is quite evidently taunting the Missourians. D. N.

and also seriously recommended our hymnal for future introduction. Thus it came about that the congregation began to look for a preacher from the Missouri Synod more than nine years ago, when it was left without a preacher by the removal of Rev. Weinmann's removal to Baltimore, without having been inspired by any Missourian preacher. She therefore first turned to the president of our synod, Rev. Wyneken, and connected with it the inquiry whether she could contact the preacher she knew and loved through his friendly relationship with Rev. Weinmann, who had become known and dear to her. Dulitz, then pastor of St. John's Church here, known and dear to her through his friendly relationship with Rev. Weinmann? whereupon she received the assurance on April 4, 1853, that the Synod would gladly receive her and the advice to send a delegate to the forthcoming Synodal Assembly in Cleveland or to renew her written application for admission, but in the meantime to call Rev. Dulitz to be appointed. This appointment was made on April 14, together with the announcement that the congregation had at the same time submitted a request for dismissal from the Wisconsin Synod to its then president, Rev. Mühlhäuser here. Because, however, Rev. Dulitz became concerned by the latter's statements, as if all this had not come from the congregation, but only from the church council and the like, and this was pointed out to the congregation in his letter of reply.

so she wrote through her secretary, Mr. Hüffner, under the 26th of April thus:

. The contents of your honored letter have touched us very unpleasantly, since we gather from it that Rev. Muehlhäuser must probably have used ways and means to diminish our congregation in your eyes, either to induce you to sever your established connection with us again, or also to induce us to rejoin the Wisconsin Synod by difficulties which now seem to arise between us. Mr. Rev. Muehlhäuser was here 8 days ago, after he had received the letter in which we renounced the Synod of Wisconsin. He believed, however, that the congregation would immediately rejoin him, and did not refrain from resorting to petty means of help, as he visited individual members of the congregation in particular and tried to work towards presenting the Missouri Synod with its customs in the church system to us in the most glaring colours. We immediately suspected that Rev. Muehlhäuser, after his attempt here had been in vain, would appeal to you, Pastor, but we did not suspect that he would resort to such petty, low means, which are not at all suitable for a disciple of our Lord Jesus Christ, as well as for a pastor." At the end, however, it says; "Our united request now consists in this: if Mr. Rev. Lochner would like to visit us next Saturday to discuss orally the things mentioned in your valuable letter, and would you like to invite Rev. I am firmly convinced that the latter will not come, however, since he will have easily lost the respect he has enjoyed in our community up to now and will hardly be able to justify himself. At the same time, you will be very much obliged if Rev. Lochner then wanted to preach on the following Sunday after the examination has taken place and the aforementioned inconveniences have been removed, so that the Word of God will finally be proclaimed to our congregation from the mouth of a preacher." With this letter in hand, Pastors Dulitz and Lochner went to Rev. Muehlhäuser, who, however, correctly declined the invitation to a joint examination on the spot. On May 9, therefore, Rev. Lochner conducted the same alone, after the conclusion of which the congregation declared that on April 24 they had again taken a vote on joining the Missouri Synod and accordingly wished to remain with their petition for admission, and asked, since Rev. Dulitz could not well leave his former congregation, Rev. Lochner would seek to obtain a suitable preacher for them at the forthcoming Synodical meeting. What happened, however? While the aforementioned was absent for the synod, the congregation unexpectedly broke off the established connection.

We heard that Rev. Muehlhäuser had in the meantime persuaded her to change her mind by the again that these were also becoming more and more presented bogeyman of auricular confession, catholic ceremonies, priesthood and by the promise of an early supply of a preacher. Ceremonies, priesthood and by the Pastor Lochner, who moved to Racine. Lochner, who moved to Racine, and that the pastor and church council sensed a separation in the future, especially since secretary's letter of refusal was a declaration of the will already 3-4 years ago the idea was raised to establish a special Lutheran congregation in the part of town where this family lived, and many regretted that the connection with the Missourians had been broken off in the past. Some years after this incident a family, named Mohn, The feared separation took place at the beginning of moved to Racine from Huntington, Indiana, where they this summer. The external impetus was first given by a had belonged to the Missourian congregation there until school matter. The part now in contact with us, numbering about 20 families, lives in a special part of the end. Unfamiliar with the position of the Wisconsin Synod, and believing in good faith that she would find a town separated by the river, called "Canada". Since the pure Lutheran preaching ministry, she joined the way to the community school, which is located in the congregation there pastored by Rev. Conrad. Soon, "other" part of town, is not only more than a mile away, however, she became uneasy about the step she had but, as everyone can convince himself by sight, is also taken, when she noticed that there was no healthy dangerous for children: The fathers of the families in Lutheran air blowing here, and her uneasiness of question sought the establishment of a parochial school conscience increased when it became clear to her in their part of town, but after three years of petitioning individual pieces that her pastor was not a pure Lutheran and vain hopefulness, they received the final decision preacher, but a religious man (syncretist). Pastor Conrad that they would only undertake the entire work at their not only used the formula of the Union Donation: "Christ own expense, whereby the president, in addition to the says: This is my body," but he also once read in a sermon meeting, said that he wanted to see if the petitioners the confession of the Reformed Church of the Holy would not separate in the course of time; if it turned out Communion from the Heidelberg Catechism. In the same that they would remain with the parish after all, then the way, in a sermon on the Reformation, he called Zwingli latter could still provide them with support afterwards. Since we here in Milwaukee had not paid any one of the "reformers" and praised his death. Yes, not only did such syncretism occur, but also evidently false attention to the Racine situation since that Jntriguenstück doctrine, for Rev. Conrad preached the Hades doctrine, of Past. Muehlhäuser's piece and therefore knew nothing i.e. the doctrine of a middle place in the other world, that of the events just recounted, except that we occasionally new-fangled sugar-coated papist purgatory doctrine. In heard something of Past. Conrad's teaching and practice general, however, this family, along with several others, in general, as well as of the silent regret of some not to painfully felt the lack of clarity and decisiveness in the have remained in contact with us: so we were not a little teaching of their pastor. How could it be found in a man surprised when, on the Saturday before *Exaudi*, those 20 who had formerly been a colporteur of the American or so families sent us a deputy with a written request to Tract Society, who had been privately and hastily trained provide them with a preacher; since they had decided, as a preacher, and who to this day still spreads the arch-residents of the more distant part of the city, to form a syncretist journal, the "American Messenger," in his special parish, and no longer wished to be served by the Wis-consin Synod at all. Since we could no more reject this request out of hand than we could accept it, we visited them a few years ago on a journey through, and it agreed that on the following Monday Rev. Steinbach could not fail that through the discussion with him and the should travel to Racine and hear the closer discussion of the people. Arrived there after 4 o'clock in the afternoon, the decision to leave this congregation and to seek Word and the same found in the house of the family mentioned a Sacrament with a Missourian preacher. But even this number of the petitioners, who unanimously declared to could not fail to happen, that without all the "stirring up" him, "that they were altogether dissatisfied with the this family had to defend their conviction against the doctrine of the Rev. Conrad, since they could not other people living around them. recognize it as purely Lutheran and that they were now Lutheran.

But especially they complained that they had been treated so rudely in the matter of the school, and had individuals here and there in such matters. The burden of what, in human weakness, is provided by The separation had already come too far and the given natural conditions would hardly permit a salutary reunion; therefore finally separated. Rev. Steinbach told them In accordance with his promise, Pastor Steinbach found if they would therefore release those in peace, then we that their misgivings about the doctrine of their pastor himself on the 3rd Pentecost holiday with Past. Conrad, could and would take care of them, - if not, then he had and his position as a member of the syncretistic who first agreed with him to hold a meeting in his church in any case been in Racine for the last time, and then Wisconsin Synod were completely justified, whereby he in the afternoon, at which Rev. Conrad together with his wanted to have nothing further to do with the matter, only based the latter on facts which we will present to the church council and his colleague present for the visit, that Past. Conrad would only see to it that the people in readers hereafter; but that the school matter, as Rev. Hoffmann of Kenosha, on the one hand, and Rev. "Canada" did not fall into the hands of the enthusiasts, important as it was in itself, did not justify a separation Steinbach, his teacher Glaser accompanying him and since the rift would be difficult to heal. This advice was from the previous preaching ministry. How much we those petitioners on the other hand. As a result of the also applauded by Past. Hoffmann also applauded this wish that nothing further had been done that evening! disputes during the first visit about the only sufficient advice and said that he would let the people go in peace Although Rev. Steinbach had to return to Milwaukee on reason for the separation, most of those who left if such a rupture had happened to him. All this was the midnight train because of urgent festive work, he emphasized the school issue first; only the repeated by Pastor Steinbach in the evening after a had still hoped to find enough time to consult with Rev. aforementioned Mohn testified openly and without sermon delivered with Rev. Conrad's approval, Pastor Conrad. This, however, turned out to be impossible, for reservation that he was of a "Missourian" mind and had Steinbach repeated all this in the evening before the not only did he find that he lived over a mile away, but therefore never felt quite at ease and calm in the present assembled congregation. he also heard that he would not be at home that church community, pointing to the unionist practice in it, That now also these declarations of Rev. Steinbach's evening, as was the case. When he was asked to especially to the union donation formula that had been explanations, but especially the discussions about the preach to the people from God's word on the occasion used for a long time. This led to a lively debate between communion formula by Pastors Conrad and Hoffmann of this visit, he did not want to accept this request at first. the two Wisconsin pastors and Rev. Steinbach, in that had their further effect", we do not need to assure you However, through the urgent pleading of some who Past. Conrad and his college being revealed as nothing that on July 11, Past. Lochner again received a letter from explained to him that they were already separated for less than Lutheran in their statements on the Lord's the people, in which they asked him to visit them and the sake of doctrine, and through the affirmative answer Supper, but as thoroughly Unionist, raving, and "informed him" that they had all become clear about the to his question as to whether they also wanted him to confused. Thus, for example, Past. Hoffmann, for right reason for the separation and had now also gained preach to them as such, he finally allowed himself to be example, claimed that the Union formula: "Christ says: the courage and joy to make a corresponding confession. induced to preach in the nearby English church, after This is my body," was the true biblical version; the The report given by them and confirmed by later verbal the conclusion of which he repeated to the entire version "true" body was also not in the prayer scriptures negotiations is as follows: "On July 10, 21 fathers of congregation what he had explained to some in the of the Lutheran Church (!!) and was only an addition, families appeared in the quarterly meeting of Conrad's apartment of his host about separation and then asked And when he was now reminded by Rev. Steinbach of congregation and, after paying their quarterly dues, that some of them go to Rev. Conrad, inform him of his the words of the 6th main section of the Smallasked whether they could obtain a peaceful dismissal? visit and excuse Past. Steinbach for the reasons given Catechism: "It is the true body 2c." and was asked Now when, after some interlocutory speeches between that he had not come to him before, but at the same time whether Luther's Small Catechism was not a part of the the chairman of the town meeting and the petitioners, assure him that he will come again on the 3rd Pentecost Lutheran Book of Concord? he answered most naively: Rev. Conrad took the floor and said that he thought it was and then discuss the whole matter with him in detail. All "Yes, but it belongs in the confirmants' lessons and then not yet time for such a separation, moreover their this is then also Past. Conrad the very next morning, as children's teaching, but not at the altar for the "captain" (the absent Mohn) himself had announced that he himself testified. But what do we want to say about administration of the Lord's Supper! he (Conrad) still had word and sacrament, what else did this? - An oversight has occurred here, no matter how After these and other negotiations, Past. Steinbach they want? - One of them declared in the name of all: "We much mau may accept the extenuating circumstances, first made his statement. It read as follows: Those who, are no longer satisfied with the doctrine, because one and no matter how true it is that our further procedure with regard to their separation, placed the main year it is unirt, the next reformed, the third Lutheran; Word would have remained the same in all respects, even if emphasis on the matter of the school, did not yet have and Sacrament is there, but not pure; we are leaving this guest sermon had been omitted. We are all the sufficient reason for this according to God's Word, and because we do not find the pure Lutheran doctrine here more sorry for this now, because the longer this therefore had to return to their previous congregational and because we want to form an old Lutheran separation affair goes on, the more it shows itself to be association; on the other hand, Mohn had carried out his congregation here. Now when Rev. Conrad wanted to a relatively spotless one, even before other neighboring separation for the sole sake of the right reason, and answer this, the chairman took the floor and asked: ministers who have now come into contact with it, but therefore he could not compel him to return. On such an whether the petitioners had already made decisions? and this oversight has given it a humiliating stain. But by explanation he then turned to Rev. Conrad and his when this was answered in the affirmative, that it had confessing this sincerely, we ask our opponents most church council, saying: "Since the local and natural been decided to form such a congregation and that kindly not to make our synod a situation due to the river, as well as the long distance trustees had also been elected for the purchase of a plot and the sometimes dangerous roads made the of land, and that the names of 22 fathers of families had establishment of a separate parish in "Canada" been given to him upon request," - then he said: the desirable, they would like to take into account the desire church council had decided that all those who wanted to of the families living there and consider what serves form an old Lutheran congregation should be allowed to peace. do so.



of a special church, were no longer to be considered members, but were hereby excluded, and had lost all rights and claims. "Make ye get out!" - concluded this saying of the mighty chairman, whereupon with the simple remark, "that is all we want," those family fathers left the meeting. Upon this, then, came Past. Lochner came to Racine on July 16, and after a further investigation of the events just described and a discussion of the doctrine, he declared that, as much as we detested all unlawful separation and did not want to encourage it in any way, we must now take into consideration the request of this special congregation for a preacher, and until such a preacher is obtained, with the help of neighboring ministers, we must serve it with Word and Sacrament. -

This is the true course of events, which we had to explain in some detail for the sake of necessity. Let us now counter some of the attacks of the church council. "Now," he writes, "in consequence of the pure preaching of the gospel, a discontented party has been formed, consisting of all sorts of people, who, however, like Pilate and Herod, have become friends." Strange! As long as these people were with the church, it did not matter that they were "all sorts of people" and "like Pilate and Herod," and as such they would have been gladly kept, if only they had remained, and with them the regular contributions to the church treasury. But as they left, they were at once regarded as "all sorts of people, Pilate and Herod," indeed, as they are lastly dubbed in this Essay, "ungodly men, who by their wickedness and sedition had excluded themselves from the church." Are they "all manner of men, ungodly and wicked," because by their outward manner of life they brought dishonor to the gospel before the world? Why, however, in that examination by Rev. Steinbach, not a single complaint was made by the church council about the conduct of these people? Why has nothing been heard up to now about the special aversions these individuals have given? Why, in spite of their alleged "ungodliness" and "wickedness," were they allowed to take communion as members of the congregation, and why, as such, would they have been kept in the congregation without further ado? But no, according to the explanation of the church council, they are actually "ungodly and wicked".

\*In order to prove how exactly the "pure preaching of the Gospel" is taken into consideration here, also with regard to the school lessons, we will mention here that the congregation had for some time a declared Swedenborgian - i.e. a fanatical denier of the Holy Trinity - as a school teacher, and that this teacher, as we are told, without being asked to recant his ungodly teachings and without an unreserved confession of the symbolic books in this quarterly meeting. We report here that the congregation for a time appointed a declared Swedenborgian - that is, a zealous denier of the Holy Trinity - as school teacher, and that this person, as we are informed, was again accepted for the office of school teacher at this quarterly meeting, without being asked to recant his ungodly teachings and without any unreserved confession of the symbolic books. D. E.

Wicked" because they have become a "discontented party" "as a result of the pure preaching of the gospel". Now the "pure" preaching of the gospel is already known to the reader. Therefore, only a very slight correction is to be made to this sentence; in the correct version it must read thus: "Now, in consequence of the impure preaching of the gospel, a discontented party has been formed." In this version the other of "all manner of men," of "Pilate and Herod," and of the "ungodly and wicked," of Christ, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, because they lie against you, for my sake. Be glad and of good cheer, for you will be well rewarded in heaven. For so they persecuted the prophets that were before you." (Matt. 5:10-12.) The Church Council continues, "These (the "all sorts of people," "Pilate and Herod," 2c.) have now got others on their side, who formerly asked nothing of the church, and have organized themselves into a so-called Lutheran congregation, which desires to give the death-blow to the congregation which has existed for twelve years." To this it is simply to be said that the twenty-two families, on our advice, have so far kept to themselves, and wish to wait with the admission of new members until a pastor is among them, and that, to our knowledge, scarcely four others have joined them immediately after their departure, namely, a former member of Pastor Lochner's congregation; a householder who only moved from Milwaukee to Racine, and a Mecklenburger, who, according to his explanation, did not therefore join Past. Conrad because he could not find his Lutheran Church in him. But as far as the feared "death blow" is concerned, we rather wish that the existence of this congregation would give the church council and its congregation an impetus to live in the full Lutheran truth! The supposed "justification" goes on to say: "Since the people knew that they would not get a preacher from the Wisconsin Synod, and moreover knew that the relationship between the Wisconsin and Missouri Synods was not as it should be, they turned, not out of conviction, but out of policy, to preachers of the Missouri Synod." Not out of conviction - and yet familiar with the relationship of the two synods? The conviction was certainly there, as we have seen, only that it became deeper and broader in consequence of the intercourse with us and the negotiations that were held, and in some respects it took shape into a definite expression, which was first expressed more in the feeling of the synod.

had lain. That the growing conviction of un-Lutheran doctrine and practice was only duly emphasized by all at the end, was also due to the fact that they, as they confessed afterwards when questioned by us, wanted to be dismissed in peace and, with their initial knowledge, considered the matter of the school to be important enough to throw it into the wagons alone, to throw it alone into the wagons, were also too timid and stupid, in the opinion that the testimony against the doctrine and practice would provoke all kinds of oral and written debates, which they did not believe themselves equal to according to their level of education.

The church council article also says: "A few weeks after the investigation Pastor Lochner also came from Milwaukee and without any investigation he promised the people a preacher and money for the building of the church and said that if a sick person asked for Holy Communion, one should telegraph to Milwaukee and so on. So the sick man on his deathbed should live and die without the comfort of the Gospel, if the Missourian Lord cannot come or comes too late. This, in our opinion, is fanatical partheigeist, of which a Christian should be ashamed." The Kirchenrath here omitted that in the meantime that quarterly meeting took place, in which the people for the right reason separated from the congregation, and that thereupon Bro. Lochner accepted them and promised them a preacher, as he declared himself "before friend and foe". But that he should have promised the people "**money for** the building of the church" is a purely outrageous **lie of** the church council, taken out of the air. No request, even remotely aimed at this, has ever been made to the sender, much less has he made any such promise, neither publicly nor especially with a syllable. On the contrary, without any help from us, the people have already purchased a beautiful plot of land entirely from their own resources and have built a nice building on it, which is to serve as a church and school for the time being, without any outside help. But such gossip is too good to be held by a church councillor who praises the same Rev. Weinmann that he "collected funds for the church in eastern communities." The rest, however, which is said of the Krankencumunion, is too simple-minded to be answered; likewise that the Rev. Steinbach, and the preacher who administered the Lord's Supper on the 9th of Sunday, p. Trinit, as on the 17th of August, is reproached in another place of the article, that each did not then again and again make a new examination of the separation before the ministry.

But there's one place we can't avoid,

with a few more words to consider. With regard to the  
communion on August 17, it says: "It is certainly neo-  
Lutheran to offer the sacrament of the altar to people in  
their wickedness without reconciliation, for the Holy  
Scriptures and the confessional writings of the Lutheran  
Church teach that only penitent souls who love God and  
their neighbor believe in Christ with all their hearts and  
are ready for repentance. Scripture and the  
confessional writings of the Lutheran Church teach that  
only penitent souls who love God and their neighbor  
believe in Christ from the heart, and make an effort to  
improve their lives are worthy to partake of the Lord's  
Supper." With permission, the confessional writings of  
the Lutheran Church know nothing of this characteristic  
succession of love of God and neighbor, faith in Christ,  
and improvement of life. In Luther's Questions,  
Question 18 reads: "Finally, why do you want to go to  
the Sacrament? Answer: That I may learn to believe  
that Christ died for my sin out of great love, as has been  
said, and that after this I may also learn from him to love  
God and my neighbor." According to the content of  
these and the other questions, a personal confession  
was held at that Communion on August 17, so that  
those concerned went to Holy Communion with more  
conscientious preparation than usual. Communion with  
more conscientious preparation than usual. But what  
the church council says about a previously necessary  
reconciliation with the former pastor and the  
congregation is unionist blather that does not  
distinguish between person and cause and considers  
the decisive testimony against false doctrine to be  
enmity against the dear little person. Would not the  
people first be dismissed in peace? We must rather  
testify to this reproach that not only we both, but also all  
those neighboring ministers who have helped to  
officiate in Racine up to now, have always taken away  
only the one impression that the people are least of all  
filled with personal enmity against Rev. Conrad and his  
congregation, and that they always spoke most gently  
against Past. Conrad and excused him wherever they  
could. Wherever a fire kindled by God burns, it does not  
go off entirely without smoke from the flesh; but the  
smoke of personal enmity and hatred is least to be felt  
precisely in this separation. May the church council  
reach into its bosom and inquire what it was for an  
impulse that drove it to attack, and indeed to such an  
attack!

"Blind zeal only harms!"  
(Conclusion follows.)

(Submitted.)

Heartfelt request to the congregation of Synod.

Beloved brothers!  
I have just received a letter from one, recently based  
in northwestern Wisconsin.

feared young bishop brother. He has three branches  
there, 16, 28 and 40 miles from his home, and no horse.  
On foot, especially in the bad season, he can't stand the  
long distance. His people, where he lives, are mostly new  
settlers and do not all have their own horses. In addition,  
it is oppressive and burdensome for the pastor to borrow  
a horse here and there. Either there is no horse suitable  
for riding or the people use it themselves or they do not  
like to give it or do not like to give it free of charge, but  
they are afraid to demand money from their poor pastor;  
but the poor, still small branch cannot easily raise the  
money every time.

Therefore, I ask you to send me as soon as possible  
a contribution of love for the procurement of this urgent  
need; for the treasury of the inner mission is almost  
empty. At the same time I would like to take the  
opportunity to ask you, for the sake of Christ, not to lose  
sight of this work of faith and this labor of love; for this is  
irrefutably true: it is more important for us to protect our  
fellow believers and people who are scattered here in the  
West from spiritual withering or from being swallowed up  
by the surrounding mobs and swarm spirits than to bring  
the Gospel to the heathen. What mother would be so  
unloving and unwise as to take strangers into her house  
and feed and clothe them before her own children? It is  
beyond all doubt, however, and can be proved by figures,  
that from our synod, too, many more gifts of love have  
proportionately flowed to the heathen mission than to the  
internal mission. Perhaps we would not want to be free  
from the reproach that has rightly been levelled at our  
Lutheran Church in Germany, namely, that it collects  
drop by drop what it pours out with buckets, that is, that  
while individual Gentiles become believers in Christ  
through its ministry, it quietly watches that, for example  
here in America, baptizing Gentiles become believers in  
Christ. Here in America, for example, some of her fellow  
believers and countrymen who have been baptized either  
fall away from Christ and go wild or become prey to the  
enthusiasts and, instead of the healthy Lutheran faith in  
Scripture, which makes the heart firm and certain,  
acquire a sentimental wavering and swinging faith, which  
always leaves the heart in restlessness and suspense as  
to whether it is in God's grace or not.

In view of this undeniably sad fact, I would now like to  
ask our dear synodal congregations, for Christ's sake, to  
turn not only their intercession, but also the hand of  
brotherly love, more than before to their ecclesiastically  
neglected German fellow believers here. To this end  
God is also giving us two clear signs and indications from  
outside. First, Missionary Clöter in Gabitawigama  
Minnesota, has had to flee from the hostile onslaught of  
the Indians, after this station had never actually been  
one; for only sparsely had

the missionary opportunity to come even into outward  
intercourse with the *Chippeway's*  
and to take possession of their language. On the other  
hand, God has also sent us 10 young brethren, recently  
sent over by Rev. Brunn, who will probably be sent out  
in a short time, God has also significantly strengthened  
our teaching and military forces for the operation of the  
inner mission. Traveling preachers, however, definitely  
need horses, and these, along with saddles and  
equipment, cost money. Where do we get this? Certainly  
nowhere else than from the treasure of faith and love in  
your hearts. For our dear Lord Christ, as the good  
shepherd, has followed many of you who came over  
here in unbelief and in the pursuit of money and goods,  
and has blessed you twice over, first, by giving you true  
faith in Him through the pure and truthful preaching of  
His Word, and second, by making many of you, who  
were poor day laborers in Germany, into wealthy and  
prosperous men here. Therefore it is right, and in  
accordance with faith and love, that you should be  
doubly grateful to your faithful Saviour, that you should  
do to others as Christ did to you before, and in showing  
love make yourselves their own. May God do this for  
Christ's sake, amen.

Fort Wayne, October 30, 1862.

W. Sihler.

To the ecclesiastical chronicle.

The "Lutheran's" motto: "God's word and  
Luther's teaching, perish now and never." This motto  
has always been a great thorn in the flesh of all swarming  
spirits, half-believers and unbelievers, and has been  
blasphemed by them with as much ignorance as  
venomous malice. But no one has ever been so furious  
about it as an unnamed contributor to the Reformed  
church newspaper of Chambersbnrg, Pa., in the number  
of October 23. Whoever wants to convince himself of  
what true Zwinglian spirit is, should read the outburst \*)  
in this number, which formally foams and rages against  
that motto. In it it is said, for example: "By placing  
Luther's teaching next to God's Word, as they do, the  
Lutherists clearly show that they do not mean the Word  
of God in Luther's teaching (!), but just what Luther as  
such produced from himself, and be it about the Word of  
God or quite apart from it." It is hardly to be supposed  
that the writer would have taken these ab-

\*) We therefore find in the essay the genuine Zwinglian spirit,  
because once Zwingli, even before Luther had written a single word  
against him, in his writing "on true and false religion" called the  
Lutherans because of their belief in the sacrament of the Lord's  
Supper "carnivores and a mindless elaste of men, their doctrine  
ungodly, foolish and monstrous, which belongs among the cannibals  
(man-eaters)," (S. Oowwevt. äe ver" et t. rel. p. 238. 246. 256.)

He must know that the Lutherans consider Luther'sIf our opponent were to take offense at our motto, he is a true believer in his heart who is an unbeliever. He teaching contained in his writings to be as immortal as would simply ask us to name something that Luther hereby publicly and solemnly resigned. As soon as the the Word of God contained in the Bible for the very preached and wrote as his "doctrine" and maintained to blessing had been pronounced, Oncken, who had come reason and only for the reason that they believe that the end, which would not be the pure and honest Word of from Hamburg and was the present founder of the Luther's teachings are as immortal as the Word of God God itself. Our opponent would then search in vain for Baptist sect in Germany, called out loudly: "Now I want contained in the Bible. He must know that the Lutherans human words in Luther's teaching, and would therefore to speak", and it would almost have come to stormy, consider Luther's teaching contained in his writings to be as immortal as would simply ask us to name something that Luther hereby publicly and solemnly resigned. As soon as the as imperishable as the Word of God contained in the God's word and Luther's doctrine perish now with great calm and determination, told Mr Oncken that Bible precisely because they believe and know that and nevermore, that is, God's word perishes now and he, Ringsdorf, was still master here in the house. The Luther's teaching is not Luther's own product, but nevermore, and because Luther did not teach man's slatter had built the church at his own expense. If all nothing but the Word of God taken from the Bible. But word, but God's word, we Lutherans believe and know Baptist preachers were as honest as the men, like the blasphemer in the Chambersburg church - that therefore Luther's doctrine will also perish now and as the aforementioned one, then all would undoubtedly newspaper, who are always learning and never come to nevermore, even if all Luther's books and all those who immediately confess how foolish and presumptuous it knowledge; such unfortunate skeptics (doubters), who call themselves after him were burned and even if his was to proceed on the assumption that their believe that no man at all can come to the knowledge of name were erased from the memory of men forever. Of congregations were congregations of believing baptized pure truth; who, when any one professes to have found course, the reformers cannot say this of their Zwingli and Christians, who must therefore also necessarily reject the plain irrefragable truth, then mockingly exclaim with Calvin, they know that, and that is why the dishonest infant baptism.

Pilate, "What is truth?" i.e., Go to me with your truth! among them are so incensed when they see how **Saxony**. In Chemnitz the notorious Pastor Sulze of Everything wants it, and no one has it! It is everywhere cheerfully the Lutherans profess the doctrine of their Osnabrück (born in Camenz, in the Kingdom of and nowhere! - Such men are naturally terribly vexed in noble champion as the word of the living God Himself. But Saxony), who was called to investigation by the the depths of their souls, as often as they have to read even if such fellows burst with rage at this, it remains so: Hanoverian Consistory because of his anti-Christian that the Lutherans really profess to have found the pure God's word and Luther's teaching Vergehet nun und teachings, was elected deacon of St. Jacob's Church. truth in Luther's doctrine, and in order to get rid of this nimmermehr. **New Calendar Saints**. As is well known, the troublesome testimony, they set about first distorting and **Missionary E. R. Baierlein**, who labored for abolitionists believe that the age of general freedom and then blaspheming the profession of truth. To indicate the number of years among the Indians of Michigan, and equality already striven for by Thomas Münzer and spirit in which the writer of the aforementioned during the last few years, having returned from the East Johann von Leyden and proclaimed by Robespierre has blasphemous article is driven, we will share only a few Indies, lived in Leipzig, returned to the East India now finally dawned. A completely new age, however, samples of his style, which we hope will suffice. Hemission field in August. naturally also needs a new calendar, and a new writes that in our "body and slogan we elevate Luther to Unfortunately, **Pastor Richmann** has succumbed to a calendar also needs new saints. The abolitionists the throne of majesty on high" and make him "a kind of the unheard-of hardships of life in the field and has themselves have already thought of this, as a local God next to God;" that our "little saying is a great therefore already received an honorable discharge from newspaper reports. According to the same, the blasphemy" (blasphemy); that we make Luther our his field chaplaincy upon his request in view of his shaken Reverend Mr. Manning, in a speech delivered in Boston, "household idol;" if Luther should rise again and "come health. made the remark that "when the curtain of heaven is into the Mississippi valley, (\*) he would "ask the Father Resignation of a Baptist preacher. Eight years ago he lifted to reveal the purest saints, such as John C. to give us idolaters the lot of Korah's pack," not Lutheran preacher Ringsdorf joined the Baptists and Fremont, General Hunter, Henry Ward Beecher, "acknowledge us as his children, but only see his apes became the preacher of a Baptist congregation at Wendell Phillips, and Lloyd Garrison" (as is well known, in us," "under the thunderbolts of his sermon we Luther Vollmarstein, in the county of Mark. On the 17th of August the chief heralds of abolitionism) "will be seen as the apes and after-Luther idolaters would lose sight and of this year the same resigned again to the national purest saints in heaven." - But what will the Pope say to hearing;" Finally, the kind man declares that he knows church. In his farewell sermon he explained that the main this? As is well known, he always canonizes only those well that when a reformist tells us the truth, we oppose reason for his resignation from the national church was it who have long since died. Well, in the new age he will him with "ears of asses and oxen." Everyone can see depravity and the intention to found a completely pure have to surrender to the fact that he not only messes up, that it is impossible to fight with such an opponent. Such congregation in a hurry, which is what the Baptist but also far outbids him. By the way, it is important to an opponent is only interested in selling his vulgarities congregations are supposed to be. Finally, however, after know how one can become a living saint in the world and satisfying his hatred. Were it not so, we should note eight years of experience, he saw his folly. "The damage today.

be fighting a sincere

that was openly apparent in the national church was hidden here." Sins had occurred here, so horribly, as hardly in the national church. Therefore the third part of 240 members had to be excluded. A young man who knew how to tell a story of conversion was admitted, but was found to be a hypocrite, while an old pious man was excluded. Thus it seemed to him more and more sacrilegious and antichristian to decide who should be excluded.

**Church consecration.**

On September 28, as the 15th Sunday after Trinity, the newly built church of the German Lutheran congregation of St. John's in Jackson City, Ja. was consecrated. The dedication took place as usual. In the morning Pastor Schürmann preached on Ps. 84, v. 2 to 4. In the afternoon the undersigned preached on Ps. 26, v. 8.

The old church had already been too small for several years, and in the end it also became dilapidated; therefore a new church was very necessary. The good Lord made it possible for the above congregation to build a new church in these difficult and sorrowful times.

\*) Because the Zwinglian blasphemer knows how hated the Missouri Synod is by all the world, by the obvious enemies of the Lutheran Church no more than by the false brothers of Latin name, he poses as if only the Missouri Synod had that motto; while our motto, however, was first very much enthused by the false brothers; but for some time already also by them, namely by the Lutheran Herald and the Lutheran Church Messenger. The Zwinglian writer, or at least the editor of the ref. church newspaper, knows this quite well.

It was built in the gothic style by the master builders of the Rev. Wichmann on 19. p. Trinit. ordained and Griefe and Weile from Cleveland, and is an ornament inaugurated into his office.

May the merciful Saviour of sinners, who with his much grace and blessing in his ministry.

Word and Sacrament has also entered this church, Cincinnati, O., October 27, 1862.

remain in it with his grace and blessing and let it be and become a forecourt of heaven. Amen.

Dudleytown, October 28, 1862.

I. G. Sauer, Pastor.

When ordering, please state the address (the name of the post office or the printing station) with county and state, quite clearly in English script.

Mau addressire the orders:

Rev. 8. X. Lrodst.

Above calendar is also available at undersigned.

L. Vvikeney. St. Louis, Mo.

Receipt and thanks.

On the 18th p. the 19th of Oct. d. J., the St. John's K. Brobst," has just been published. The zealous Pastor Lutheran congregation at Town Abbot, Sheboygan Brobst has endeavored to make this year's edition as Co., Wisc. had the joy of consecrating their new well well equipped and as useful as possible. It was an church to the service of the Triune God. The excellent idea to add to the new calendar on the first dedicatory prayer was offered by the undersigned, the page an index of the sins of our American nation. This is very edifying sermon on the consecration gospel was followed by Luther as the father of the house in the circle preached by the former pastor of the congregation, of his own, described in simple words under a pretty Rev. Kolb, and the afternoon sermon was preached by Rev. woodcut. In addition, there are two articles on Christian education and on Christian charity, along with all kinds of well-meant winks and the statistics of the churches in America that call themselves Lutheran. One article we preferred not to see in the calendar, and that is the one on Sunday observance. As much as we dislike to censure the calendar, which is also dear to us, we must at least call the article mentioned very misleading. It does not pass the test of Col. 2, 16 17. and Rom. 14, 5. 6. A calendar for the whole Lutheran people should contain only what cannot excite misgivings in any true Lutheran. We also take the following from the supplement:

The price of this calendar is here:

5 cts. single. . . . With postage 6 Cts. 38 "	the dozen. ""
50 "	
75 " for two dozen.	"" Hl.OO.
K3.00 the hundred.	"" K4. 00.

For all orders under two hundred the above price is fixed.

Postage must always be paid at the time of dispatch.

Larger parcels, if the distance is not too great, are most cheaply shipped by extortion, and then the freight is not paid until the parcel is received.

The price on the big one, not including postage or freight, is here:

K5for200pieces.	
K10 "	400 "
K12 "	500 "
,H23 "	1000 "
K44 "	2000 "

Our rule is payment in cash, and we must stick to this if possible, otherwise we cannot survive with the high prices for paper and printing and the low price for the calendar (only 2^, 2H- to 3 cents a piece for the big one).

We cannot send calendars on commission, because those that would remain after the time for selling calendars is over would also be of little value to us, and we cannot be expected to take on all the risk and bear all possible loss alone, despite the fairness of the price.

Money sent by mail is now quite safe, if the deposit is careful and the address correct. Of the many letters addressed to us during the last few years, very few have been lost, and nearly all have come safely into our hands.

For the proseminar in Germany received from Past. Penalties at Watertown, Wis. 41.00- by Cassirer W. Meyer at Fort Wayne 419.38

C. F. W. W alth e r.

For the California Mission received from John Derg 41.00 C. F. W. Walther.

For Past. Hoffman" in Guelders received 31.00 from John Derg - from Past. Ruhland in Wvikoltsville, N. A., 31,tIOC . F. W. Walther.

For Past. Röbbelen Received at Lh. Schultz's wedding in Wolkotsville collected St,IIOC . F. W. Walther.

For poor students Received from Kastner, at Stockten, Wis., KIM -from Tou- saint, at Philadelphia, Pa., 31.00- collected for the Nassau people at the infant baptism of G. Laitsch, Ehieago, Ill, 32.06 -for the same from Mrs. Hehler, at Gleneoe, Ill, 50c. -by Cassirer W. Meyer, at Fort Wayne, 313.02 -from the congregation at Altenburg, Perry Co, Mo. for the Nassau arrivals, 45.75C . F. W. Walther.

With thanksgiving to God and to the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

From the parish of Hrn. Past. Schliepsick: Bon Hcinr. Sievers 1(0 U> flour and I side piece; A. Sievers 100 L flour; W. Sievers 2 side piecec; A. Tcbuaart 1 shoulder; Past. Schliepsick 1 side piece; I. G. Schla- genhauf 41.25; I. Fahdrich 50c.; Eh. Fischer 50c.; I. Hügli 25c.; A. Schöhn 41; I. Strebt and I. Maag- ler's wedding 42.50; I. Strept 50c.; I. Maagler 50c.; 3rd Lichl N, I. Max 42.

By Mr. Past. Trautmann from the communion treasury of his congregation cash 412.

From the Dreicinigkeits District of this parish by Hrn. Past. Schaller for poor students 410; and likewise from the women's association of the same district 41.

From Will). Gicseking from Hrn. Past. Klaus parish: 1 barrel of apples, 2 barrels and 2 tubfuls of cabbage, 2 tubfuls of yellow and redbc reuben, 1 bucketful of tvmatoes; from another member of the same parish: 3 bush. Potatoes; from another member of the same parish: 6 bushels. Potatoes and 60 cabbages.

From the Immanuel District of the local community: From Mr. Christ. Heinz, after he has already given us a large cooking stove at least 420 cheaper than it was offered for sale elsewhere: 1 coal stove worth 49, and 6 cobblestone stoves G 41.

From the gardener Jüngel here: 1 barrel of apples and 1 barrel of soup herbs, half of the latter from his brother-in-law Mr. N. Jüngel.

From the congregation of Mr. Past. Wagner: 2 peck of beans, 1 peck of dried apples, 39 Bush. Potatoes, 417 Wheat Flour, 4 Bnsb. Wheat, 13 Sides and 1 Schul- ter, 4Bush. Welschkorn, 14 pieces of Kraütkvsssc, 2 bags of apples, and baar 4>8.

By Mr. Past. Dorn of Will). Pohlmann from his BethlehemS congregation: 4l baar.

From the congregation of the Rev. Fick, to wit: From G. Flick 1 ham, 2 bush. Potatoes; H. Rcitz 2 B. Apples; M. Eberhardt 1 D. Potatoes; I. Eberbardt 4 B. Beans, 1 ham; G. Geiseln 1 bag of cabbage; A. Schröppcl 1 barrelchcn of lard; C. Eckhardt 2H B. potatoes, 3 B. sweet potatoes; A. Estcrlcin 1 B. Potatoes; L. Veal 2 B. Potatoes, 1 B. sweet potatoes; C. Am- brosin 5 b. Potatoes; H. Albrecht j B. sweet potatoes,

After the candidate of theology, Mr. Johann Schneider, had received and accepted a regular appointment from the Lutheran congregation in Aurora, Indiana, he was appointed by the undersigned on behalf of the High Presidium of the Middle District, under the assistance of the President of the Lutheran Church in Aurora, Indiana.

2 pieces of meat; G. Richter 2 b. Potatoes; I. Wendler ' 1 sack of flour; Neivenberger 1 ham; C. Arndt 1 b. Potatoes; G. Wittmann 1 sack of flour, 5 B. Potatoes, 2 shoulders; Mrs. Wittmann 2 gall. Apple butter; G. Lauenhardt 3 B. Potatoes, 23 cabbage heads; Hoffmann z B. rothe Ruben, 1 B. Potatoes; Bro. Große 4 B. Acpfelschnitze; Eh. Sudbring 1 b. Potatoes; Schuricht 1 sack of flour; M. Albrecht z B. Aepfrlschniße; N. N.

1 pot of lard; Bro. Bonn kl; Pechtold 50c.; A. Junkhans ri; C. Eigenbrodt -2; Rev. H. Fick 50c.; G. Richter 50c.; Gotthold Richter of the ZionS-Gem. Mr. Past. Werfelmann 7,00 " " 50c.; Mrs. L. Richter 50c.; I. E. Kalbfleisch 50c.; Ch. Blum ri; C. Hiller ri.

Bon Hrn. Müller Kalbfleisch dahier: 6 barrels of flour. From Mr. Past. Klaus: 1 barrel of apples. The Women's Association of the DrrieinigkcktS District of this parish received the following gifts during the year: 4 Dtzd. Busrn shirts, 6 sheets, 5 quiltS, 3 pairs of socks, 2 pairs of cloth trousers and 2 double woolen blankets. From Mr. Chr. Kasten of the Carlinville parish through Mr. Steinmeier here: 17 tons of bacon. From the congregation of the Hm. Past Klaus: from the gentlemen: Aowert Z Bush. Potatoes and 11 cabbage heads; school teacher Barthel 1 pot of pickled cucumbers; Ennebrock ri baar; Lesthe ri baar; N. N. 25c. baar. From the branch parish of the Hm. Past. Fuck: 20 BushPotatoes. By Hm. Past. Ruhland of his parish, WollcottSviller r3 for the married Brunnian pupils, and P6 haar, Collecte at the Harvest Festival, for poor students. By Hm. Past. Schaller from Mrs. N. N. here: 1 package of shirt jugs with all necessary accessories for the Brunnish pupils. By Mr. Past. Hfort by Mr. Fröhlich at Dillage Creek P. O., Ja., P2 cash, for poor students.

A. Crämer.

## Gifts to the household of Concordia College at Fort Wayne, Ind.

With heartfelt thanks certify rmpfangrn to have: From Past. Werfelmann'S Gem.: 5 Seitenstückl and 5 Bushel Korn. From Past. Stephani Gem.; Don Wittwe Brück 25 Kpf., Cabbage; from Mr. T. Brettmüller 1 sack of oats, 1 sack of grain, 1 sack of mergers, 1 sack of red turnips, 1 sack of white turnips, 2 sacks of potatoes. From the parish of Mr. Past. Fritze: Don Mr. Fohlina a dirtel of beef.' From Past. Jäbker's Gem.: 3SackKom, 3Sack Roaqm, 1 Sack Potatoes, 1 Sack Wheat. From Past. Bode's Gem.: From Hm. Lühmann 25 head of cabbage, baar ri; from Mr. F. Gerke 2 quarters of beef; from F. Meier 2 sacks of grain, 30 head of cabbage; from Mr. Volmer 1 quarter of beef. From Dr. Siehlkr's community: Don W. Meier 1 quarter of beef; from Fräulein Sophie and Louis Stark <A ri; from several members of the community a new car worth \$70. F. W. Reinke, property manager.

## Went along r For Synodalcasse:

From the Filial-Gem. Hm. Pastors Husmannr .....2,38 " " Parish " " Stephan " " Stephan 5,30 " " Filial-Gem." " Husband 3.82 " " St. John's Parish. Hm. Past. Engelbert9 ,95 " " Reichardt 10,00 " " Gememde Hrn. Pastor Stephan..... 6,00 "Mr. E. T., from the congregation of Mr. Pastor Zage! 20,00 " Past. Reichardt .....2,0t) Collected for the same treasury at Synod: From The Common Mr. Past WamSgans ..... 70,00 " Mr. Past. Wamsgans 2 .....00 " of the comm. mr. past. läbker ..... 73,31 " the schoolchildren of the same parish .....2.34 " Hrn. Past. läbker .....1,15 Collecte der St. Petri-Gemeinde Hrn. Pastor Friede- rich on Thanksgiving Day .....7,00 Collecte der EmanuelS-Gem. Hrn. Past. Friedrich ... 2,80 From Mr. Past. Friedrich .....7.. z " ... of the Common Mr. Past... .....Zage! 16,03 " Mr. Schröder dertelben Gemeinde ..... 2,00 " of the Gem. Hrn. Past. Bode ..... 10,00 " Mr. Past. Bode .....1,00 " the comm. mr. past. Schumann in Kendalville 8.35 " DeKalb Co. namely: by A. AhrmS25c., H. AhrenS37c., P. Prvr ri, H. F. Höriger ri, H. Ahrens sen. ri, W. Rustdörfer S5c., W. Henke 30c., I. Ries 50c., I. Gohring ri, I. G. Mertz S5, M. Schumann r2, M. Mertz P2, I. F. Schumann ri, Mrs. Hartmann ri, H. Hartmann H3,50, together .....20,1' "Hrn. Past. Schumann' .....2,0l " " " Swan ..... 2,0( Mr. Past. Kunz ..... 1,4;

Don of Trinity S comm. Hm. Past. Daib .....12,68 " " Jacobus- " " " .....11,75 " " Parish of Mr. Past. Kunz .....5,58 of the Gem. Hrn. Past. Merz .....13,68 " " " Stürken .....6,1)0 "Mr. Past. Stürken .....1,00 " " Teacher Schriebrs .....1.00 By Hm. Past. Werfelmann by E. Ph. Ger- man P3, by F. Sch. ri, together ..... 4,00 From Hm. Past. Werfelmann .....2,00 " " " of the ZionS-Gem. Mr. Past. Werfelmann .....7,00 " " Wem. Mr. Past. Lindemann154.....,00 "Mr. Past. Lindemann .....2,00 " of the St. John's congregation Mr. Past. Engelbrecht 4,16 " " Paulus- " " " 1,40 "Mr. Teacher Hütter .....1,00 " of the Gem. Hrn. Past. Swan .....46,60 Mr. Past. Kühn .....2,00 " " " Seul 1.00 " "Engelbrecht .....1.00 " " Tramm .....1.00 " of the commune in Lavorte .....4.05 " " " Milwaukee .....2.50 Through Hm. Past- Klinkenberg by Mr. I. D. Strohe 1,00 " " " Dorfmyrer-- 2,00 Don Hrn. Past. Klinkenberg ..... 2,00 " " Hartmann- .....1,00 " of St. Petri-Gem. Mr. Past. Rolf .....4,00 " " Rolf 1,00 " " " Schöneberg .....3,00 " " Teacher Rocker .....1.00 " " Past. Heitmüller .....1.00z " " Husmann .....1,1X) " " Joh. Lunz .....1.00 " of the Gem. Hrn. Past. Ernst .....5,07 " Mr. Past. Ernst " " Buhler .....1,00 " " " Surplus of travel expenses from bothm municipalities .....3,0o Hm. Past. Wichmann " " " 1.00 " " Teacher 3,00 " of the community Mr. Past. ....Eirich 11,00 Mr. Past. Eirich .....2,00 " " Salmann .....1,00 " " " 2,00 " Mr. Teacher Schmidt .....1.00 " of the Gem. Hrn. Past. Rinkrr .....2,30 " Hrn. Fr. Rolf by Hm. Past. Ernst .....4,00 " Teacher Brauer .....1,00 " " Past. Oestermeyer .....1.00 " " Prof. Fleischmann..... 1,00 " " Past. Stubnatzi .....1,00 " " "A. Horst^ .....1.00 " "Stephan 1 ......00 " " Rinker .....1,00 " "Ruprecht .....1.00 " " " Use! 2,00 " " Zaget .....1.00 " of the Gem. Hrn. Past. Nutzel! ..... 8,00 " " "Horst 5.00. " " "Fritze 24,00 " Hrn. Past. Fritze himself .....1,00 " " " Fricke " " .....1,00 " " " Daib " " ..... 2,00

For teacher salaries: Don der Gem. Mr. Reichhardt .....2,21 Received at Synod. Don of the Gem. Past. Sauer ..... 30,00 "Mr. Past. Sauer .....1,00 " Teacher Nolting-- .....i,oo " Mrs. Rolf through Mr. ....Past. Ernst 4,00 " Past. Cobbler ..... 8,00

For Synodical Mission: By Mr. Past- Sruel at the wedding of Hm. Fr. Kuhlmeier collected .....3.25 By Mr. Past. Sruel von Hrn. Hrmeyer .....1,00 Received at the Synod: DonderGem. Hm. Past. WamSgan 10,00 " St. Petri-Gem. Hrn. Past. Friedrich -1,30 " " Drrieinigk- " " St. Jacob's-" ..... 3,42 " " " St. Jacob's-" .....3,42 From the Missionary Book of the Church of the Rev. Swan 5.58 By Mr. L. Ph. German of the congregation of Mr. Past. Werfelmann .....1,00 "two members of the ZionS-Gem. Mr. Past. Werfelmann ..3,00

For the verwittwcte Mrs. Prof. Biewend: Don of the Gem. Hm. Past. Swan received at the Synod > 36.73

For the general praeses received at the synod: > From the community Mr. Past. Oestermeyer .....2,00 For poor students in St. Louis: From St. John's Parish in Canal Fulton, Hm. Past. Bühl ..... -3,00 " dear women from the Dreieim'gkeits - congregation Mr. Past. Daib, an Baar ..... 10.02

For the coëgee schmlidentilungscaffe in St. Louis: ) Don N. Zelt from the Gem. Past. Köstering .....5,00 ) , , Frau Gerke ans der Gem. Past. Bode .....1,00 ! " 2 and

From Mrs. Horriger of the Gem. Past. Schumann 1,00 " " Maria Hartmann, Gem. Past. Schumann 2,00 " " Christiane " " "2,0 0 "F. Sch. der ZionS-Gem. Past. Werfelmann-- 4,00 " Mrs. Past. Mathilda Heidtmüller ..... 1,00

For the church building in Leavenworth: Don der Gem. Hrn. Past. Köstering13.....,00 " " in Fort Wayne ..... 50.00 "Mr. C. Ph. Germann of the comm. past. Werfelmann ..... 1,00 "Mr. G. W. of ZionS-Gem. Past. Werfelmann 1,00 " " F.Sch., " " "2,00 " of the community Mr. Past. Oestermeyer ..... 1200 " " " " Nail ..... 7,06

For inner mission received at the synod: From the Gem. Mr. Past. Zage! ..... 28,00 " " " " Schumann, DeKalb Co. 4.35 By Mr. I. F. Spannagel at the wedding of the Mr. Ph. Baumann collected ..... 3.20 From Mr. F. Sch. of the parish of Mr. Past. Werfelmann 2,00 " emrm Ungenanntder Gem. Hrn. Past. Klinkenberg ..... 1,00 "Mrs. Wittwe Reiter of the community Mr. Past. Oestermeyer ..... 5,00

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For poor students: From the I. Women of the DreieinigkeiS-Gem. Past. Daib 8 Cut woolen rugarn, 1 pair of woolen stockings. " of the JacobuS congregation. Past. Daib: 8 CutWollrngarn. " the I. Women of the Jacobus-Gem. ....r3 ,15 "an unnamed person of the Jacobus-Gem. 1,00 " Mr. John Mönning .....1,00

For Mr. Past. Röbbelen: From F. Sch. the Gem. Past. Werfelmann .....2,00 " Hrn. Past. Fricke- .....2,00 " " H. Soul, Indianapolis ..... 1,00 " " Past. Kühn ..... 2,50

For the Nassau-Missson: From the St. Johannis-Gem. Mr. Past. Engelbrecht 7,38 " Mr. D. Haag the " " " Heidtmüller 2,00

For Mr. Pastor Sommer: Bon F. W. Reinhardt der Gem. Past. Engelbrecht 2,50 " Mrs. Wrrkhnmr " " " 1,07 " Eli Drusche! ..... 1,00 " Mr. Past. Engelbrecht .....1,00 " " Hatmann .....1,00 " " " Bold 2.50^

For Mr. Past. Hoffmann: ! From Mr. Vondrrau- .....1,00 Collected by Mr. Vonderau on the Sy "de: From Mr. President WynekenA .....1,00' ,, .....Wm. ....Griebe! .....1,00 " " " Past. Horst ..... 1,00 " " " Mees 1.00 " " Mr. Buechner ..... 1,00 " an unnamed person .....1,00 Wm. Meyer, Kassirer middle districts.

## Sermons via the Sunday and Feast Day Gospels des' Church Year together with an appendix From Dr. W. Sihler.

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Sermon on the Reformation Feast,

October 31, 1862 , preached by.

G. Schaller.

Text: Revelation John 14:6, 7...

And I saw an angel fly in the midst of heaven, having an everlasting gospel to preach unto them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people: and he spake with a loud voice: Fear

God, and give glory to him; for the time of his judgment is come, and worship him that made heaven, and earth, and sea, and the fountains of waters.

I. N. J.

Beloved in Christ! It is today three hundred and forty years since the blessed father, Doctor Martin Luther, posted his famous five and ninety sentences on the castle church at Wittenberg in Saxony, and thus, without even suspecting it, made the beginning of the blessed work of the Reformation. We celebrate this day with joyful hearts and offer God the sacrifices of thanksgiving for the unspeakable blessing that He has redeemed us through the service of this faithful servant from the spiritual captivity and terrifying darkness of Pabstism. Whoever knows the history of the Reformation even superficially will have to count it among the great divine miracles. Already more than a hundred years before Luther, the need for the

The need for church reformation was felt universally and deeply. When in 1409 a so-called General Concilium assembled at Pisa, the archbishop there read from the pulpit a decree in which it said, among other things, thus: "We Cardinals assembled at Pisa promise to God, to the Roman Church, and to this Concilium, that if one of us should be elected Pope, he will not let the present Concilium depart until the necessary, thoroughgoing reformation of the general Church, both at the head and at the members, has been brought about." Because, however, in spite of this solemn promise, no reformation had taken place at that time, the Concilium at Costnitz, five years later, again and repeatedly declared that it had assembled in the Holy Spirit to rebuild the Church of God. Five years later the Concilium at Costnitz again and repeatedly declared that it had gathered in the Holy Spirit to reform the Church of God in head and members. Likewise, seventeen years later, the Concilium at Basle, at its very beginning, testified that it had been assembled for a reformation of the general Church in head and members. But what was so ardently desired and generally recognized as an indispensable necessity, the Reformation failed to materialize; the evil was too powerful, it mocked all remedies of physicians, it mocked all councils. It was as if one heard everywhere in the air the sound of the words: "Who is like the beast, and who can war with him?" Huss, Jerome of Prague, and others experienced what it meant to quarrel with the beast. After so many futile attempts, at last almost no one had even the slightest

the faintest hope that there would ever be a reformation. And behold, God's hour struck. What was impossible for all the churches and all men, God did through a monk who until then had remained completely hidden and unknown, and from whom one would have least expected such a work. For what was a little monk in his cell against such a tremendous and terrible power as that of the papacy? And yet, God willed it so; the monk was to do it, he was chosen by God for it and made as it were untouchable, and he did it. Equipped with the power and authority of the Holy Spirit from above, he unmasked the Antichrist and fought victoriously with the beast and his followers. The light shone forth in the midst of darkness and no one could dim it. Yes, praise be to God, it still shines to this hour, and those who have it sing with joy: "God's word and Luther's teaching now and never perish."

So you already count three hundred five and forty years? the adversaries call out to us with scorn; truly a glorious age for a new church! But say, where would you Lutherans be, where was your vaunted Lutheran Church before Luther? You are evidently a new sect, and owe your existence only to the heresy which you cherish; you have fallen away from the true catholic and universal church, how dare you call yourselves a church?

What shall we answer to this? Did Luther really bring us to a new church, did he bring us from the ancient apostolic church?

torn loose, the bond between us and the apostles and the prophets and all orthodox Christianity cut asunder, then weave us! Where is our hope of salvation if we are no longer members of the spiritual body of Jesus Christ? If we have a different faith than the apostles, a different doctrine than the believers of the Old and New Testament, we are lost! But praise be to God that we can boast in our work: "God's word and Luther's teaching forgive now and never," praise be to God that Luther's teaching is nothing other than the pure gold of the divine word pulled out of the rubble of papist errors and human statutes. Who is Luther? He is, as no one who recognizes the miracle of the Reformation will deny, the angel with the eternal gospel whom John in Revelation sends flying through the middle of the church sky at the time of the dark papacy, and who proclaims with a loud voice not a new, but the ancient, eternal gospel on earth:

**Luther did not found a new church through his Reformation, but restored the doctrine of the old apostolic church in its purity.**

For 1. the papacy, which fell by the Reformation, was not the old church, but an innovation of the Antichrist;

(2) The Lutheran Church, which came into being through the Reformation, is, as far as its doctrine is concerned, the true, ancient Church of the prophets and apostles.

#### I.

By the papacy we do not understand the Roman Church as it was at the time of the apostles, and in so far as it remained later on the foundation of the apostles and prophets, for we know very well that there have always been and still are true believers and chosen children of God even under the papacy; but by the papacy we understand that arrogated general church rule of the Roman bishops, by virtue of which they claim to be infallible judges in matters of faith and overlords of all the churches in Christendom. Cardinal Bellarmine is not afraid to say: "If the pope were mistaken, that is, if he commanded vices and forbade virtues, the church, if it did not wish to sin against conscience, would be obliged to believe that vices were good and virtues evil." It cannot be denied that the papacy is thus correctly drawn and vividly painted in its own colors; but it is also certain that this power is a tremendous presumption, a frightful innovation, of which neither the holy apostles nor the church after their deaths were aware. Neither the holy apostles, nor the church after the apostles' time, nor all Christendom for six hundred years after Christ knew anything about it. If it were true what some papists pretend, that no one can be partaker of the eternal life of joy in heaven who does not consider the pope to be an infallible overlord of the general church, and humbly submits to him, it would be exceedingly difficult to comprehend,

Why our faithful Lord and Saviour, who has revealed to us the whole counsel of God for our salvation, has not directed the members of his spiritual body to the pope as the guide of faith and the indispensable means to salvation, why he has not revealed to us one word, not with us." Matthias was hereupon "assigned to the eleven one syllable about this, but rather has everywhere testified to the opposite. We read that more than once of the apostles. Even that glorious sermon on the first Pentecost of the New Testament was preached by them should have the preference, who should be first and chief. Then Christ could have settled the dispute for ever, and said, Peter shall be your chief. But, behold, just the contrary, the Lord saith, "The worldly kings reign, and the mighty are called gracious lords; but ye not so, but the greatest among you shall be as the youngest, and the flock of Christ, not as ruling over the people. The rest of chiefest as a servant," and thus gives the most express command that none of them should exalt himself to be chief, and reign over the others as pope. He speaks in another place, "One is your Master, Christ; but ye are all brethren." The Lord said to Peter, after he had made a glorious confession of Christ in the name of all: "Thou art Peter, and upon this rock I will build my church. I will give thee the keys of the kingdom of heaven." But if Peter had understood these words of the Lord as the pope interprets and martyres them, how could he have put Christendom into such confusion and conceal from it that he had been appointed general head of the church, and that therefore the bishops of Rome, after his death, were to be taken for the unmistakable visible head of all Christendom? Why did he not induce the writer of the Acts of the Apostles to give notice of this? Or does the book of Acts, which describes the founding of the Christian church, contain any mention of the apostleship of Peter? There is not the slightest mention of it. Never and nowhere does Peter call himself a pope, not even at the first apostolic council at Jerusalem, where it would undoubtedly have been time to mention something of the Petrine pontificate, and to set an example for future councils by the exercise of papal supremacy. But Peter far from asserting that it behooved him to confirm the resolutions there passed, allows it to happen that without mention of a pope, the synodal resolution is introduced with the words, "We the apostles and elders and brethren." Even in what follows there is so little trace of papal presumption that long before Luther Gerson made the remark that, though we read in the Acts of the Apostles of four general conciliarities, they were by no means appointed by Peter alone in a certain supremacy but by the common concord of the Church. Everything that Peter does in his office, he does not do as a pope but as an apostle of Jesus Christ; all his actions are derived from the apostolic dignity,

Search through all the gospels, all the letters of the apostles, the whole New Testament, and you will discover not a trace of a papacy, as an order of Christ, but everywhere the opposite.

Thus not only a hundred years, two - three hundred, but six hundred years passed, and still nothing was known of a papacy. Only after six hundred years, at the time when Mubammed rose, did the Antichrist also arise and this innovation contrary to Scripture came into being, which caused the church of Christ so much sorrow and heartache and brought it to the brink of destruction. Luther, therefore, uses history as a proof against the legitimacy of the papacy when he writes: "It is very easy to prove that the pope is not the supreme and head of Christendom, or lord of the world, over the emperor, the Council, and everything, as he lies, blasphemes, curses, and rages in his decrees, after the infernal Satan has driven him; for he himself knows well, and is as clear as the sun of love, from all decrees of obsolete councils, from all histories and writings of the holy fathers, Hieronymi, Augustine, and Augustine. Hieronymi, Augustin Cypriani, and all Christendom that was before the first pope, called Boniface III, that the Roman bishop was no more than a bishop, and still ought to be. And St. Jerome may freely say that all bishops are equal, all the heirs of the apostles' chairs, and sets examples in which a bishop of a small city is equal to the bishop of a great city, as Eugubii and Rome, Regii and Constantinople, Thebes and Alexandria; but that one is higher or lower than the other makes one bishopric richer or poorer than the other, otherwise they are all equal to the apostles' heirs. St. Gregory, when it was offered to him by some great bishops, refuses it harshly, and writes that none of his ancestors had been so presumptuous as to have such a title.



In short, he says that no one should call himself the supreme bishop of all Christendom, just as several decrees say that even the Roman bishop, though he may be the greatest, is not to be called supreme over all Christendom. Such is the public, certain, probity. This is also the work in broad daylight, for he has never been over the bishops of Africa, Greece, Asia, Egypt, Syria, Persia, etc., nor will he ever be, nor has he had under him the bishops of Guelph at that time, especially Milan and Ravenna. This Gregorius was the last bishop of Rome, and after him the Roman Church has had no more bishops until this day, nor will it have any more, unless there is a miraculous change, but only popes.

But how did it happen that after Gregory, that is, six hundred years after Christ, the papacy arose? Wickedness had been stirring for a long time, already in the time of the apostles, and afterwards more and more, until at last the child of corruption, the man of sin, was revealed. Gregorius was succeeded as bishop by Sabinianus, and after a year and a half by Bonifacius III, who at last, by the emperor's assassin Phocas, really assumed the title of a general bishop, i.e., a supreme over all the bishops in the whole world, or a pope. Eo the bell was cast, so the calamity began. According to the history of the world, this is the true origin of the papacy, the power and the kingdom of the Antichrist. After the Lord Christ had ruled his church through the gospel for six hundred years, the abominable one, who exalted himself above all that is called God or worship, sat down in the temple of God, in the church of Christ, as a god, and pretended to be God. It is evident, therefore, that the papacy, which fell by the Reformation, was not the old apostolic church, but an innovation of the Antichrist.

## II.

The Lutheran Church, on the other hand, which came into being through the Reformation, is, as far as its doctrine is concerned, the true ancient Church of the prophets and apostles. It is evident from the very word "Reformation" that it is not a question here of the foundation of a new Church, but only of the restoration of the old; for Reformation means restoration, improvement, renewal. If a golden coin, which has lain many years under the earth and has become quite unrecognizable, is carefully cleaned and restored to the lustre which it had at the time of its minting, or if a dilapidated building, unfilled with filth, is cleaned of filth and given new plaster, so that it becomes livable again, as before, then what the word reformiren means takes place. No new coin is minted, nor is a new house built, but the old is restored to its original form. Luther did nothing else by his reformation. He has changed the old, golden coin of the divine

He has again polished up the Word of God, which had become completely unrecognizable under the debris of errors and falsifications, and brought it back to the glorious splendor it had in the time of the apostles; he has again swept out the house of the Lord, which had been so horribly damaged by idolatry and the theft of men. He has restored the beatific doctrine to its original purity by God's wonderful and quite extraordinary grace. No new, unheard-of, false, but the ancient, the eternal Gospel, this angel had in his mouth and proclaimed it with a loud voice on the face of the earth. This is the foundation of the Lutheran Church, which differs from the old Apostolic Church in nothing but time. We will now illustrate this with a few examples of some of the main doctrines of the church, which were corrupted in the papacy and were restored to their original purity by Luther.

In the papacy, the teaching of the Scriptures was completely obscured. The Scriptures were declared to be obscure, so that no one could see the way to salvation from them; they were declared to be imperfect, so that they were not even sufficient to instruct a man to eternal life, and therefore they did not want to let them be considered as arbiters in matters of faith. Of course, they went still further, and asserted that certain unwritten traditions must be added to make it perfect, and that the pope must be chosen as arbiter in all religious disputes, for he alone knew what the meaning of the Holy Spirit was and was able to explain the Scriptures authentically. Luther came along and reformed this article, removing the papal defilement so that it would once again shine in unadulterated purity. He reformed the doctrine of Scripture by means of Scripture and proved that Scripture was clear and distinct in all matters pertaining to our blessedness, that it was entirely perfect and the sole judge in matters of faith, and that the traditions were nothing but figments of human reason, void statutes of men, on which one could not build. As the angel with the eternal gospel, he proved all this powerfully from the Scriptures. He proved the clearness of the Scriptures from Psalm 119:105: "The word is a lamp unto my feet, and a light unto my path." If the Scriptures are a lamp, a light, they must necessarily be bright and clear. He proved its perfection from 2 Tim. 3:15, 16: "Because thou hast known the holy scriptures from thy infancy, the same is able to comprehend thee under thy feet. Because thou hast known the scriptures from thy infancy, they are able to instruct thee unto salvation, etc." If the Scriptures can instruct thee unto salvation, if they are useful for teaching, for punishment, for correction, for chastening in righteousness, that a man of God may be perfect, fitted for all good works, they must themselves be perfect, and contain all that is necessary to salvation. Finally, that not the pope, but the Scripture alone, is the judge in all matters of faith, he proved in Gal. 1:9: "If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." For this

is a clear and bright saying by which St. Paul submits himself, the angels from heaven together with all teachers and masters on earth to the Holy Scriptures. But this was not the only thing that the flying angel shouted through the church sky.

In the papacy, the correct doctrine of the invocation of the Holy Trinity was also corrupted. The Scriptures and the apostolic symbolism show that we worship and worship only one true God in three persons. Scripture and the apostolic symbolism state that we are to worship and adore only the one true God in three persons. But in the papacy the invocation of the saints, especially of the Virgin Mary, was added. The stones would have cried out, and the wood would have sighed over the abominable idolatry that was practiced with them. Luther came and reformed this main doctrine. He said with Christ, "It is written, Thou shalt worship God thy Lord, and serve him only." He cried out, "There is but One God and One Mediator between God and men, namely, the man Christ JEsus." He cried, "My people do a twofold sin, forsaking me, the living fountain, and making them here and there wells cut out, which yet are full of holes, and give no water." Yea, with a loud voice he cried, "Fear God, and give glory to Him, for the time of His judgment is come; and worship Him that made heaven, and earth, and sea, and the fountains of waters."

Furthermore, the old apostolic church knew only of two places after death, where the pious were eternally at ease, but the wicked were eternally in pain; it knew only of heaven and hell. The papacy added purgatory as a newfound doctrine. Then Luther came as the flying angel and reformed even these lowest values. He showed from the Scriptures that purgatory was nothing but a little human fiefdom, by which the sour sweat was wrung from the gullible, deceived people; the old church was right, there were only two places where the souls of the departed go, heaven and hell. "Blessed are the dead that die in the Lord from henceforth."

A desperate doctrine in the papacy was that no one could be sure of his salvation. This religious doubt is founded neither in the Bible nor in the writings of the Fathers. So Luther had to sweep out this papist leaven. He removed all doubt from the poor sinners sitting in darkness and the shadow of death, and made them certain of their faith and their blessedness. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. If thou only believest in Jesus Christ, thou shalt be saved. If thou be a piece of the world, as thou canst not deny, behold, this is the Lamb of God, which bareth the sin of the world."

How damning, furthermore, was the doctrine of indulgences heard in the papacy of Luther's day? Here the priesthood sold heaven and God for money. How would that be possible, cried Luther, to pay for sins with

To atone for money! "That thou shouldest be damned with thy money, and think that the gift of God is obtained by money." And there he began, as the angel with the eternal gospel, to proclaim Jesus in his suffering and death, to expel the blood of Jesus Christ, which washes away the unclean, reconciles sinners to God, to shut out again the languishing souls as a tunnel of refreshment, and to picture before our eyes the crucified One, who has invented for us an eternal redemption.

How did they torture their consciences in the priesthood with auricular confession? There, all the sins that one had committed throughout one's life, and which one could only recall, had to be properly recounted and told into the ear of the confessor. If one concealed only one sin, it was not forgiven. The first church knew nothing of such torture of conscience. Luther, however, purified confession so beautifully that the compulsion of conscience was removed and the good that was otherwise found in it was retained as a wholesome order. He revealed the abomination of the sacrifice of the Mass, the robbing of the cup, and the praised merit of good works. In particular, however, the three main classes, which were completely corrupted and despised in the papacy, needed a reformation.

How despised was the state of the secular authorities before Luther's Reformation. It had fallen so deeply into the muck that one could hardly recognize the divine image in it. What humble words did not even the most powerful emperors have to give to the pope at Rome: How many, who after their birth had a claim to a crown, had fled to the monasteries out of an erroneous conscience, because the secular estate was presented to them as a carnal and dangerous one, into which one could not be blessed without the holiness and merits of the spiritual estate. But Luther drew this estate out of its contempt, restored it to its due dignity, and made it a right service of God. O how much the secular authorities owe to the man Luther! Further, how corrupt was the spiritual estate! Had not the house of the Lord become a pit of murder? Fables and legends of the saints were preached to the people, and they deceived them with false imaginary miracles. The clergy were ignorant and led an annoying life. Luther reformed all this, purified the house of the Lord, overturned the tables of changers and the booths of indulgences, drove the priesthood into the Bible, made good Lutheran preachers, who now let the blessed voice of the Gospel resound from a thousand pulpits. How happy at last the household became through Luther's Reformation! Before, it was the most despised and unworthy of all; it was weighed down by such a heavy yoke of human statutes that it was impossible to bear. Ignorance had become an impenetrable darkness. No one understood the Ten Commandments, the faith, the Lord's Prayer; all his fortune must be given to the idle bellies in this state.

The monasteries, however, received nothing but empty shells in return. Luther, however, restored this state and adorned it with the word of God as with pearls and precious stones. He said, "A maid who cleans a stable, to light again, cannot be helped, for he is blind. Let him or carries wood and water into the kitchen, if she does it who reproaches the Lutheran Church a heresy and gladly out of obedience to God and her master of the house, serves God with it." All this the angel cried out with a loud voice, and no one was able to resist him. All of the Incarnation of the Son of God, the doctrine of the who dwelt on earth heard his voice, and many of them

gave glory to God and returned to the old apostolic church and renounced the abominations of the papacy. of Christ for all men, of repentance and faith in the Hardly any doctrine, however, was in such disarray under the papacy as the true main doctrine of the works, of the converting, enlightening, beatific power of justification of a poor sinner before God. This was the doctrine that Luther had to reform above all else, for it is the innermost, sweetest core of the gospel and actually the eternal gospel itself. This he was to proclaim to all prophets and apostles, in a simple, clear, and pure challenged, afflicted consciences with a loud voice, with great power, with divine certainty. To it he was himself led through grievous temptations and anxieties of his conscience. In the furnace of misery, under great terrors of God's wrath and judgment, it had to be purified to him as by fire. He sought, as he was not otherwise taught in the papacy, to reconcile God with his own works for a long time, and let it sour him. He was truly a holy, exceedingly strict monk who surpassed all in outward holiness. But did he find peace in it, could he quiet his conscience before God? No, his anxiety, fear, terror and trepidation grew longer and longer. The dear angel, before he could fly through heaven, had first to lie in the abyss of hell, and learn to despair of all human works, of his own virtue, holiness, and strength, so that he himself might find his only and highest consolation in the gospel of which he was to become the messenger, so that he might learn the truth in himself, how the poor sinner, in vain, out of pure grace and mercy, without all merit and works, for the sake of JESUS Christ, might be justified and saved before God through faith. This was what was concealed in the papacy, and thereby robbed the consciences of all comfort, namely, the true main doctrine of Scripture and of the old apostolic church, even of the church of the Old and New Testaments. "We hold it therefore, that a man is justified without works of the law, through faith alone," saith St. Paul. "Blessed is the man whose transgressions are forgiven, whose sin is covered," saith David. That through the name of Jesus all who believe in Him shall receive forgiveness of sins, is testified by all the prophets. This is the true sun of comfort; in it heaven opens up, and the Father-heart of God, and since Luther proclaimed this gospel with a loud voice, God was rightly given his glory on oaths, and the papacy with its idolatries and statutes of men was cast down to the ground.

To whom this is not an incomprehensible miracle

(Sent in by Prof. Brauer.)

### False doctrine of justification.

"Christian," the author of those essays in the "Luther's Herold," in which is found the "false doctrine of justification," which I have previously condemned, has replied. He first feels deeply offended, personally hurt, in his good heart, his "motives" misjudged and despised. He complains, "The manner in which the professor chooses to express himself in his aforesaid essay has wounded me, the more so because I am aware that, as far as my motives in writing and publishing those contributions in an ecclesiastical paper are concerned, I do not deserve such a harsh, heartless, heretical and heresy-judgmental appraisal and manner of treatment." How can Christian only complain so much about himself, his person, since he must admit that in my short comment on false doctrine there is not a single syllable about him, about his person. Christian ought to know that false doctrines that are attacked do not become right by falsely complaining that one is personally injured, since every man who can read must bear witness that the dear person, the dear self, is not even touched with a finger. Injured vanity has no evidential force in doctrinal subjects. - As little as I have in any way offended Christian personally, so and much less have I made him a heretic, either in a "heresy-creeping" way or in a "heresy-judging" way. Christian should leave such misunderstood *termini technici* to Ludwig. -

On the other hand, Christian claims that his doctrine of justification is correct after all, and cites as his authority the modern dogmatist, Bishop Martensen (Christliche Dogmatik, p. 143). But just with this he proves anew how false and un-Lutheran his doctrine of justification is. For Martensen's doctrine of justification is papistic, is found almost word for word in the *Tridentium* (the Roman Catholic Creed), and is thus almost literally rejected by the Lutheran Creed. The passage Martensen refers to reads as follows: "Justification includes both a positive and a negative moment in itself, which are mutually dependent on each other. One cannot possess the new life otherwise than in a good conscience, which is freed from the consciousness of guilt and divine punishment (Ebr. 10:22); and conversely, the forgiveness of sins and the cleansing of the conscience are to be thought of only under a real communion of life with Christ, in which his perfection and righteousness become that which animates the life of the individual (Col. 2:13). Justification, then, does not depend on the sinner being transformed into a saint and a righteous man in his immediate reality, nor does it depend on God declaring man righteous only in an outward way, without founding anything new in man's existence. It rests on the fact that through Christ the individual is placed in the true fundamental relationship, and therefore can be regarded by God as righteous. As in the human race Christ is the pure, holy point in which the Father presupposes the future happiness of the race, so in the interior of the individual faith is the holy point in which the Father presupposes the future happiness of the individual (Rom. 8:1). For faith is to be compared to the mustard seed, a small, insignificant, but fruitful seed, which contains within itself a whole fullness of the future. In his gracious vision, God sees in the seed the future fruit of blessedness, in the pure will the realized ideal of freedom." - From this it is evident that Martensen, in the first place, throws justification and sanctification badly together, and even makes sanctification a part of justification; he says: justification includes two moments in itself: w. the new life (i.e. sanctification), b. the good conscience freed from the consciousness of guilt and punishment. Or also:

the forgiveness of sins, tz. the communion of life with Christ (sanctification). On the other hand, our Church teaches that justification includes only one moment (Concordia 622): "the righteousness of faith is nothing else than the forgiveness of sins and the gracious acceptance of poor sinners for the sake of Christ's hearing and merit. And it literally rejects the Martensian heresy (621): "as it is taught that two pieces or parts belong to the

The righteousness of faith for God, wherein it consists, namely, the gracious forgiveness of sins, and then, on the other hand, also the reprobation or sanctification." These are now our newer dogmatists, advanced, light and life - givers! The same false doctrine Martensen brings forward in the following, only with somewhat different words: "Justification is based just as little on God's declaring man righteous only in an outward way, without something new being founded in man's existence." How quite irresponsibly sanctification is again thrust into justification! It is certain that God declares the believer righteous, justifies him, for the sake of something external to him. For redemption, which came to pass through Christ, is certainly something that happened apart from man, and now it is written in Romans 3:24, "We are justified without merit, by grace, through the redemption that came to pass by Jesus Christ." It further sees firmly that God declares the believer righteous in an outward way, i.e., that he outwardly, that is, in his judgment, imputes to him, the "ungodly," but believer, the sins and imputes to him the righteousness of Christ. The imputation is from God, on God's side, apart from man, that is, externally, Rom. 4, 5: "For he that dealeth not in works, but believeth on him that justifieth the ungodly, his faith is reckoned unto him for righteousness." Rom. 4:8, "Blessed is the man to whom God imputeth not sin." Finally, it is just as certain that justifying faith can never be without love, life, without founding something new in man, as little as light without light and fire without heat But now and never rests on this newly founded, on the new life, on sanctification, justification with, which rests on Christ's merit alone. It is a dishonor to our highly praised Savior, and a diminution of His merit, if the ground of justification, that why a man is counted justified before God, is placed with in the sanctification of the individual, instead of in the passion, death, and resurrection of Christ alone. And this is what Martensen does when he asserts, "Justification rests on the fact that the individual is placed in the true fundamental relationship through Christ, and therefore can be considered righteous by God." The *Tridentinum* teaches quite the same thing (Sess. vi. 6. VIII.): 6um vero upOdtolus äleit, gugtiueuri kominom per üstem et Zrrrtw, en, verdu. in eo 8ensu intelliZeustr sunt, ut per lläem iäeo justüeori <1ie:unii8, huiaüäes 68t kuwauae 8uluti8 initmw, kumluweutum, rustix 0MU18 guZtiueatjouiz, 8iue czuu iinp088idile 68t plaeere Veo. I. e., "But when the apostle saith, that by faith a man and be justified freely, these words must be understood to mean that we are justified by faith, because faith is the beginning of all things.

The true foundation of human salvation is the root of all justification, without which it is impossible to please God. Our faithful doctrinal fathers say in our Confessions (p. 623): "We unanimously reject and condemn that in the sayings of the prophets and apostles, when the righteousness of faith is spoken of, the words (justify and be justified) are not to mean to be absolved from sins, and to obtain remission of sins, but to be made righteous by virtue of the love infused by the Holy Spirit, virtue, and works consequent thereon, with deed and worthiness." But Martensen teaches the same thing when he says that justification consists in God's regarding as righteous the individual himself who is set up by Christ as the true fundamental relation, for God can only regard the individual himself as righteous if he has really been made righteous by the love infused by the Holy Spirit, 2c. by virtue of deed and virtue, and has been made righteous by Christ. If the individual himself is not righteous, he cannot be regarded as righteous by God. This is the very nerve of the distinction between the Roman Catholic and Lutheran doctrines of justification, that the Catholic Church asserts that in justification God regards the individual himself as just, while the Lutheran confesses that God alone regards the just Jesus as just, and that Jesus' righteousness is imputed to the poor sinner, who is not himself righteous, as if it were his own righteousness, which in truth is not his own righteousness, but, as I said, only an imputed one. - Only in this way is Christ Jesus honored and the believer comforted in his temptations. Also what Martensen says at the end about the "realized ideal of freedom" is a modern philosophical rehash of old Roman afterwisdom.

Can we now be suspected of exposing such papist leaven, which leavened the church in synodal sermons and popular interpretations; and all the more so, since the preachers of such false doctrine really seem to think in all seriousness that their doctrine is the pure, sound Lutheran doctrine, and now even cite a Martensen as proof of this, in the most naive way, and thus most clearly demonstrate that they do not even know the dangerous current into which they have fallen. - And now what is the thanks for this very necessary and timely work? - internal, deep indignation, "disgust," Wüth. The whole army of General Synod newspaper writers of both German and English tongues is stirring; they speak of: "Missouri's universally deplored spitefulness," "endless polemics," "coarse manner," "ruffian," "Mr. Heresy Sniffer," "false blasphemer," and especially the poor, unfortunate "Professor" must be held up very much. Now, of course, all this is not rude, not spiteful, and not at all personal. No, such good people humiliate themselves to such things.

Gentlemen don't, they leave that to the Missourians. But what is it? Well, it's General Synod love and tenderness. Oh, dear, good sirs, do not take it amiss that our hearts grow a little warm over Papist doctrine, which wants to present itself as Lutheran. No, dear sirs, don't do it; be patient with us and kindly excuse that the development of soft-heartedness and broad-mindedness is somewhat slow with us.

## To the ecclesiastical chronicle.

**From Pastor Harms' Herrmannsburg Missionary Bulletin** of August and September, we see that the latter is having experiences in his missionary work that are putting him to a hard test. He writes: "You have already heard from the previous sermon about the many sad things that have happened to us. You can well imagine that it was not easy to bear. One would have succumbed under it, if one did not have his delight in the Lord. It is not easy to see four sons fall away at the same time in the land of Bethany, and it is even more difficult when they are in danger of spiritual ruin. In addition to this, two missionaries have fallen away: Wiese, because his wife would rather be a lady and sit on the sofa than stir her hands; and who would have thought that Meyer\*), in whom one never placed the slightest distrust, could fall away? But for the sake of his incompatible wife, no one has been able to live with them. The captain has sailed our missionary ship for eight years, and I have never entertained any distrust of him; now all at once he sits in the penitentiary as an impostor."

Harms also turns his eye to America. He writes: "We have also turned our eyes to the unfortunate America. Many letters have come here from there, and especially a letter from Minnesota asking us to send them 10, 12, 20 missionaries to preach the gospel among the poor Germans there. Soon after, two people came forward wanting to go, and we took them in to send them over after they had completed their course of teaching, and think to extend that also. God bless it."

In the same paper it is reported that Pastor Brunn gave an address on the occasion of a mission festival in Herrmannsburg and recommended his work for America to the love of the present. Father Harms closes the report with the words: "God bless the institution and give it many friends and good prosperity!"

**Hamburg.** From hence it is written under Oct. 2: According to the announcement of the Senate the clergy are in future of all

\*) M. will probably join the Norwegian mission there.

functions at the local schools. Thus the school in unexpected impression of the general indignation and Hamburg is completely separated from the church. submits his resignation. Afterwards, however, he

**Abolitionism.** Most of those who still want to bethought of something else and withdrew the declaration Christians have joined with the unbelievers to reform their question in order to await the results of the upcoming world and finally, as they think, to bring it to the highest partial election of the church council. But when the summit of perfection. For this purpose they have allowed results were also unfavourable to him and the church themselves to be admitted into temperance or other remained empty as often as he preached, he made a secret societies, to which even pagans and Jews belong, last desperate attempt to force himself and his new and they are now working most zealously with the worst doctrine on the congregation. One Sunday, when the enemies of the Word of God for the forcible abolition of actual pastor, who, so far as his great sickness slavery. A correspondent of the "Evangelist" of permitted, had resumed the administration of his office, Cleveland, in the number of Nov. 15, speaks of this quite as to bale the service, he suddenly and almost forcibly correctly, among other things: "The first Christians would make his way through the numerous congregation to have rejected with disgust a sworn union with unbelievers the pulpit. But no sooner does he appear at the top than, and worldlings in order to reform the world alongside as if by magic, the crowded church empties, leaving the Christ and his church. Such attempts were made by uncalled preacher of the new wisdom alone. Since then some heretics and pagan philosophical schools. To free he has given up trying to defy this firm determination of the world from wickedness of every kind, they trusted the whole congregation to keep away from him and his solely in the divine power of the Gospel. Nothing proved teaching. - Oh, if only all the churches knew how to fulfill more the terrible apostasy of our Christianity from the in the same way the word, "Avoid a heretic! Oh, if only pure Gospel than our highly praised new evangelical they knew in the first place whom they must consider a reform movements, in which unfortunately so many heretical man! - preachers are involved.

Without me you cannot do good, says Jesus. The temperance lecturer, the abolitionist, the socialist in the lodge says the opposite, and with all the clamor, "Here is Christ, there is Christ," the Christ of the Bible is missing among all Pelagians and Arminians. Your Christ is at most Jacob's ladder to heaven, up which you climb by your own strength."

**"Avoid a heretical man."** The pilgrim from Saxony tells the following story about this apostolic saying:

In Cette, a French seaside town on the Mediterranean, an assistant preacher who had been employed there for about five years, and who had taken one foot from the other; at the same time he was previously made himself conspicuous by an argument so confused in spirit that he sometimes burst into a rage about the person of Christ, preached something like the and struck out with a clenched fist at a figure which, as following on the last Christmas, following the words: "I he said, was encroaching on him, but which no one saw and the Father are one: This unity, he said, is no other except him. The two physicians who were consulted than that which is established by prayer between God were of different opinions. One sought the seat of the and every creature, or by love between different beings, disease in the brain, the other in the intestines; but e. g., between man and woman. To worship Jesus as neither was able to help. Months passed. In the God is blasphemy, and incompatible with the unity of meantime, the parents were persuaded from various God, the foundation of all true religion. Jesus was nothing quarters to turn to an executioner living in the vicinity, but an excellent man, etc., etc. The rest you can imagine. who would certainly be able to help with his sympathetic What did the congregation do? At the end of the sermon means. But the mother was terrified of this and resisted almost the whole congregation rose and left the church to the utmost. One morning the boy's grandfather came and said to his daughter-in-law: "How long have you without partaking of Holy Communion, which was to been thinking, go to N. Why do you resist so? Don't you follow the sermon. The church council then asked the care for the child at all? You are a bad mother if you can assistant preacher to resign and gave him six months to look on this misery with such indifference!" - The look for another position. The latter at first gave way to the woman again refused, and made all sorts of excuses, the

## Sympathy or prayer?

From Preiswerk's speeches on superstition.

A boy lay ill with paralyzed legs, so that he could not and said to his daughter-in-law: "How long have you been thinking, go to N. Why do you resist so? Don't you care for the child at all? You are a bad mother if you can look on this misery with such indifference!" - The woman again refused, and made all sorts of excuses, saying at last, "Even if I had confidence in it, it would be of no use, for I have no money to pay the man." Then her grandfather, though a poor man, threw a five-franc penny on the table, and said, "I thought so; that will be lacking. But now only fresh of it!" The woman was extremely embarrassed by this and could not help herself.

fen. There she just at the right hour that the priest has come into the place, and lets him ask to come to her. She tells him the whole affair, and asks for his advice. He answers her: "If the executioner helps, and he helps by the devil's power, do you want this help? but if he helps by God's power, you do not need an executioner between God and you, only turn directly to God yourself!" This makes sense to the woman; she decides that she would rather let everything pass her by than call the executioner, and she throws herself into earnest prayer. A few hours later the sick man opens his eyes, speaks sensibly, says that his chest and head are clear, and complains only of stomach pains. The doctor prescribes camomile compresses, which reduce the pain. The boy then wants to get up and does not let up until he is dressed. He then slowly walks around the beggars and then the walls in the parlour. The wandering, which was still noticeable at the beginning, disappears more and more, and he walks around more and more securely and firmly. And the next day, when the priest returned to the village, a peasant called out to him: "Do you know that the boy is walking around in the village?" and immediately he was able to convince himself with his own eyes that he had been helped, not by the dark unknown power of sympathy, but by the power of prayer.

Church consecration.

On the 21st Sunday p. Trinity, the congregation of Past. Ernst's m Euclid, near Cleveland, Obio, had the joy of consecrating their new kitchen to God's darkness. The old church, which was small from the start, had finally become too narrow and uncomfortable; therefore the congregation, although its members are by no means among the rich, undertook to build a new house from their own funds (with the assumption of a relatively significant debt), which not only looks friendly from the outside and inside, but also presents the appearance of a church with its little bell tower, vestibule, choir and sacristy. On the day of the consecration, Luc. 19, 1-10, and on the following day 2 Chron. 29, 5. were preached. The Lord Jesus Christ, who, according to his promise, has now also entered this house through his word, let much salvation always come to his congregation in it, since he has come to it to seek and to save that which is lost. L.

Church News.

By order of the Honorable Vice-President of the Northern District, on the 4th Sunday after Trinity, Mr. Rev. E. Multanowski was solemnly installed by the undersigned, assisted by the Rev. Dicke, was solemnly inducted into his new field of labor at Woodland.

The Lord bless abundantly, both the shepherd and his congregation.

Address: Rov. Uultalionski, ^Vooälnnä k. 0. Dostes Oo., Wiso.

Mr. Past. G. Reisinger, who has received and accepted a regular call from the Lutheran St. Johannes congregation in Pekin, Ill, was solemnly installed into his office by the undersigned on behalf of the Reverend Mr. President Schaller on the 21st Sunday after Trinity, November 9. Blessing and peace from the Lord be with him and his congregation.

The address is: Hev. O. HeisivZer l>ekiu, Ill.

The former Past. vlo. of the Cincinnati congregation Mr. H. M. Hamann having received and accepted a regular appointment from the Evangelical Lutheran congregation at Carondelet, Mo. having been solemnly installed in his office O. 19th p. Trinity by the undersigned by order of the Hon. Presidency Western District.

May the Lord, the faithful Archpastor, make the dear brother a great blessing to his new congregation. A. Crämer.

Address: Hev. 8. N. Hamann  
Oaro näslet  
8t. ImuiZ Oo., No.

Receipt and thanks.

For poor students

received from the congregation in Lafayette Co, Mo, 57.00 -a Collecte at the Harvest Festival in Pastor Leders congregation, Thornton Station, Ill, 5l8.W -from Pastor Rennicke's congregation in Paitzdorf, Perry Co, Mo, 56.50.

C. F. W. Walther.

With thanksgiving to God and to you, the benevolent giver, I certify the proper receipt of the following gifts for the seminary household and for poor students:

From the parish of Mr. Past Hamann in Carondelet: from G. Bobring 12 cabbages; M. Gerken H Bush. Kar- toffeln, rothe und gelbe Ruben; Mühicnkamp 1 Bush. Potatoes; Overmann j Bush, sweet potatoes; W. Lindhorst l Bush. Potato, Bush, sweet do.; C. Cardelcben 1 basket sweet potatoes; Rothe Bush, sweet potatoes, 6 cabbage heads; H. Künecke30 cabbage heads, 1 Bush. Potatoes, 2 Bush, sweet do.; l Bush. Turnips, dry fruit, onions, soup cabbage; W. Stünkel 2 Bush. Potatoes, 1 bag turnips; F. Stünkel 1 bag potatoes, 1 bag sweet do.; Mcnkens 1 bag apples; Strecker" 1 box soap; F. Brückmann 1 Bush. Potatoes; Ch. Brog 9 cabbage heads; Trambe Bush. Potatoes and 10 cabbage heads; Krüger 12 cabbage heads; Weselmann 1 Bush. Potatoes and soup cabbage; K. Mühlenhof 10 cabbage heads.

Bon women of the Collinsvillcr congregation of the Rev. Fick: 1 quilt.

From the congregation of the Cross of Mr. Past. Holls: 2H Bush. Potatoes, 2 Guest. Acpfclbntter, 75 cabbages, 11 pieces of chicken, 3 Bush. Wclschkorn.

Bon den Gemeinden Altenburg und Frohna des Hrn. Past. Beyer: 13 Bush. Peach slices, 7 Bush. Apple slices, 12H Bush. Potatoes, 1000 Pf. flour, 15 Pf. butter, 2^ Bush. Apples, 20 pieces of chicken, 1 ham, 1 side of bacon, 3 gall. Apple butter, 1 gall. Molasses, 1 PeckBohnen, 1 PeckGrau- pcn, 519 baar, and for the student Ahnert still 54, from Altenburg 57, from Frohna through Mr. Mich dahier 53.35 for poor students, collected at the wedding of Mr. Franz Heinrich Hermann.

By Mr. Past. Hamann 510.25 for poor students, Collecte of his congregation at the Reformation feast. Further, from his Gcmrinde: Opnhas 12 cabbages; F. Linemann 8 do.; Hcidenreich 8 do.; F. Frese l Bush. Turnips; Wie- bold Bush, sweet potatoes, 4 Bush. Turnips; Lamann 1 Bush. Bushes, 1 Bush. Potatoes, 12 cabbages; Interessch 1 Bush. Potatoes, 8 cabbages; W. Marsh 1 Bush. Potatoes.

From the congregation of Mr. Past. Moll: from G. Stein- mann 4 Bush. Wheat; H. Steinmann 2 Bush. Wheat, 4 Bush. Beans; W. Brummwort 2 Bush. Wheat, 2 bush. Potatoes; W. Stockmann 1H Bush. Potatoes; 8th Behchvrst 1 Bush. Wheat, 1 bush. Potatoes.

Dom Frauenverein drr Gemeinde des Hrn. Past. Baumgart: 1 Dtzd. Busenbemden, 3 bedspreads, 6 scarves, 1 underpants, 1 undershirt.

By Mr. Rev. Speckhard at Hillsdale: \$3, namely \$2.80 Collecte on Reformation Day, 20c. by Emma Speckhard.

From the parish of Mr. Past. H. Meier on the Bon- homme Road: 8 Bush. Potato, 4 Bush. Apples, 50Cabbage heads, 1 Peck of Beans, H Bush. Males.

From the Ebenezer congregation of the Rev. Dorn: H. Schröder 2 bush. Wheat, F. Plackmann 2 Bush. do.; F. Meier 2 Bush. do.; F. Scheer 1 Bush. do.; E. Schröter 1 piece of bacon; then from Bethlehem parish, Odermüller 2 shoulders; Niedenberg 2 Bush. Potatoes.

From the parish of Mr. Past. Hahn: 2 barrels of trimmed apples and peaches, 80-90 lbs. of butter, and from Mr. D. Heimsoth 3 pairs of woollen stockings, and from Mr. HarmS of Mr. Past. Johannes Gem. 1 bush. of trimmed apples and 28 lbs. of butter.

A. Crämer.

For the budget of Concordia College at Fort Wayne, Ind.

With heartfelt thanks to have received certified: From the congregation of Mr. Past. Stephan: 135 cabbages, 27 Bush. Potatoes, 22H Bush. Grain, Bush. Beans, 1 bush. Apples, 1 Bush, yellow turnips, H Bush, red reuben, H Bush, white reuben, 42 lbs. pork, of N. N. 25c. cash.

From Mr. Past. Werfelmann's parish: 5 sacks of oats, 5 sacks of grain, 7 sacks of wheat.

From Mr. Past. Jäbker's parish: 5 sacks of wheat, 3 sacks of rye, 1 sack of potatoes, 2 sacks of white reuben, 1 sack of grain, 106 cabbage heads, Z beef.

From Mr. Past. Zagel's parish: Bon Mr. **Pohler 2** Bnsh. Rye.

From Mr. Past. Fritze's Gemeinde: Von l. H. Fohling l Rindfleisch; F. Christdörner 2)4 Rindfleisch.

From Mr. Past. Bode's parish: From Mr. Kern 8^ Bush. Potatoes and several heads of cabbage; Juergens 2 Bush. Potatoes, 1 sack of grain, 20 heads of cabbage.

From Mr. Past. WambsganS' Parish: By Mr. E. Heckemann 2)4 Beef.

From Dr. Sihler's parish: From Mr. Rose z beef, 1 sack of potatoes, 1 sack of white turnips, 1 sack of rye, 2 sacks of grain.

From Mr. Past. HuSmann's parish: From Mr. E. Leppe 1 ton of hay.

F. W. Reinke, property manager.

Received:

For college construction in Fort Wayne:

From the comm. of the Past. Kunz, Marion Co. --538,50

To wit: By Mr. Past. Kunz \$10, H. Meier

KS, M. Bremer \$5, Ch. Hoff 44, Chr. Prange

53, Chr. Ostermicr\$3, Chr. H. Ostermeicr \$3, A. F. Rösener'

52, A. H. Rösener \$2., C. Meier \$1,50.

By Past. Husmann by Cbr. Gallmcier 3,00 By the Gem. ....dcüPast

.....Werfelmann  
.....32,00

"" "" Swan, East Cleveland---201M

"" "" Ernst 23,00

,,,St. John-Comm. of the Past. Engelbert--10 .40

" " "" " Reichardt,

Whitly Co., Yes. 7 .....00

Through Past. Reichart by Chr. Lücke ..... 10,!>0

From the comm. of the Past. Schuster..... 50,00

" " " " Schumann, DeKalbCo., Ja. 10.00 ,, M. Hartmann by Past.

Friedrich .....4,<0 " of

the comm. of Past. Lochner, Milwaukee, Wis. 81.89 " Ph. Dielmann,

Milwaukee, WiS. ....2,00

" of the comm. of the Past. Nrnkcr, Terrehaute, Ja.- -- 25,00

By Past. Wichmann von H. Droge .....10,(0

Don derGem . desPast . ....Bode

2,00

""""Brewer , PittSburg 6.00

,, "",,Heitmüller , Liverpool, Me

dinaCo ., O. ....

15,00

To wit: By D. Haag 58, L. L. Schnell 53, Past. Heitmüller 52, G.

Bay 51, H. Drögr 51.

From the ZionS gcm. of the Past. Bühl, Akron, O.-- - 4,00 " R. Oelrich

by P. Bühl .....5,00

" of the congregation of the Past. Lindemann .....2,27

Through Past. Lindemann by Mrs. W. ....1,00





Heransgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 19, St. Louis, Mo., Dec. 10, 1862, No. 8.

(Submitted.)  
Christmas Carol.

(Mel. Praise God you Christians all at once.)

Take heed, ye Christians great and small, Why the  
Lord God comes to us today so poor and bare, As if it  
were a beggar.

A stable must be his dwelling, the least of all places;  
His garment are bad winds, The manger is his bed.

If he were but a man's child, born in sin and death,  
As we and all others are, his need would be great.

But he who sets himself so poor, Reason and world  
a mockery, He is the Lord of all the earth, Jehovah our  
God.

Him serves the angels' great host, His is all the  
glory;  
He rules over land and sea Even now in this time.

Also his human nature has The divine' majesty;  
Although not even the slightest trace  
From which a man learns.

He could shine wonderfully  
In the most beautiful glow,

And brighter than the sun even In his manger be.

But now he lies there denuded of all things.  
That no child was ever seen so poor and so small...

That he himself so willed Out of pure great love,  
Which, that no man should perish, Drove him also  
into poverty.

How great must be the love that can drive, That  
he so poorly turns in, Gives everything for us.

He will now draw to himself all who are poor in  
spirit;

That they flee not fearfully from him For fear of the  
punishment of sin.

He cometh not now in glory, To judge all the earth;  
Oh, no, he is ready to help. By grace he hires.

O haste to him now all, whom nothing else can  
comfort;  
Full of grace and humility is his mind, And also  
gladly accepts.

By his poverty we shall be rich altogether;  
His honour is henceforth our ornament, Because  
today he is like unto us.

The sinners are by Adam's fall, He hath highly chosen;  
They are only God's brothers all, Because God is man  
born.

He takes the sin of all on Himself, makes us righteous  
for it;  
We will be masters forever, Because he will be our servant.

He takes upon himself all shame and mockery, Adorns  
us with glory, That with honor and joy we may endure to  
God at all times.

This is indeed a marvelous thing that he does for us  
today;  
Therefore I sing it with joy, with gladness of heart.

Thank you, dear Jesus Christ,  
With heart and mouth at once, That thou hast become poor  
for us, That we might become rich.

What can the devil do to us now,  
What is sin and what is death, Since we are God's children  
now, Delivered from all distress.

Thy Father is also our God, We are thy brethren;  
Therefore, to hell's mockery, let us rejoice in faith. X.



(Submitted.)

## Wisconsin attacks on alleged Missouri encroachment.

(Continued and concluded.)

According to this year's synodal report, the Wisconsin Synod, at its meeting in Columbus, Wis. on June 17, at the Pastor Conrad's request, had already discussed the Racine separation matter and advised the congregation of Pastor Conrad to "consider this separation a sin" and Report of our Northern Distr. of J. 1858 P- 22 ff.). We to "keep the same for those involved as long as they do not repent. Thus the synod has advised to banish those who have joined and to consider them heathens and tax collectors - and this on the pure advice of Pastor Conrad! Let us therefore see whether they will allow the truthful account in the earlier number to be considered as an appeal from the badly reported to the Pope, who is to be better informed.

However, because the Church Council points to the relationship between the Missouri and Wisconsin Synods and says that those who attended would have known that things were not as they should be, we take the liberty of illustrating this statement, which is indeed correct, for our further justification.

Not pretended, but actual encroachments upon the Missouriian commonwealths of Wisconsin have marked the course of the Wisconsin Synod from the beginning to the present time. In 1856, it appointed Streißguth to replace Pastor Dulitz, who had been unlawfully expelled by the majority of the St. John's congregation here, without asking the latter and the other two local Missouriian pastors, much less the president of our northern district, Mr. Pastor Fürbring, who in a congregational meeting voted in favor of the new pastor. Even less with the president of our northern district, Pastor Fürbringer, who had conscientiously investigated the dispute in a public congregational meeting with his fellow ministers; indeed, when we later reproached Pastor Streißguth for having allowed himself to be placed on his preaching platform without inquiry from us or Pastor Dulitz, his reply was that he was not responsible for what had happened under his predecessor. \*) Both pastors, Mühlhäuser and Streißguth, also established a second congregation a few years ago in the part of town where Pastor Steinbach's congregation has been located the past seven years and increased this number by accepting, despite all protests, those members of Pastor Steinbach's congregation who escaped church discipline or behaved maliciously and selfishly.

sensibly separated. (See the article: "Recent Practice of the Wisconsin Synod in Missionary Work among the Germans," Lutheran XVII, 15 p. 116). In general, it is the practice of these two pastors to receive people who are in church discipline or who are unlawfully faithful to us without much trouble. In Watertown and Town Lebanon, the Wisconsin Synod has likewise been guilty of blatant intrusions into our synodical congregations and sanctioned disastrous separations. (See, e. g., the 4th Report of our Northern Distr. of J. 1858 P- 22 ff.). We could report the same about the former congregations of Pastor Jox, about the congregation in Freistatt and about Pastor Stecher's congregations in Town Mosel and Sheboygan. How the pastors Fachtmann and Waldt in particular did it in the former congregations of Pastor Ruhland, has already been reported in the 17th volume of this newspaper, No. 3, p. 20 ff. Only one case has become known where the Wisconsin Synod took the precaution of immediately accepting a bunch of separated people. This is the bunch departed from Pastor Dicke in the Town of Theresa. The injustice, however, would have been too crying to receive this bunch in the usual manner. Nevertheless, the counsel given by our Synod in the Synodal Report d. J. p. 21, that Pastor Sauer may not accept them until they are free from the Missouri Synod according to church order, remains characteristic here." How people who separated themselves as New Lutherans or After Lutherans, and are thereby still a very suspicious smuggler's association, in that they nevertheless sail under the flag of the Old Lutheran Confessions. Or do readers know another description for a species (genus) of Lutherans who do not want to be Old Lutherans and yet want to base themselves on the Concordia of 1580? It is the same when Praeses Bading (who is supposed to be the leader of a more resolute "Lutheran" faction within the Synod!) calls our adamant adherence to Lutheran doctrine and practice, and especially our resolute rejection of all syncretism, "rigoristic exclusivity," i.e., too strict exclusivity and narrow-mindedness. And in another sense he cannot justly accuse us of exclusiveness; for that we do not want to be exclusive in an unchristian way, but only in the sense and in the way of Luther and the old orthodox Lutheran Church, the gentlemen of the Wisconsin Synod can convince themselves of this in more detail, if they only want to get hold of the 6th volume of this journal and carefully read the preface. But if we are exclusive in this sense, then the opposite must prevail with them, namely Lar

They would have been instructed to lodge a complaint with their synod and to seek redress from it. But we cannot recognize it as a righteous Lutheran synod. Rather, it is a synod to which, in spite of all insistence on the Lutheran confessional writings, we must quite decisively call out that significant word of Luther: "You have a different spirit than we do! - and which, the longer, the more, sometimes more covertly, sometimes more openly, is practicing its **syncretistic** (faith-mongering, i.e. **unrighteous**) character.

In order to substantiate our claim, we first refer to their public statements about our Synod. For it is only known to men that they are accustomed to call us "Old Lutherans," as distinguished from them, and to accuse us of exclusiveness. For example, the present President of the Synod, Pastor Bading of Watertown, wrote to the "Kirchenbote" on July 18 of this year: "It was high time that Watertown was visited by our Synod. There was Methodist spiritual drift on one side, rigoristic exclusiveness of the Old Lutherans on the other, and in the midst stood my unworthy predecessor Sans-there the poor hungry souls did not know which way to turn."

We need not repeat here what "Lehre und Wehre" has already said about this confession, which is so affectionate and broad-minded; we only mention it as one of the proofs of our assertions. If, then, we are "Old Lutherans," these opponents of ours thus describe themselves as New Lutherans or After Lutherans, and are thereby still a very suspicious smuggler's association, in that they nevertheless sail under the flag of the Old Lutheran Confessions. Or do readers know another description for a species (genus) of Lutherans who do not want to be Old Lutherans and yet want to base themselves on the Concordia of 1580? It is the same when Praeses Bading (who is supposed to be the leader of a more resolute "Lutheran" faction within the Synod!) calls our adamant adherence to Lutheran doctrine and practice, and especially our resolute rejection of all syncretism, "rigoristic exclusivity," i.e., too strict exclusivity and narrow-mindedness. And in another sense he cannot justly accuse us of exclusiveness; for that we do not want to be exclusive in an unchristian way, but only in the sense and in the way of Luther and the old orthodox Lutheran Church, the gentlemen of the Wisconsin Synod can convince themselves of this in more detail, if they only want to get hold of the 6th volume of this journal and carefully read the preface. But if we are exclusive in this sense, then the opposite must prevail with them, namely Lar

not have accepted them.

\*) The small part that remained faithful to its pastor joined Pastor Lochner's congregation after his departure, whereby he finally had to leave his entire share of the church property in the hands of the opponents, but Pastor Lochner was accused by Pastor Streißguth of having accepted members from him. And yet they had not called him, indeed had protested against his position from the beginning.

The Synod has recently spoken of us in the same way, supplies. However, it is in particularly close contact with when it discussed the establishment of a seminary for the united missionary societies at Barmen, Langenberg, preachers in Milwaukee. - In the same manner, Berlin and Basel. It collects in missionary hours for ready however, the whole Synod recently pronounced upon heathen missions, in spite of the fact that, for example, us, when they were discussing the establishment of a there is a Lutheran mission in Leipzig and here in this Seminary for Preachers in Milwaukee. There it bites in country the "old Lutheran" church does missionary work this year's Synodal Report p. 17: "It would be said, among the Indians. From those united missionary however, that we could have young people trained in societies, on the other hand, it receives support, the existing seminaries of the Missouri and Iowa especially by sending preachers, so that the majority of Synods. But it appeared from the negotiations that our the Wisconsin preachers are sendings of the united Synod does not at all approve of the exclusive

**direction of** those two Synods, and therefore For the sake of "closer connection," therefore, by express cannot have its future members filled with such a order of Synod, the individual conferences of preachers must submit reports for those united societies. (Synodal Report of the year 28), but the Synod itself does not allow itself, that it is and wants to remain a piece of Union any Synodal Report to go out into the world without furniture painted over with the varnish of professing the documenting its fraternity with the Union Church of symbols, for it does not want its future members to be Germany through various petitions, resolutions and votas filled with the "exclusive spirit" even of the Iowa Synod. of thanksgiving. The crowning event, however, was the Now, as is well known, the Iowa Synod does not suffer journey of its founder and senior, Pastor Muhlhäuser, to much from "exclusive direction." It cultivates chiliasm Germany. This "faithful champion of the German Church and no longer knows anything about an unconditional in the West of America," as he was recently called by a commitment to the symbols, but rather favors the so-correspondent of Brobst's newspaper who was traveling called historical view; indeed, it certainly wants to in Germany, was invited as the first member of the united recognize different directions within the Lutheran Langenberg Association to celebrate his 25th Church and does not tolerate that one direction wants anniversary in the midst of this association and at the to be the only and exclusively justified one from the same time to participate in the celebration of the 25th outset. Recently, in a letter to Pastor Brobst, Inspector anniversary of this association. \*) And the synod? Instead Bauer described the continuity of the Löheans very of protesting against such an actual syncretism of its clearly and said: "What is the essential and specific founder and senior, it passes corresponding resolutions nature of the Lutheran, i.e. orthodox, Church? What "with joyful and grateful participation for its venerable and constitutes it? This is evidently the sacrament of the illustrious senior". Instead of protesting against such an altar. All who become one in doctrine and practice are actual syncretism of its founder and senior, it "with joyful true Lutherans, in spite of the other differences, which and grateful sympathy for its venerable and holy senior" for the most part are not to be found in the truths of the passes appropriate resolutions, supports him with money Bible, but in theological consequences and in the for this journey, provides him with appropriate powers dogmatic system, and can and ought to bear one and instructions, and then unites "in prayer, spoken by another in love, and to seek and hold church Mr. Pastor W. Streißguth, in which it expresses its fellowship." In spite of such a position of the Iowa petitions with thanksgiving for the venerable pastor. Synod, and in spite of such concessions of its founders

and leaders in Germany, even it is still too narrow-minded and exclusive of the Wisconsin Synod to allow its barley to fill its future members!

This broad-mindedness of the Wisconsin Synod is also manifested in its obvious relations with the after-Lutheran and united societies and associations, to which we refer the reader for proof that the Wisconsin Synod practices syncretism and has a spirit different from that of the "old Lutherans. It is connected with the Pennsylvanian Synod, a part of the after Lutheran General Synod, in that it receives support money for a part of its preachers from the missionary society of the same and then sends corresponding annual reports to the same.

\*) Among other things, the following serves to characterize his pioneers. After Pastor Muhlhäuser had given up his pastorate in Rochester, N. Y., around the year 1847 or 48, he settled in Milwaukee as a colporteur of the American Tract Society. Soon, however, he gave up the book house and called together a congregation - besides and in contrast also to the already existing Missourian congregation under Pastor Keyl. Kur called this congregation together? In 1852 he built a church mostly out of English money, whose pulpit, according to the congregation's constitution, was never to be entered by an "old Lutheran" preacher, and at whose altar Lutherans and Reformed were communited, until the latter left some years ago, because a Reformed preacher had settled there. But so far went the unionism of this "pioneer," as well as founder and then president of the Wisconsin Synod, that he had the German "Lutheran" Gnadenkirche consecrated by two English Calvinists! He himself wrote in No. 5 of the "Lutheran Church Messenger" of 27 February 1852: "Since the English churches took a very active part in the building of our church, they were given the opportunity to rejoice with us, and therefore there was an English service in the morning. J. Miter, pastor of the Congregational Church, preached on Ps. 84, 1. and Pastor Spenzer of the Presbyterian Church gave the prayers."

nior before God". So it fits perfectly with this when, with regard to this journey and the obtaining of the funds held out to it by the united Berlin Society for the establishment of the projected seminary for preachers, the synod asked a ticklish question put to it by the Society, Mum said in the synodal report, and the people upstairs and downstairs were pointed into the smoke hole. For the Society had previously demanded an answer to the question, "Whether and why the Wisconsin Synod would not join the General Synod?" Instead of making a decisive confession before all the world against the apostate General Synod, and pointing out that the latter, in its manifesto sent to Germany in 1845, not only described the position of the unchurched church there exactly as its own, but also repeatedly declared afterwards that the greater part of its preachers had long since ceased to share the Lutheran doctrine of the presence of the body and the body of Christ. Instead of hearing a corresponding confession on the part of a synod calling itself Lutheran before an unchurched society, one reads in the synodal report nothing more than: "Resolved, that the officials of the synod may answer this question to the best of their knowledge and conscience.")

After all this, what is one to think of a Synod that has defeated the predicate "Lutheran" and wants to base itself on the symbolic books, and yet enters into an ever closer fraternization with the united Church of Germany and does not want to make a public, round confession against the General Synod, but rather has intercourse with it? We will let Dr. Luther answer: "He who holds his doctrine, faith, and confession to be true, right, and certain, cannot stand in one stall with others who hold false doctrine, or who are of the same mind, nor ever give good words to the devil and his scales. A teacher who is silent about error, and yet wants to be a true teacher, is worse than a public fanatic, and with his hypocrisy does greater harm than a heretic, and is not to be trusted; he is a wolf and a fox, a hireling and a belly servant 2c. and may despise and deliver up doctrine, word, faith, sacrament, churches, and schools; he is either secretly in cahoots with the enemies, or is a doubter and wind-farer, and wants to see where

\*) The honored senders seem to be giving us too far here. Since they know how much money the Wisconsin Synod receives from the General Synod, it is obviously too much to ask that they put this important means for the expansion of the Kingdom of God at risk by an open testimony against the false teaching and practice of the General Synod. Money is probably important enough to turn a blind eye to in matters of faith.

D. R.

whether Christ or the devil shall prevail, or is altogetherThey were now working hard in private to win the weakW. Vol . March issue.). What is to be said to this? Either uncertain in himself, and not worthy to be called ain the congregation over to their side. Soon thethey are terribly ignorant or lack an understanding of disciple, let alone a teacher, and will not provoke anycongregation was divided into two parts. The one, theLutheran life and practice, as well as of the contents of man to anger, nor speak his word to Christ, nor hurt thechurch council with some followers, declared: 1. we arethe confessional writings of our Lutheran church, or it is devil and the world." - not Lutheran, but united, 2. we do not want themere mirror fencing with symbols and terrible hypocrisy.

Since we cannot consider the Synod of Wisconsin toconfession; the pastor holds the general confession and We still had the hope, however, that if the matter be a righteous Lutheran synod, but rather, in spite of itswhen lets whoever wants to go to Holy Communion. (3)were to be heard at the Canada Synod, not all the appeal to the symbolic books, an un-Lutheran, faithlessWe want leavened bread and no communion wafers atmembers of the ministry would be so Unionist-minded, synod, faithful neither to God nor to man, we had noHoly Communion. And since all admonition andand that the matter might yet have a good outcome. But choice but to assume, under the circumstancesinstruction were of no avail, the separation finally tookwe were sadly mistaken; for in their published report it is described at the beginning, that this part of the Racineplace, whereby the part of the congregation thatsaid, "In reference to the vacant congregation in Elmira, congregation had left. May this testimony against theremained faithful was also deprived of its churchWoolwich Township, which has not hitherto belonged to Synod itself, brought about at the same time by ourproperty. We then held our church service in the districtany Synod, it was resolved: To admit the same as a forced justification, contribute something to its thoroughschoolhouse. Those who had left us now tried to harm usmember of our Synod, as soon as it shall have inserted cleansing of its indecisiveness, its syncretism and its un-in two ways, partly by suspecting our doctrine andin its constitution, that both preacher and congregation Lutheran and after-Lutheran elements in general, so thatblaspheming my person, and partly by going to churchshall belong to the Canada Synod."

its relationship to our Synod may finally become, underservices in the schoolhouse instead of in the church, What should one say to this decision, if one knows God's blessing, as it should be!

Milwaukee, in October, 1862.

F. Lochner.

F. Steinbach.

Church news from Canada.

"The Lord has done great things for us, and we are glad," we had to exclaim especially on the 22nd Sunday p. Tr., which was a real day of joy for us, thanking God's grace, mercy and fatherly help. On this day the newly built church of my congregation in Elmira, Waterloo Co. C. W., a brick building, 30 feet wide, 42 feet long and 18 feet high, inside with pulpit and altar, as well as adorned with six beautiful arched windows, was consecrated to the service of the Triune God.

For about 10 years this congregation was seduced, destroyed and devastated by wretched wanderers, all of whom were revealed to be godless and immoral boys; in addition, many members were driven into the arms of sects and enthusiasts, especially Methodists and Baptists.

In April of the year 1860, Signed came to this region by appointment to the Trinity Church in Leeon, and soon after received an appointment from the Elmira Church, and now it seemed as if, by God's grace, this church would build itself up on the foundation of the pure, Lutheran doctrine in peace and quiet. But since the devil, the enemy of Christianity, is a thorn in the flesh of the pure and truthful preaching of the Word of God, since his kingdom is attacked and destroyed by it, he soon began to rumble in the congregation, and as his instruments he specially chose some members of the church council. These, in fact, soon sat down against the confession and the prayer.

which was closed to us by our opponents, knowing fullthe whole history of Elmira? It is not Lutheran, as every well that it was very difficult for many of them to go there;righteous Lutheran can see at first glance, for here indeed, that some of them, out of weakness in theirpeople who have unlawfully separated from a Lutheran knowledge, preferred to withdraw from church servicescongregation, who publicly declare that we are united, altogether before they should have gone to theare permitted by a Lutheran (?) synod to join it. As far as schoolhouse, and quickly turned to the "Evangelicalthe condition imposed is concerned, this changes the Lutheran" Canada Synod. Lutheran" Canada Synod andmatter in nothing at all for the better, indeed it is quite wished to be served by it, so that the service could bewrong. So first, according to this condition, these people reopened in the church. And what thnt this "evang. luth."are to declare in their constitution that we belong to the Canada Synod? Without even inquiring into the cause ofCanada Synod, and then they are to be admitted as the request from the congregation in the right place, themembers of the Synod; who can think of anything more request was complied with and Rev. Gerndt waswrong? But as it cannot be supposed that the whole instructed by the President of the Canada Synod, Rev.Synod is so ignorant as not to have perceived this for Rechenberg, to serve the people. Although now both, Mr.themselves, it must be concluded that they have made Past. Gerndt as well as Mr. Past. Rechenberg, werethis resolution only in order to get out of the noose, and informed of the facts of the Elmira affair and the reason to have a semblance of the right to admit these people for the separation of these people from our Lutheraninto their Synod. In this they also pervert and dissemble congregation, partly verbally and partly in writing, andthe whole story of Elmira; for what man, who knows their un-Lutheran actions were reproached and proven tonothing of the matter, can take from this resolution them, as they, as Lutheran pastors, acted contrary to theanything but: Now, there must be a Lutheran Word of God, the precious confession of our Lutherancongregation in Elmira, and this congregation turns to Church, the private writings of our old fathers and thethe Synod of Canada and asks to be admitted, and the history of the entire Lutheran Church. Nevertheless, theySynod, before it will admit the congregation, sets the continued to serve these people, people who, in the lastabove condition. To pervert the matter in this way is congregational meeting, publicly confessed that theycertainly not acting Lutheran nor honestly and justly, but were not Lutheran, that they were unchurched, even thatdishonestly, unjustly and deceitfully.

But we do not wish to burden the dear reader any Communion and declared that the Old Testament waslonger with further recounting of the unionist practice of none of our business, and that everything that was inthe want-to-be Evangelical Lutheran Canada Synod. God's Word could not be believed. What is one to think This, thank God, has done our congregation no harm; of such Lutheran pastors, who knew all this, as the wholeon the contrary, it has only benefited it, in that it has Synod later learned, and yet not only accept and serverecognized that the Canada Synod, for all its pretence to such people, but also, while they do so, publicly, as Rev.be Lutheran, nevertheless acts in an unrighteous Rechenberg, to all the world: we do not only confess themanner; it has also learned more and more by this that, unchanged Augsburg Confession and Luther's smallespecially in this country, not all who are Lutheran are to confession, but also the small confession of Luther.be treated as Lutherans.

Confession and Luther's Little Catechism, but to all the symbols of the Lutheran Church, and to have the published error that has occurred here corrected? (S. L.

We still had to hold our service in the district schoolhouse, and our opponents tried to drive us out of it, but our trustees beat them to it. We still had to hold our services in the district schoolhouse and our opponents tried to drive us out of it, but our trustees beat them to it and secured it for us. But now a new schoolhouse was being built, the old one, it was said, was to be sold, and the new one was to be used for nothing but holding school in it. There we looked, then anxiously into the future, because to the ban of a new church we felt too poor, and too weak. But God helped here too, by making hearts and hands so willing that in the subscription list we made in the congregation, beyond our expectation, \$600 were soon signed. Now, in the hope that God would continue to help, we happily set to work and He crowned it with His blessing, so that we were able to celebrate the inauguration with joy on the 22nd Sunday p. Tr. After the song: "Now thank you all God 2c.," was sung, the undersigned said the dedication prayer. In the morning Past. H. Hanser preached on the gospel of the church consecration, answering the question: "What do we have to do so that it is also said of us: "Today salvation has come to this house? 2. we must receive the Lord Christ in faith. In the afternoon, Rev. E. Röder preached on the epistle on the day of the church consecration, in which he showed: 1. we have the joyful certainty that the merciful and almighty God dwells with us. 2. we have the blessed hope that the Lord Christ is with us. 2. we have the blessed hope of dwelling with God for eternity after this life.

In thanking God for His grace and help shown to us, we ask at the same time that He may continue to remain with us and dwell among us, and that He "give full that for His glory and for the salvation of many souls in our little church only the pure, clean, Lutheran doctrine be preached and the holy sacraments be administered according to the institution of Christ, our dear Saviour.

West Woolwich, Nov. 19, 1862.

H. W. H. Wichmann.

### To the ecclesiastical chronicle.

**The local Baptists** or Anabaptists believe, as is well known, that only he is really baptized who at baptism has not merely had water poured over him, but has been completely immersed in the water. Like all swarming spirits, they seek the main thing of the sacraments in the outward form, since they do not believe that through the sacraments regeneration is wrought and grace given, but that all this is only signified and pictured by certain ceremonies. Now since in the English Bible there are the words *baptize* and *baptist*, which mean baptize and baptism.

fer, these words have always been in the way of the and thin water of thought from the holy. It is impossible Baptists, for everyone knows that these words mean not for this to exist. As methodically as many Germans have of it, but our trustees beat them to it. We still had to only immersion, but every washing with water. The already been stultified in Germany by the vulgar Baptists have therefore appointed a Bible Translation rationalist preachers, the innate common sense always Society, which must change the English Bible. This finally asserts itself to such an extent that people finally society has decided to put *John the Immerser*, which see that the whole matter of vulgar rationalism is nothing means John the diver or immerser, wherever John the more than wretched humbug and mendacious trickery. A Baptist is written in the new *Baptist Bible*. The reasonable man is now either a philosopher who no Evangelist," who reports this, adds, "In Pensylvania they longer wants to know anything at all about Christianity would say John the Tunker. And, writes the Evangelist, and disdains to put the Bible to the torture until it says this is not some silly newspaper joke, but real fact. This what he wants, or he is a believing Christian.

company took in \$16,000 last year, half of which was **Our dear sick brother**, Rev. Röbbelen, has again spent on agents' salaries and similar expenses." Hitherto written from Gronau near Elze in the Kingdom of it has always been said that as different as the many Hanover to Mr. J. H. Bergmann on Sept. 28, in which it parties in Christendom are, they all believe in the Bible, says, among other things:

and they all have but One Bible. This pretense is now "Your kind lines of the 5th of this month have been in coming to an end. In Germany, too, the new believers my hands for some days (the 24th of this month). The and unbelievers now want to change the Lutheran Bible. rich gift of 130 Ldr. Thlr., with which my faithful friends it seems that each sect will soon have its own Bible, and brothers have once again refreshed me through your which it has changed for its own faith. May God have kind mediation, has now arrived just at the time of mercy!

**The rationalists in Cincinnati** As is well known, the in these days of blessing, like the birds of the air, who matter city is at present the real nest of the vulgar gather just as little into the barns, but are often unequal rationalists, that is, of those rationalists or so-called in that they do not so carelessly entrust the uncertain believers in reason who try to make people believe that future to the right father of sorrows. Therefore this they are also based on the Bible, but who only abuse the kindness of God should lead us to repentance. In order Bible to prove their miserable faith in reason by all kinds for the letters to be doubled and tripled for the sick blind of miserable distortions and who, because our Germans man, the faithful guardian of Israel had to open His hand are used to this miserable religion from Germany, also so mildly on the birthday of my youngest son Hermann. find people who accept their miserable gibberish as the For this proves how all merit is excluded and how the true doctrine of Christ. These rationalists also publish a heavenly Father looks upon the unborn when he shows magazine in which they market their religion, which has himself merciful. I am quite aware of what Rev. Keil says long since become stale in Germany. Recently it has in one of his sermons, that parents eat out of a bowl with become evident that among these Saulites there has their children. A strong reminder of the Lutheran faith, been a kind of prophet, a preacher named Turk, who has which kills all flesh and is deeply humbling, but which sought to defend the divinity of Christ in the Rationalist alone gives true rest and comfort, of the justification of paper. How this man got into this unclean company is, of the poor sinner in the way chosen by God out of grace, course, a mystery. In short, however, he is among them. and of the word: Become like children! In this way the The gentlemen of the rationalists, however, who guardian of my soul protects his weak vessel in the storm otherwise always take up arms against the so-called tide of temptation that the devil still stirs up here against narrow-mindedness and intolerance of the old believers, the rocky foundation of the gospel message, the word of because they do not want to let every faith pass as a the cross. For not with high wisdom does he shield his good one, now suddenly show themselves to be just as simple ones, nor does he ward off the bride of the wicked "narrow-minded" and have fallen upon Mr. Turk so enemy. Therefore our victory is not such that the world mercilessly that he has seen himself compelled to can acknowledge it. It is like the cause for which we withdraw completely from the rationalist paper. All the contend, hidden with Christ in God.

signs are there that the rationalist Babel will not last much Now I must touch on something that concerns my longer. Nor is it possible otherwise. A community built on own person. You will remember that I was already pure lies, namely on the mendacious pretence that the dealing with a change in my place of residence the other rationalistic lukewarm day, but without explaining myself any further. I vacillated between returning to Baden, a winter stay in Lippspringe and other attempts to escape.

to avoid the rough season. In the meantime, completely German strangers seek recovery there. If it should be at Worse, they perjuredly fill the Lutheran Church, by without my doing and against all expectations, another all advisable, I would return from Cannes to America. whose confessions they swore, with popery. goal has been set for me. A doctor in Cannes, not far After all, I am sustained by the love of my brothers and **The "Weltbote"** of Allentown, Pa. is indeed a from Nice, who was born in my home town, came to visit sisters there and, especially in view of the ecclesiastical secular paper, as its honest name should indicate, but it me. He also came to see me and took me into a desolation that is now so obviously gaining the upper surpasses and puts to shame many papers which claim homoeopathic cure. When I left him, he explained that hand here, I long to return to the circle that is not to be religious and ecclesiastical organs, especially in would not get better in this part of the world and ashamed of me, to whom the word of the cross is neither their Christian assessment of the present war recommended his place of residence to me. He also told a foolishness nor an annoyance nor an indifferent thing. emergency. We cannot refrain from sharing the me, among other things, that a daughter of Father Löhe praeses Wyneken already suggested this to me at the following remark with our dear readers to substantiate had been with him for a year. This was now very much beginning of this year. Or my suggestion to go to our opinion, which is found in the "Weltbote" of on my mind. I could not resist the temptation to make Uruguay will not become foolishness. November 19 of this year: "Is there no salvation from inquiries through the man about a suitable apartment that As soon as I have made up my mind and have more this distress, from these hopeless turmoils? An answer he thought would be open at about 80 Thlr. per year, or openings, I will write again. In the meantime, I gratefully is given, it is, yes. Mau points to our great armies, to the at most 100 or 120. Of course, they are still on the way greet all of you and you, my dear friend, your K cannons and bayonets, and says, that will help, that is In 14 days I shall have news according to the agreement Röbbelen." the doctor. A vain confidence, a vain help, a wretched Nevertheless, because the season has already The following is written **from Hanover to** a church physician, when God's help is lacking. David saith, advanced, I have asked the agent of the Hermannsburg newspaper in Germany on September 25: "Our "When war cometh against me, I will rely on Him." "They Mission in Hamburg, out of precaution, whether I could catechism controversy has gained a nice impulse. In rely on chariots and horses: but we remember the name get to Marseilles cheaply with my luggage on a sailing response to the complaint of the Osnabrück parishes of the Lord our God." ship. As for living in Cannes, it is, however, more against their Consistory, the Consistory has announced Christians of all denominations have declared that expensive than here, but not very: for everything costs that the King alone is entitled to interpret his decree of this war, the great distress which afflicts us, is a heavy great deal in Germany, too, and prices are still rising. August 19 concerning the new catechism, and that the visitation, a judgment of God, because of our sins; such think I can get along with the limited way of life we lead King had said during their presence in Osnabrück that a recognition is beautiful, but to what end should it lead? with what love gives me so abundantly. Through this decree should not be understood as if the old state is it enough that we know and recognize this, and then, Christian, German-speaking banquier in Marseille catechism were to be reintroduced once it had been put with vain self-confidence, look to guns, powder, and named Fressinet, I would receive your friendly out of use. Accordingly, the Münchmeyer Catechism lead, and expect from the weapons the removal of the dispatches. So everything there has united nicely to grant introduced here is to be retained as the schoolbook. If distress and the improvement of conditions? Wretched me an asylum, and to the sick at least it is obvious to see parents nevertheless send their children to school with deception: If God chastises us for our sins, let us then a finger of God in this providence and to write it for a fruit the old State Catechism, the children are to be warned also repent as one people, from the president down to of faithful intercession on the infinitely large bill, which that their parents would "expose themselves to the least citizen, seek God's face, put away our sins, and can no longer cross out, but to the home, which in grace inconveniences" if they did not give them the walk in a new life. He is not lacking in ways and means wants to repay every good deed. I have asked God to Münchmeyer Catechism. If this warning remains to prevent the shedding of blood and to lessen the change my mind if I should again be in danger of falling unsuccessful, then the parents are to be punished with distress. The Lord said to Gideon: "There is too much of into folly. But then, quite unexpectedly, a tenant was seizure, and in the case of continued rebelliousness, the a people with thee: Israel will boast against me, and say: found whom my landlord would gladly accept, because children are to be excluded from school and confirmation My hand hath delivered me." This God still lives; to Him he will pay a larger rent and will always remain a classes." As sad as it is that some of the people of seek the president, his counsellors, and the congress, permanent resident. My landlord then did not give me Hanover want their old state catechism, which is at least counsel, light, and wisdom; to Him let the people turn notice, if I also wanted to pay a higher price, after the three-quarters rationalistic, it is just as sad that these with supplication and entreaty, in living trust of His help persuasion of my sister. However, I see that it costs him people are to be forced to accept or retain a better and succor. And this God can and will help us-and He a sacrifice and I cannot blame him, as humanly as one is catechism even by seizure. alone." So writes a political paper, Most of the so-called used to it here. In addition, the apartment is not suitable **Dr. A. Hunger**, formerly pastor at Croß Plains, Ripley religious (?) leaflets write quite differently. They see the for the winter. The ovens smoke and a sharp east wind Co, Ind, and member of the Ohio Synod, whom, when he war as the hopeful birth pangs of a better time of perfect blows in the courtyard. The whole place was recalled to still called himself Lutheran, we had repeatedly to freedom, and thus lull the people deeper and deeper me by Ob.-Med.-R. Krause. chastise for evidently papist principles and doctrines, into the sleep of carnal security in sins, so that they do God would have me live through the winter in a mild which he dredged up partly in the "Informatorium," partly not see the thundering voice of the angry God in the climate and after a sea voyage, so that in the worst case in the Columbus "Lutheran Church Gazette," has now, as present terrible judgment. Woe to these false prophets, my wife would not have to stand alone with the children the "Lutheran Magazine" of Nov. 29 reports, arrived at who, no matter how much they write and cry out about in a foreign country. However, Mr. Doctor Severin in the goal of the course he has long since taken, namely, the need for energetic warfare, nevertheless belong to Cannes, an agile and friendly man of mature age, would in the Schooße. A new cautionary example for all those those of whom the Lord says: "Both prophets and take care of her, especially since he is the reason why who, while retaining the Lutheran name, romanize or priests teach false worship and deceive the people. am going to his place of residence. Apart from him papalizes. Admittedly, such are not always so honest as several German craftsmen are said to live in Cannes and to go where they belong with their principles and in winter doctrines, to the pope, so do something!

sten my people in their calamity, that they shouldand throw the beautiful catechism out of the church andand have no joy, but quite simply about obedience to esteem them little, saying, Peace, peace; and yet is notput ourselves under the spell. The present struggle overGod's command. And the same thing is true here that peace." 2 Chron. 6, 13. 14. The Lord says on anotherthe catechism will probably already teach Harms to takewas true there with Saul: obedience is better than joy. occasion, "Where these shall hold their peace, thepleasure in the ordinances of His God, even if they are stones shall cry out." Luc. 19, 40. This is true here. Thepainful to carry out; he will probably thank God once religious papers are polemical, and not only keep silentagain for his ban ordinance, for it is an excellent about the sins of the people, so that they are to blameprotective weapon of the church against all kinds of for the war, but also lead them to bless themselves, tocanker that want to eat away at it. - All serious Christian justify themselves pharisaically, and to place all thepreachers are striving to accustom the Christian people blame only on their opponents; so Gort opens thein the local congregations, who in many cases in mouths of the political papers, like stones, so thatGermany have been abandoned to immorality, to someone may tell the world the truth and reproach it forChristian discipline and order, and they thank God fromthe bottom of their hearts when, often after longthem. Mr. Pastor Keyl, of Baltimore, preached a very is guilty against God.

**The Olive Branch Synod**, which belongs to thestruggles, He has allowed them to succeed, so that thebeautiful Elnweihung sermon on the Sunday Gospel, General Synod, on the occasion of its meetings incongregations, in mature Christian earnestness and in Luc. 7, 11-17. and treated the three points: 1. As then October at East Germantown, Indiana, passed aobedience to God's Word, finally exclude the public, our Lord Christ came to Naiu, so now he still comes to resolution "that each preacher shall report to the Synodunrepentant sinners, that is, "banish them. So seriousus by the preaching of his word and by the holy sacraments. (2) As he did then, so he still demonstrates at the next meeting the number of subscribers he hasChristian preachers rejoice when at last, with God's help,his power to bring us from death to life. (3) As he was collected for the *Observer* (a General Synod paper)the Christian ban-order has been established in apraised then, so let us also praise him for such a gracious visitation. during the year." Surely this is motherly care for hiscongregation. Dr. Stohlmann cannot share this joy. - The It was in September 1861, when the undersigned synodal paper. If this be done out of care for theLutheran Church confesses in its catechism that there is came to this area and preached every 14 days in the Christians, it may be giving; but if it be done out of carean office in the church which is also to be exercised, afternoon in different houses, so that the people got for the paper, it is shameful. We think that if aaccording to which "the church baptizes the unrepentant, together, formed a congregation and built this church, newspaper cannot exist without such measures, thatfor sin as long as they do not repent," and "that theso that they would not only have God's word for is, without gentle coercion, it is either not worthy ofappointed ministers of Christ, by divine command, whenthemselfes, but could also build a school for their existence, or the people are not worthy of having it. Ifthey exclude the public and unrepentant sinners from the children. The congregation is still small, only 12 is certainly a bad sign that most of the local papers doChristian congregation." members, but as the Lord has so visibly helped so far, everything imaginable, give themselves eulogies in "Banning," then, is to be exercised in the Lutheran, he will also help in the future, and strengthen and almost every number, hold out the prospect of all kindschurch by the called servants of Christ, and now Dr. increase it. of pecuniary advantages for the collectors and buyers, Stohlmann writes it as a great glory to Harms; "he alsothe following gifts of love for this building: and have to keep on giving punitive sermons to thehas no joy in banning." - The very impenitent, crude, Don of Baltimore parish .....K39.19 defaulters in order to be able to live their poor lives. Apeople in the congregations who are not obedient to the Don individual members of the same church .....29.25 commodity that is offered all too insisently is always"divine command" have "also" very little "joy in Don Mr. Frederick Thicmcicr in Baltimore an Agende. Dom Nahvercin suspected of being either bad, spoiled, or stolen. Thebanishing," but will naturally take much pleasure in it, andof the congregation in Baltimore pulpit and dear word of God should least of all be brought into thisfeel great comfort, that Dr. Stohlmann, who is after all Altar clothing along with carpet in front of altar. " suspicion; it should least of all be forced upon any one, truly also "Lutheran," has "also no joy in banishing." Such From Mr. Akolpf Lieck in Baltimore Communion Vessels. From the Washington congregation' - ..... Z15.20 Matt 7:6. Stohlmannian outpourings of joy need only be read byFrom the community in Leng Green 8.35

**Dr Stohlmann** recommends in the "luth Herald"the congregations, then the preachers will already God bless the lenient givers. Past. Harms "Conversation on the Catechism." Nowbecome aware of what a helper in church discipline they H. Grätzel. that would be quite right, for "the conversation" is good, have in the beautiful herald in their congregations. At the same time, however, he adds, in praise of There is almost always a difference between the (Submitted.) Harms, and in order to make the same quite agreeablecongregations of the so-called "exclusive Lutherans" **Concerning the intended Lutheran colony.** to the people: "he also takes no pleasure in banishing." (whom the Doctor, on this occasion as on every other, is I would like to inform all friends of the same that I, And this is very unjust and very wrong of the doctor, only too glad to honor with his reverend gibes) and the together with Mr. H. Loßner of Boonsboro and Mr. I. that he praises the faulty and wrong of Harms as aLutherans of the unirritated, inclusive kind, i.e., thosetogether with Mr. Günther of Fort Dodge, have visited the area where the virtue, and extols it to the people. It is, of course, aswho include everything possible in themselves, in thatGünther of Fort Dodge, have visited the area where the true as it is sad that the church discipline ordered bythe former exercise among themselves the divinelycongress land here in Iowa is still open for settlement. the Lord Christ and the holy apostles is not to becommanded church discipline, even to the point of The land is about 20 miles from Fort Dodge and in our followed. It is, of course, as true as it is sad that theexclusion and banishment, while the latter do not unanimous opinion excellent good. It is almost all church discipline ordered by the Lord Christ and theundergo this difficult work of purification in the vineyard undulating prairie, which can be plowed and planted holy apostles, the last stage of which is "banishment," of the Lord. And why not? Because "the banishing" cantimber, but it is still possible now, I am told, to buy the next spring without difficulty. There is quite a scarcity of has gradually been lost in the Lutheran nationaleasily cause unrest; the congregation then becomesacre for from \$5 to \$10, and this scarcity is supplied by churches and that, as a result, the unbelieving rabble,smaller, the paying members fewer, and who can blamecoals,. Limestones, sandstones, and gypsum pretty much make up for it. There are still 11,200 acres vacant of Hanover had practiced church discipline and cast"banishing" is not a matter of joy at all. in one township, and this I think would be particularly suitable for settlement, as a river and creek run through it. It is in Humboldt County. It is especially suitable for stock raising. What it would not now have to experience that the unbelievers in it have rejected the Lord.

Concerning the leadership of the colony, it should be large 8. bibles, Extra-binding with gold lace, ' double case2 .....75 noted that it should be the same as in the congregations" 8. Bibles, bound in pressed leather . . 1.30; " 8. New Testaments, bound in pressed leather0 .....45 of our synod. God's word shall govern. Whoever wants to take advantage of this opportunity to establish a good home, where he can have church and school at the same time, should come soon; for it is not necessary that we all go at once. Messrs. Günther, Arnold and Richard (the latter is an agent in the Land Office) will be as helpful as possible to each newcomer. - . Iowa City, Nov. 6, 1862. F. Döscher, ev.-luth. Past.

To the message!

The I. Readers of the "Lutheraner" are hereby informed that as of January 1, 1863, the price of Dr. Sihler's delicious book of sermons will have to be increased. By referring once again to the advertisement of this book in "Lutheraner" No. 17 of last year, it may be desirable for some to refer to this book as a thoroughly appropriate Christmas or New Year's gift for the approaching festive season. On behalf of the "Committee for the Publication of Dr. Sihler's Book of Sermons."

W. S. Stubnatzy.

Indication.

Those of the pastors who wish to receive more copies of the "Eighth Synodal Report of our Middle District Synod", which is ready to be sent out, than they receive according to the hastily submitted parochial report - one copy for every 5 members who are able to vote - should contact our agent Mr. M. C. Barthel with their order. T h. Wichmann, d. Z. Secretair.

Where is Friedrich Doepping from Kurhessen?

The last news of him came from Missouri. Whoever could give information about the present whereabouts or the possible death of the same, would like to do so under the address: IV DoeppinA, Aurora. Ocuto, Ltoele 60th, Man.

New shipment of Bibles.

With the undersigned agent of the local Lutheran Central Bible Society are to be had at the buried prices: \*) Complete Bibles (Dr. Hopf'schc Edition). Altar Bibles, Quart format, strongly bound with Goldschn. and good Paralelen . . 97,00 large 8. bibles, splendid binding with gilt edges, double case . . 3,00

\*) As can be seen from the above, there has been an increase in prices. Unfortunately, we have seen ourselves compelled to do so, both because of the significantly increased import duty and because the value of our paper money has decreased considerably compared to the German currency. Nevertheless, the purchasers receive all our Bibles for the purchase price, with the costs arising from the importation being added. L. E. E. B ertrain, Agent.

8. bibles, bound in pressed leather . . 1.30; " 8. New Testaments, bound in pressed leather0 .....45	
small 8th Bibles, splendid binding with gilt edges,! double case .....2,25	
large 8th Bibles, extra bindings with gold edges,! double case2 .....0,00	
" 8. bibles, fine binding with gold lace, i double case1 .....75j	
" 8. bibles, bound in pressed leather . . 0,95! " 8. New Testaments, bound in pressed leather .	
Leather . .....0,35	
New Testaments with Appendix of Psalms, Sedez edition, with goldschn0 .....40	
New Testaments with appendix of Psalms, Sedez edition, in good b0 .....15	

Altenburg New Testaments.

The copy bound in pressed leather . . 1.75 " dozen on 6 months credit .... 18,00 „, " for cash money15 .....0,00	
" Raw copies ..... 12,00	
Raw specimens with at least 50 pieces against Baar the piece0 .....75	

Altenburg Old Testament.

The copy bound in pressed leather . . 2.25 " dozen " .... - - 24,00!	
" copy permanently bound with locks 2.75	
L. E. E. Bertram, Agent.	

(Iure of Heinicke A. Dswl, 8t. I-0M8, IVIo.

Receipt and thanks.

For the Proseminar in Germany received from Pastor K. Mees a Collecte organized by his congregation at Columbus, Ohio, on the Reformation feast, to the amount of \$26,00. - from F. Stutz at Washington, D. C. \$20,00. - on the infant baptism of F. Schlegel's there collectirt \$6,16. - from Pastor Richmann in Schaumburg, Ill. \$1,00. C^F. W. Walther.

For poor students

received from an unnamed person in Pastor Geyer's Gem. in Carlinville, Ill. \$5.00. - a pair of woolen stockings from Peter Mueller in Pastor Hahn's Gem. in Canton Co, Mo. - from Georg Keck in Freedom in Michigan \$1.00.

C. F. W. Walther.

To the travel fund of the general president: From the comm. in Staunten, Ill. .... \$3,60 For the students M. and H. W. in Fort Wayne: From the community in Staunton: from a wife as a thank-offering for her happy delivery - - - 5.00 " to the congregation at Staunton, Ill.: from an Un mentioned .....5,00 Ms. Wyneken.

With thanksgiving to God and the benevolent givers, I attest to the receipt of the following benevolent gifts for poor students: From the community of Mr. Past. Ronnicke: 2 sacks of potatoes, 2 sacks of separate apples, 1 sack of separate peaches, sack of beans, 4 sacks of flour. By Michael March from Mr. Past. Lehmann's Gem.: 1 Bush. Wheat, 1 Bush. Welsh grain, 1 Bush. Potatoes. By Mr. Past. Ruhland from his community in Wolcotts- ville: \$4.70 for the plundered Mr. Past. Bilz - already handed over to the same. From Mr. Klanenberg of IllinoiStown: 4 beef, 1 sack of flour, 2 pillows with uberziigen and 1 bed sheet. From Hcinr. Niebrück from Mr. Past. Lehmann's Gem.: 4 beef and 1 sack of Welschkorn. By Mr. Past. Hjort by Peter Bieder \$1,00 cash for poor students. By Mr. M. Barthel from members of Collinsvillcr comm.: from I. Z. Fischer 1 sack of flour; from I. Schüttle \$1.00 cash; from other members 6 sacks of potatoes, 4 bush, red beets and 1 piece of bacon.

From Mr. Past. Wagner's Gem.: from Mr. Langes oxen, 3 pieces of scites, 75 cabbage heads, 3 bush. Apples; from Mr. Schneider 4 Beef; from N. N. by Mr. Past. Wagner \$1,00. By Mr. Past. Bühl for the seminarian G. Harter: \$6,00 from the Zion congregation in Atzon; \$3,22 from the St. John congregation in Canal Fulton; 78c. from himself. From Mr. Isenberg from the community of Mr. Past. Moll: 2 pigs and 4 sacks of wheat. From Mr. Ranschert from the community of Mr. Past. Leh- mann: 1 sack of cabbage, 1 sack of potatoes and 1 side piece. From the community of Mr. Past. Claus: von Brandbvrst \$2,00, Wittwe Weichtkamp \$1,00, Göhner \$1,00, Hrn. Past. Claus himself \$1,00. From the offering of Hrn. Past. Wagner for poor students: from N. N. \$2.00, from W. Deterding as a thank offering for gracious delivery and salvation from an illness of his wife \$2.00. A. Crämer.

By Mr. I. H. Bergmann in New York 130Ldr.-Thlr. To have received one hundred and thirty thalers of gold certifies with heartfelt gratitude K. Röbbelen. -Gronau on 1 October 1862.

Received:

in the preachers', teachers', widows' and orphans' funds.

1. of contributions from the pastors and teachers: For 1861: Dr. Gotsch, M. Bürger, Föhluger, Bernreuther, Heitmüller (2), Traun', Nützel, Prof. Lauge (2). For 1862: Baumgart, Bemreuther, Bode, Brack- hage, K. Brauer, M. Bürger, Erk, Ernst, Jöhlin- ger, Fritze, Dr. Gotsch, O. Gotsch, Th. Gotsch, Heit- müller, Hußmann, Hüttcr, Jäbker, Zehn, Koppel, Kirsch, Köstering, Klurkenberg, Kühn, Prof. Lange, Lembke, Merz, Nützel, Ncißinger, Rolf, Nupprecht, Sallmanu, G. Schaller, Schäfer, Schönbcr, Schuster, Schwan, Prof. Selle, Seuel, Stephan, Tramm, Trautmann, Ulrich, Wambsgans, Wolff, Wyneken, Zagel, Biedermann, Fathaner, Nöcker, Engelbert, Schriever, P. Eirich, Hamann, OesLermcicr, C. O. Schmidt, Leh. Mießler.

Two. Gifts: From Mr. Apoth. Wurmb\$ 3,00 Collecte on Hr". F. Bach's child baptism in Lafayette2 .35 From the Gem. of Mr. Paft. Stephan 5,80 "Mrs. W. inOhio City1 ,00 " Böbmin Liverpool, O. 1,00 " Mr. L. Schnell in Liverpool, O. 1.00 I. F. Bünger.

With the undersigned are Lutheran Calendar for 1863 at the usual price, Aug. Wiebuslh L Son, St Louis, Mo.

Changed addresses:

^Mr. OeorZo Leits, cars ok Rev ^1. lirmcnstcin, There Hieümonü. Ltuten IÄunü, Dertranr Ivosslstoeic, cnre ok ^1r. Oür. 170. 214 nortss 8tr. 8t. l^ouis, ^10. St. Louis, Mo., Synodal printing crei of Aug. Wiebusch & Son.





Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 19, St. Louis, Monday, December 24, 1862, No. 9.

(Sent in by Pastor Köstering.)  
George the Third, Prince of Anhalt,  
an ordained and preaching ruling prince.

There have been many godly princes in past times who how was a love so great. From this song shines brightly she left this world as a believing daughter of Abraba, and not only faithfully sought the external welfare of their and clearly the intimate life of faith of the princely mother God forgave her other infirmities and insanities by the subjects and ruled in a praiseworthy manner, but who also, and her living communion with Christ, her spiritual head. article: I believe a forgiveness of sins, and by the as faithful sons and members of the Christian church, This is also evidenced by the delicious, powerful prayer Prayer: Forgive us our trespasses, forgive. And so we zealously pursued the expansion of the kingdom of God that George transcribed from his princely mother's mouth have in this princely woman a proof that God always in the right way, and thus, according to the word of the and gave to God in praise of her after her death. In it, she asked to preserve a holy seed even in the midst of the Lord by the Prophet, were nurses and sucklers of the confesses herself to be a poor sinner and thanks God darkness of the papacy, very hidden indeed from the Christian church. Among these examples of godly that he sent his son into the world, that he cleansed us eyes of men, but evident to the all-seeing eye of God, princes, however, George III, Prince of Anhalt, stands from sins by his blood, freed us from eternal death by his who knows His own, calls them by name, and has drawn out in history as a special example of his kind and death, and saved us from the power of the devil and hell them into His hands.

manner. Born on August 13, 1507 in Dessau, he was by his descent into hell; but that by his happy and the third son of Prince Ernst of Anhalt and his wife victorious resurrection he justified us and promised and Margarethe, daughter of the Duke of Munsterberg. These sealed eternal life, and by his ascension he opened the princely parents, although living in the papacy and door, opened the way to heaven, and prepared the place adhering to the customs of the Roman Church, had a for us there; from all of which it sufficiently appears that rather clear and correct knowledge of the way of Christ was her only wisdom, righteousness, salvation, which is Christ alone, as could be found only sanctification, and redemption, and that she, as a poor very rarely in someone at that time. As a testimony to sinner, wanted to be justified and saved before God by their faithful trust in Christ alone, George printed a song grace alone, for Christ's sake, through faith. Although she composed by his mother, which is found among his never professed to be a member of the Lutheran Church, printed writings, of which the writer has a copy. These she is still considered a believing Christian - and song has the following title: "Die Historie vom beiden, therefore also blessed.

Sterben, Auferstehung und Himmelfahrt" (The story of both death, resurrection and ascension).

The song is really what the title says. It is composed died. Her other errors, which she undoubtedly held on to almost exclusively of biblical words, has no sections out of ignorance, God covered up in grace, because she except for the conclusion, and contains 124 verses in held on to the main article, that Christ is our only total, each of which concludes with the words: "O Jesu! righteousness. As her son, Prince George, writes of her, already in 1515, in the eighth year of his age, George became a fatherless orphan, and presumably he left the parental home immediately after his father's death. His cousin, Bishop Adolf of Merseburg, who was also a prince from the princely house of Anhalt, became his educator. He carefully nurtured the good seed that had already been planted in the tender soul of George by his pious mother. For although Bishop Adolf himself still lay in the Babylonian prison, as Luther calls the papacy, he did not belong to the great bunch of conscienceless clerics in the papacy, who only serve the Gölte Mammon and their bellies.

He did not serve the people, but he administered hisFor this reason, the jurists have also become proverbial, a destroyer of all good order, a man who had thrown all office conscientiously according to fine knowledge, asso that one says: jurists, evil Christians. - After George discipline and respectability behind him. He himself Prince George testifies of him. In one place he says that had completed his studies in Leipzig, he lived again in the wrote of this in the preface to his sermons on the false in his youth he heard from his cousin Adolf that St. surroundings of his cousin in Merseburg, whose words prophets: "From my youth on, I have had great pleasure Augustine called those pastors who did not preach God's and conduct had a salutary influence on him. In 1524 he and love for the ceremonies and church customs in word from the prophet Isaiah dumb dogs, and that is why was ordained a priest, and soon after he received the particular, and have taken pleasure in them, and have he, Bishop Adolf, often preached God's word with position of a subdiaconus (second assistant preacher), been heartily devoted to this teaching, which is called diligence, which at that time was almost unheard of and in 1526 his cousin, Bishop Adolf, gave him the Lutheran. For Dr. Luther was thus portrayed to me as a among the bishops in the Roman Church. For the ruling cathedral provostship of Magdeburg and Meissen, in seductive teacher who destroyed worship, discipline, all manner of the bishops at that time was thus: they lived which year Adolf also left this world. respectability, and forbade good works to be done 2c." in outward splendor and glory, and squandered the George's father, Prince Ernst, had already died in But he was not blind to the abuses in the Roman goods of the church, and for the people commanded 1516, and the princely mother, Margarethe, had then church. He writes of this in the place cited thus: them they cared not. For a certain amount of money they taken over the government of the country; but she also "Because, in addition, in my youth I myself saw the paid for a roving monk or priest, who said mass and - indied in 1530, the year of the transfer of the Augsburg great abomination of indulgences, and deplored for the the best case - read to the people from the pulpit the Confession, and the government of the country now highest abuse of the above-mentioned my cousin usual legends of the Roman Church. Bishop Adolf, then, passed to her sons. They were her three brothers, John, (Adolf) as well as others; likewise I confessed manfully made a praiseworthy exception among the bishops of George, and Joachim, and all three governed their land that there were great abuses in the (Roman) church, that time, in preaching God's word to his people; and, as jointly. And like George, the two brothers were also which were most in need of Christian reformation; The it seems, the article of justification, though mixed with heartily devoted to the Gospel; all three lived with each lewd, celibate life of the clergy was before my eyes, for some additions, was not yet wholly obscured with him. other in the greatest harmony, and ruled their country which reason my cousin and many others suggested For when it was said in his presence that the doctrine laudably. The residence of the princes was at Dessau; that they should be allowed to marry again in the that we are justified in the sight of God by faith alone was but George, as an ordained and preaching ruling prince, Concilio (Church Assembly), because otherwise this a new doctrine, it is said that he exclaimed three times, held court most of the time at Merseburg, because he evil could not be prevented. I also heard that too much "How? do you call this a new doctrine, and have was a member and the senior of the cathedral chapter trust was placed in one's own merits, and that forgotten that we read in the Psalter: In thy sight shall not there, and because he had become fond of this place communion in both forms was held in the old church man be accounted righteous that liveth!" From this during his education. according to Christ's institution," etc. But that God statement it is evident that he was not, like the pope and From what we have heard of George, we should allows the sincere to succeed, we see also in Prince most of his followers, hostile to the preaching of the conclude that he would very soon have left the Roman George. It is true that he came only very slowly, but with gospel, which had been revived at the time of the Church and freely and publicly professed the work of the all the firmer and more certain steps, which also proved Reformation. In him, therefore, George had found a good Reformation; but this is not so. For a long time he was still itself in him afterwards. He was not a frivolous flighty educator. Adolf trained and educated the young George a servant of the Roman Church, to whose ceremonies spirit, who accepts one religion today and another from the beginning for the spiritual ministry. Early on he and customs he was attached with great love; and therein tomorrow, and changes his faith as little as his dress - urged him to read the Holy Scriptures, the precious Word lay the first obstacle standing in his way, which made him no, first he examined and considered with great of God. This alone has the power to form young peoples low to come to a full knowledge of the truth. It is, after prudence, and then he acted with the greatest certainty. from within and to educate them for the holy ministry. As all, the case in all things that man does not willingly This way is quite in accordance with his character. The early as 1518, Adolf made the eleven-year-old Georg a abandon what he has once loved, even if it be the most picture of his life presents us with a man who, far from canonicus of the Merseburg cathedral chapter. (A horrible errors. This can be seen quite clearly at the being frivolous and superficial, thinks deeply, is canonicus is a so-called secular priest in the papacy - present time, for example, in the case of the regional extremely careful, faithful in the smallest as well as in admittedly only in the papacy - who holds the benefice church congregations in Germany, from which their good, the greatest things, and extremely conscientious in all of a foundation). In his twelfth year, Georg went to school precious hymn treasures, catechisms, etc. were taken his actions. Thus it happened that he did not, like the in Leipzig, where he received a capable teacher in these several decades ago; but now that what the rationalistic bitter papists, in blind rage curse and condemn Luther then very famous Georg Helt. Here he made great robbers have stolen is to be given back to them, namely and his teachings without further examination, but he progress, combining great seriousness and diligence in gold, silver, precious stones for wood, hay, stubble, they took Luther's writings at hand and tried them against the learning with excellent gifts. Later, on the advice of his resist it with all their might, and fight tooth and nail, unmistakable touchstone of the divine Word; and cousin, he devoted himself for a time to the study of Whence comes this? In large part from this: the people behold, they gradually, under the influence of the Holy jurisprudence; however, his pious disposition was also have just become fond of the bad books through long Spirit, made a great impression on his soul, which was evident in this, in that, setting aside all sophistry, he use; they sing the most abominable unbelief in a holy struggling for truth. He found, he writes, that the articles of Or. Luther's articles, some of which had been divine truth. - Another reason why Prince George was proclaimed insane, were in accordance with the slow to leave the papacy and join the men of the teachings of the prophets and apostles; that his - Reformation was that he had long believed the lying cries Luther's - teaching was directed toward bringing God's grace and faith in our Lord Jesus Christ, which had been darkened by manifold false teachings, to light again; that he further taught to keep order about the Lord Christ,

to learn what is right or wrong according to divine judgment. For, as is well known, the study of jurisprudence is usually pursued in such a way and to the end of learning the tricks and tricks of how to bend the right and make the wrong right with apparent reasons. From this

(Submitted.)

**The "freedom of conscience" of the Protestant Church Association of the West.**

to good works, to punish abuses, and to offer himself to everything that was useful and better. So it could not fail that George finally publicly confessed the Reformation of Luther. For one does not light a lamp and put it under a bushel, but on the lampstand, so that it shines for all who are in the house. When he had arrived at a more complete knowledge, "I have therefore easily be seduced by the Uniate, since they not been able to resist, nor should I have resisted" - pretend to want to be everything to all, Lutheran to he writes - "against the conscience of the recognized Reformed, neutral to Neutral; and they then seek to piety, which would be the unpardonable sin against disguise this dangerous elasticity of faith with the the Holy Spirit, but the truth has urged me to accept beautiful word "freedom of conscience"; we want to help, such a doctrine, on which our salvation stands, also as much as we can, that this Union spirit be more and the use of the reverend sacraments according to more recognized and avoided.

Christ's institution, and to leave the recognized abuses. For as St. Paul says in 2 Cor. 13:8, we are such a united society. Not the worst, for it openly confesses its union and therefore does not call itself Lutheran, but only "evangelical." In which it is evidently the Word, "freedom of conscience." Let an example which I have more to wait for in the outer way (namely, more honest than, for example, the General Synod. make this clear. The Word of God says: this is my in the papacy), but my salvation." In the second year Since this united community, in which Lutherans and sorrow. The Reformed Church says, No, this is not His after the Diet of Augsburg, where a cousin of Prince public non-Lutherans of the most diverse kinds are body, for it is quite contrary to reason that Christ's George, namely Prince Wolfgang of Anhalt, had united in members, stiffly and firmly asserts that it is suffering should be universal in the Holy Communion. already publicly testified to the truth, George, together Lutheran. But it is not loud assertions, but faithful How can a suffering, a human body, be in heaven and with his two brothers, also carried out the Reformation confession of faith that makes a Lutheran. Although the on earth at the same time in the Lord's Supper? How in Anhalt. In this highly important matter, however, honesty of the Lutheran Church is to be praised, a bad could the Lord Jesus, especially at the first Holy George had to endure many trials, from which he thing does not become good by confessing it, but Communion, show His disciples His real body? How emerged victorious. His conscience was caught in remains what it is. could the Lord Jesus, especially at the first Holy God's word, and the same word was his lamp, and We can recognize the spirit of this association from its Communion, give his disciples his real body and blood? therefore he took certain steps. Not only in name, but constitution, and therefore want to revise especially the After all, he was sitting before them, so how could he also in deed, he was a prince of "Anhalt," who, when first paragraph of its "revised statutes".-The first chapter give himself to them to eat and drink at the same time, he had put his hand to the plough, did not draw back deals with the purpose of the association and states it in and yet remain sitting before them at the same time? again. In vain did Duke George of Saxony, this sworn § 1 as follows: "Foundation and spreading of the That is not possible at all. (The dear reformers forget that enemy of Luther, and Joachim of Brandenburg Protestant Church in particular, as well as the promotion this human body was at the same time also the body of of all institutions that aim at the spreading of the God, the Almighty, with whom no thing is impossible). attempt to turn Prince George away from the Gospel of Kingdom of God. By the Evangelical Church we The Lutheran Church answers the Reformed: "The sole and to prevent him from introducing the Reformation understand that church community which recognizes and unmistakable non-strand of faith is the Word of God, the Holy Scriptures of the Old and New Testaments as and not reason with its fine cleverness and its select the Word of God and as the sole and infallible guide of philosophical tricks. He who departs from the Word in faith and life, and which thereby professes the matters of faith departs from the guideline and asked a interpretation of the Holy Scriptures as found in the false faith. The Lutheran faith is right, for it stands on the symbolic Scriptures. The Lutheran and Reformed Word; the Reformed faith is wrong, for it has strayed Churches' symbolic books, mainly the Augsburg from the Word of God to human reason. Now here rises Confession, Luther's Catechism, and the Heidelberg the Unirte Church, the Church of Love, the Church of Catechism, set forth the interpretation of the Holy Life, the Church of Science (I), the Church of Scriptures, insofar as they agree with one another. Broadheartedness, the Church of Exalted Position Scripture and avail ourselves of the freedom of above the Parties, the Church of the Future, the Church conscience that prevails in the Protestant Church in this of "Freedom of Conscience," and takes the Lutheran respect." - This sentence is full of meaningless phrases, Church somewhat in the school: it is not nice that you obscurities, and ambiguities, a union of truth and treat the Reformed Church in this way, it is very falsehood, of ancient orthodoxy and modern imposture. presumptuous that you alone want to be right, it shows The evangelical Christians, it is true, say that they great narrowness that you do not know how to "recognize the Word of God as the sole and infallible appreciate these delicious, so true, so intelligible guide of faith, and in the points of difference adhere only expositions of reason, it is so very coarse old Lutheran to the passages of Holy Scripture which refer to it," and and so little tender, so little sparing of consciences, so that sounds very much like a "truth. tyrannical to demand of all other men that they should believe just as you believe! Do you not know,

(Conclusion follows.)

that men have a conscience, and that freedom of Fellowship with them. We, notice this especially, you must be called. Who then recognizes and confesses more conscience is a delicious good, the sweet fruit of the love-less, heresy-judging, condemnation-addicted clearly, more joyfully, more confidently the "communion of Reformation, the trophy of victory in mighty battles, the Lutheran, we, we do not judge and condemn, we do not saints" than the true Lutheran Church? Who fights more light-spreading central sun in the ecclesiastical turmoil of engage in "bitter polemics," we do not hate other zealously, to the death, for this true union of all believers the "sister churches" the-the-the! A simple-minded believers, we support the weak, we are long-suffering, we in all sects, in all lands, through all ages, than she? But Lutheran might say: "Dear United Church," or also: "Dear are friendly, we are not jealous, we do not puff ourselves this communion of saints is not a wretched, miserable, Protestant Church Associators, my thanks for the up, we do not let ourselves be embittered, we tolerate because sinful, outward union of outward church beautiful speech! - but it is not a question of beauty, everything, tolerate everything! Behold Lutherans, that is communities with their various, contradictory creeds, but coarseness, narrowness, etc., etc., etc. but whether "the what we are, that is what we are, we the unrighteous, the the true communion in one spirit and one faith, and one word of God is the sole and infallible guide of faith" and church united, general synodals, and so on. What shall confession, which, though hidden from the world, is yet whether the faith that deviates from the guide is a false the Lutheran reply to this? How is he to penetrate through well known to its Head, its Lord and Bridegroom, blessed faith, a faith in lies that does not originate from God but this Union fog? How shall he come to terms with this by him, and unspeakably loved. The false union, with its from the father of lies. The evangelical association must confused spirit? Where shall he first direct the stroke of various gradations and designations, up to the Alliance, admit this, in spite of its love and broad-mindedness, for the sword, that the deceit may be cut to pieces? In the are only mirages of that spirit, which, as an ape of God, it is its principle that the work of God is the sole guide of first place, it is hypocrisy for the "Unrighteous" to say, also pretends to his kingdom, whose wonderful union of faith, and it cannot deny that what deviates from the "they adhered in the points of difference only to the the faithful is to the dishonor of God, and to the Christians guide is now also deviated, false, and since the word of passages of Scripture which refer to them. For if they to blindness. False union can only arise and exist by God is the truth, the deviation from the same must be a really did so, they would be Lutherans, but they do not undermining the Word of God as the sole guide of faith, by lie, and that the lie comes from the devil; and now how even hold to the false interpretation of the Word of God, destroying faith as a certain confidence of truth, by raising should that be "gross," to say that false faith is false, but for then they would be Reformed, but they hold to the up doubt, indifferentism, limping, not being cold and not how should that be "tyrannical," to require that every man barest unbelief, the doubt that has been raised to being warm. Where this prevails, the union is in bloom, but should be obedient to truth, and not to falsehood? The dominion. Their standpoint is Pilate's standpoint: "What for this very reason the true church of God is sick unto Reformed, then, should "believe" that the body and blood is truth?" The Reformers are to be right and the death.

of Christ are in the Holy Communion. The Reformed, Lutherans are to be right; both faiths are contrary to each True Lutherans, therefore, can never be at peace with then, should "believe" that the Holy Communion is the other, and yet the Lutheran is to say: Reformed, you can unionists and church unions, but will tirelessly fight them body and blood of Christ, because it is so written in the also be right, and vice versa. Neither shall reject the faith as dangerous enemies of the kingdom of God, even Word, and should abandon his doctrine because it is of the other as false," "Both faiths can be right, both faiths though they may be reviled as loveless, coarse, contrary to the Word, that is, because it is a lie. - What can be wrong, for what ----- is truth? condemnatory, dead Lutherans who lack the living faith.

does the association answer to this? He again begins a Who can say with certainty that his faith is true and the What is this? To bear a little reproach and ignominy is, speech: "Lutherans, you have advanced a doctrine other faith is false? This is the sublime Pilate's position of after all, but a very small cross. -Fourth: It may be only an which belongs to the "points of difference," on which so the united church above the parties; only that Pilate did obscurity, a deception, among the Unrighteous many hundreds of thousands of the most learned, pious, not pretend: "he recognizes the word of God for the sole themselves, but it is undoubtedly the evil spirit that leads scientific, and prayerful people do not agree; surely they and infallible guide of faith." This is yet a pious addition deep deceit against the Church in mind, when in matters also have the Holy Spirit, are also Christians, "love" their with the unirritated. Secondly, it is an untruth and poor of faith "liberty of conscience" is spoken of. Faith and word Lord Jesus, and give covenants for internal and external people's heresy to say that the Lutherans judged and cannot be separated from each other; a faith without a missions. And you small, old Lutheran church, which condemned those of other faiths. The true Lutherans word is a dream, a delusion, a nothing. Faith is the keeping after all is only a handful of limited people, want to reject judge and condemn false faith, that is quite true, because of the word of God, the clinging to the word of God, the the faith of such people, appear with such a haughty, that is the office and profession of every righteous standing on the word of God. Faith is a certain confidence immodest, "hurting" certainty, as if you alone had the Christian; but the judgment of the person, if he is not a in what is hoped for, but the justification of this hope and the certainty of this confidence rests solely on the word of truth, and judge and condemn the others. This comes public sinner, they leave to him who alone can examine God; otherwise such hope is only fantasy, and such from confessional bigotry, from the idolatry of symbolical the heart and kidneys, and therefore alone can judge a certainty is fanatical fanaticism. For example, if a Christian books. We, the Evangelical Church Association, do right judgment. Thirdly: The so-called union, this outward hopes that he will be a priest and king in the kingdom of things quite differently. In such points of difference we go church-unionism and love-mongering, is a piece of the heaven forever, this is true Christian faith, for Scripture back from human symbols to the pure and infallible ruling chiliastic spirit, which wants to put the outward, says that Christians are to have such honor. But if any one source itself, "keeping only to the passages of the Holy visible all-world church in the place of the true church, the hopes that he shall once more be Emperor of China, he is Scriptures which refer to it. Scripture." And even if we communion of saints, and thus erect an outward, great, a fanatical fool, though the honor of an Emperor of China recognize (for there are among us also firm Lutherans) beautiful love-world kingdom, and therefore, out of "love," is far, far from being as great as that the Reformed believe and teach falsely, we are tears up the ban of faith around the vineyard of the Lord, is far, far from being as great as nevertheless convinced that in these points of difference namely, the sole guide of the Word of God, by the they act according to their conscience. And who can prevailing liberty of conscience, so that all kinds" may force a man to do something against his conscience? We have free access, and the heap become great. What do not agree with the Reformed, but we recognize them destroying of the church then is a building up, a gathering as brothers, have brotherly love for them, brotherly together, a strengthening of the same esteem for them, brotherly respect for them.

the dignity of a king in the kingdom of heaven. And the way is here, because the guide is defective and the sincere Christian, according to his reason, would think light has gone out. It becomes even worse when one it much more possible to become something great considers that it is not even certain which passages in among the Chinese than something high in heaven, the Scriptures are the dark, indeterminate ones and since the shame of his sins is before his eyes. But yet which are not, because God has not revealed anything he hopes it quite confidently, because God's Word says about them. It is even worse when one considers that it that believing Christians who humble themselves shall is not even certain which passages of Scripture are the be exalted, exalted to the throne beside the Lord Jesus, dark, undefined ones, and which are not, because God the King of kings. - Freedom of conscience, therefore, has revealed nothing about them. Now every man can to believe what one pleases, amounts finally to freedom call another word of God obscure; one has as perfect a of conscience to take for the Word of God what one right to do so as the other, for in divine matters one man pleases. If a man does not hold something to be the is just as wise, or rather just as stupid, as the other, they word of God, his conscience cannot be obliged to are all incompetent. This is certain; if a word of God is believe it. But beyond the word of God there is no faith, unclear, indefinite, so that it can be no light or guide for but only opinions, views, opinions, and the like. The an article of faith, the whole word is indefinite, unclear. word "liberty of conscience," therefore, has not a For no one can give a rule where the obscure ends and constant but a fluid meaning, according to a man's the clear begins. What is light to one is dark to another. position on the word of God. When unbelieving fellow-The unիրreverent principle of "liberty of conscience" in men, who reject the authority, the divinity of the Holy matters of faith is therefore nothing else than a Scriptures, speak of liberty of conscience, it is not a dissolution of the whole word of God. - There may well constant meaning, but a fluid one, according to the be erring, doubting consciences in matters of faith, but position of a man towards the Word of God. When **never in this a freedom of conscience**. As this was the unbelieving men who reject the authority and divinity of first lie by which the first parents fell, so it will probably be Scripture speak of freedom of conscience in matters of the last most dangerous, by which even the elect, if it faith, they mean that every man may believe whatever were possible, should still be led astray. What else has he pleases, because for them there is no guide of faith, led in our time many otherwise so excellent, highly no word of God, and no man is entitled to force another learned theologians up vain paths than the lie-principle of man to believe by his mere human authority. Rightly, "freedom of conscience" in matters of faith, or, what is therefore, from their point of view, such people also quite the same, the principle of "open questions." That regard all the establishment of faith, all symbols, all has sense, I suppose, when a man says, this question is obligation to the same, all doctrinal discipline, as still an open question to me. But to put some doctrine of intolerable tyranny. They do not want one man to set faith generally down as an open question is nothing else himself above the conscience of another with his than to pin one's own doubt on the word of God and to opinion and his word. To both unbelieving rabble in the tyrannize the faithful into doubt and unbelief. This is the world, therefore, the word "liberty of conscience" in a capacity not of superstition, but certainly of unbelief, not of matters of faith is, more than ever, in its proper place, the impudent, but rather of the subtle, hidden, but all the finds there its whole, full meaning, For he who has no more dangerous. -

God and no work of God is free in conscience, indeed Oh, dear Lutheran Christians, do not let the spirit of has no conscience, and may ask with Pharaoh, "Who the Union move you away from simplicity. If any one is the God I ought to obey?!" Who will compel him? speaks to you of freedom of conscience, but does not. When, on the other hand, the unlearned, who have a understand by it that the Christian has a conscience free God, and indeed such a God as speaks to them in from sin through faith in Christ, nor that a Christian need Scripture, speak of freedom of conscience in matters of not be conscience-stricken about what is neither faith, this can only mean: God has well spoken, and commanded nor forbidden in God's Word, e. g., whether what he speaks we must believe, his word is the guide he eats meat on Friday or not; but that he is free in regard of faith, but he has not always spoken brightly, clearly, to biblical doctrines of faith, and that therefore it does not distinctly, definitely; something human has happened matter whether he is Reformed, or Lutheran, or Uniate to the holy spirit, (for men are often wont to speak or Chiliastic 2c. for every one also has liberty of indistinctly and indefinitely). Therefore one cannot conscience in such matters of faith; to whom say, he is always know with certainty what he means. Therefore a wretched confounder of conscience, a desecrator of the the guideline is not quite sufficient, in some places it word of God, a destroyer of the church. - O, what deceit runs out, the word of God becomes so thin that one can can Satan bring into the church, and how does he lead no longer see the line. The Word is indeed called the souls so shamefully captive by time-phrases and light of our ways, but in several places, e. g. in the catchwords, after which the ears of the mob itch. B. "points of difference," it seems so dark that it is difficult to see the line. Points" so dark that one can no longer see the way and everyone has to feel his way through the darkness on the off chance, but no one can see the way with his own eyes.

(Sent in by Past. Lochner.)

## Walking through our hymnal.

(Continued.)

No. 21: Praise be to you, Jesus Christ.

In the old church, after the epistle, a few hallelujahs were sung. In order to properly express the joy and the never-ending rejoicing through the tones, the last syllables of such hallelujahs were sung in long modulations or tone alternations, or the rejoicing was given an ever new expression in tones. These hallelujahs, however, were as difficult to sing as they were to memorize, since there were often 15 to 20 tones per syllable. Therefore, an attempt was made to underlay these long tone rows of the Hallelujah with corresponding texts. In this way, the so-called blessings or continuation hymns were created, which, as is well known, have been replaced by the so-called main hymn in the main German Lutheran service. In their form they are prosaic-rhythmic poems, in their character jubilant hymns, in which the main moments of each celebration are emphasized with great enthusiasm and verve.

The first poet and introducer of this type of chant was the pious and learned Benedictine monk Notker, whose surname was Balbulus, i.e. the Stammerer, head of the monastery school at St. Gall in Switzerland, and who died there in 912. He may have been a Balbulus or Stammerer in oral performance, but he was all the less so in written performance and sacred poetry, through which latter he rendered great service to chant.

Now from such a Latin blessing of Notker our song: "Praised be you Jesu Christ" was born. This is the Christmas blessing

Gratos vultus ovves reastawus

Domino Deo, cui sua revivitate oto. which in a later Germanization, made by Erasmus Alberus about 1545 and formerly often sung in the Lutheran church, reads thus:

Let us all give thanks unto God our Lord Christ, who hath enlightened us with his word, and redeemed us from the power of the devil by his birth.

To him shall we all with his angels praise with shouting; sing: Praise be to God in the highest

A free, short poetic adaptation of the Latin Christmas sequence, which was already at home among the German people in the 15th century, was found early on. This is the first verse of our song, which Luther took up unchanged in 1524 and freely added the remaining verses. This is how the Christmas carol for the Lutheran church came into being, which first appeared on a flyleaf in a small folio in Wittenberg with the inscription: "Ain deutsch Hymnus oder Lobgesang auff Weyhenacht. At the same time, the melody was added to the song,

which also dates from the 15th century, as can be seen,The church of the Holy Roman Empire is a westernhands that Missouri could not fight their chiliasm, but for example, from the Schwerin Ordinary of 1519,nation. Because there were also German congregations must acknowledge it. Truly, a cute logic (reasoning)! We according to which this tune was already sung in Germanamong this union, Michael Weiß or Weisse, born in know quite well that there are not two chiliasts on God's by the congregation of Schwerin around that time. Neisse in Silesia and pastor of the German-Bohemianearth who would have quite the same chiliasmic views. Most significantly, Schamelius transcends the songcongregations in the dominions of Landskron and Since chiliasm is not founded in God's Word, but is with the words: "Wohlthaten der Geburt Christi, durchFulneck in Jung-Bunzlau, published a German hymnal of nothing but an empty figment of the imagination, it lauter **Paradoxa besungen.**" Paradoxes are striking,the Bohemian brethren in the years 1531 and 1539, cannot be anything else. There it is: many heads, many disconcerting sentences. In such, then, from vv. 2-6, thewhich was subsequently reedited and expanded by the senses! The chiliasts, however, are in a certain unity and benefits of Christ's birth are described, and thus shownchief bishop Johann Horn in 1540, and which was later connection, but not of heads, but like Samson's foxes. "how all devout hearts should rightly render their vows offollowed by a second collection by another in two Compare Judges 15:4. thanksgiving to the Lord Christ." Paradoxes of this kindeditions. How valuable Dr. Luther considered these. As is well known, **Baurschmidt** is the name of the are found, for example, in v. 3, when it is said that hesongs of the Bohemian brethren, and what a foreboding Hanoverian preacher who first dared to attack the new whom the whole world does not contain lies in the wombsensuality and peculiar soulfulness is inherent in them, Hanoverian Catechism in public precisely because of its of the Virgin, and that he, the Creator and Sustainer of allhas already been spoken of in the introduction to this Christian content, and who therefore bears much of the things, has become a little child. But how sensible are thewandering. (S. Jahrg. XVII. x. 145.) blame for the fact that the Hanoverian people have to a large extent opposed the introduction of the new paradoxes, especially in v. 5! The Son of the Father, God The above song is a translation from Bohemian, but Catechism in an almost senseless manner. Several of a kind, to whom the whole world belongs - he becomesis not found in Weisse's collection, but is one of the 32 faithful Hanoverian pastors have publicly testified a guest in it! What is the consequence? Through this wesongs, which were added to the new edition of the against this Baurschmidt, which is printed in the also become guests in the valley of tears, who no longerGerman - Bohemian hymnal by Horn in 1544 after his Hermannsburger Missionsblatt and reads as follows: have their abode there, because through his lodging indeath. Whether therefore Horn rather than, as one had "Pastor Baurschmidt, in his writing against the this world they are made heirs in his hall. Indeed, it is assumed so far, Weiße might not be the translator? Lutheran Catechism, has publicly professed doctrines special attraction to contemplate these paradoxes. AndWackernagel remarks: "The 32 songs newly included by which are virtually contrary to the confession of our how much they are founded in the mystery of theJoh, Horn in the Brüdergesangbuch of 1544 may Lutheran Church. He denies the doctrine of the Holy Incarnation! - ..... perhaps be listed under his Trinity, of the divinity of Christ, that in Holy Communion Christmas Eve of the year 1703, the 81 year old, butof Michael Weissen or that they have other authors. the true body and blood are partaken of verbally and already since 10 years completely deaf council The song is, as it were, a short excerpt of the other spiritually under bread and wine, the doctrine of original chamberlain Christoph Knesebeck of Rostock satAdvent hymn, also translated from Bohemian, which is sin, as our church confesses these doctrines in their together with his wife and daughter, who both began toincluded in most Lutheran hymnals and also in our symbols, and speaks his unbelief freely and openly. By sing the song full of joy about the birth of Christ. But nocollection: "Menschenkind merk' eben." In the thus manifestly trampling under foot the doctrine of the sooner had she sung the first line than the old man'sErfurth'sche Gesangbuch of 1628, it has the Lutheran Church, a Lutheran preacher has caused hearing suddenly returned, as old Zacharias' speech, andsuperscription: "Ein schöner Adventgesgesang von grave offence, confused the minds, violated the holy drunk with joy he immediately joined in the words, "Thatdreierlei Zukunft Christi." In v. 1, Christ's future into the Word of God, and defiled the Lutheran preaching ministry. We, the undersigned, feel compelled in our quite great. Oh that the hearing of the spiritually deafthe hearts of men through Word and Sacrament; and in conscience to publicly testify against this and to declare before God and the church that the teaching of Pastor would be opened by the singing of this song at Christmasv. 7 and 8, the future to judgment is sung about, Baurschmidt is absolutely contrary to Scripture, un-Lutheran and corrupt to the soul, and we decisively time! But who knows what the last day will say about it?whereupon v. 9 concludes with the sigh for right reject it as false doctrine on the basis of Scripture and readiness. the confession of the church. According to the Bohemian hymnal of 1541, the melody that immediately appeals to everyone is itself that of the Latin papist Marian hymn: "Xvo Hierardüa oelostis Pastor Ernst at Gr. Goltern. Postor Harms in Hermannsburg. Pastor Harms in Müden. Archidiaconnus Ebert in Dannenberg. Pastor Grote in Päse. Pastor Wittrock in Rösche. Pastor H.L. Chappuzeau in Dorfmark. Inspector Baustädt in Hermannsburg. Rector K. Parisius in Hermannsburg. Teacher at the mission house L. A.ph. v. d. Lühe in Hermannsburg. Pastor Frank in Arenshorst."

**Fire Disaster.** The sad news has just reached us that the orphanage farm school at Zelionople in Pennsylvania (in which, as is well known, the elder brother of our Pastor Holls in Centreville, Ill, Mr. C. G. Holls, is so zealously active) has been destroyed by fire. On the 6th of December, at eleven o'clock in the morning, the fire broke out, and after two hours had elapsed, only the barren walls of the not insignificant building remained. By the grace of God

No. 22. God's Son has come.

In 1467, the purified remnants of the so-calledof the Bohemian and Moravian Brethren, left over from their famous Hussite war, united with Waldensians on the eastern border of Bohemia in the dominions of Litiz, Landskron and Leutomischl to form a firm ecclesiastical association, in which actual hymns were sung in the native language by the entire congregation during regular church services. These hymns, 400 in number, were subsequently collected in 1504 by the head bishop Lucas and handed over for printing. This collection is therefore the first hymnal in the native language, which was published under the

(To be continued.)

## To the ecclesiastical chronicle.

The lowans, who, as is well known, among many other errors, also pay homage to the enthusiasm of chiliasm, express in their "Kirchenblatt" of the month of December a true delight at the fact that Pastor Fick recently described in the "Lutheran" chiliastic ideas, which the lowans, as they say, reject themselves. By this they mean the proof in the

Preservation, there was no loss of life, but little more than the bare lives of the inhabitants were saved and 72 people (including 54 orphans) were left homeless.

**Sectarian Factory Workers.** Under this title Dr. Münkcl announces the following in his Neues Zeitblatt of October 3: The American war has ruined many factories in England and made their workers destitute; everywhere, however, the peace has not been disturbed by it. When a factory owner announced to his workers that he would have to close his factory, the assembled workers listened to the news with great emotion, but with silence. Suddenly a young woman sang the song with all her heart:

O ye fervent believers, take courage!  
The clouds that turn to you threateningly, They hold within  
them rich graces, And will send down streams of blessings.

Fifty or sixty voices joined in, and soon the whole assembly was singing the song to its conclusion.

**How far a man takes it when he wants to speculate about God's nature with his mere reason without the written word.**

So Luther writes:

Without the word of God, no man on earth has ever had a true thought and knowledge of God, as the pagans themselves testify. For thus they write of a learned poet, Simonides, that he was asked for a time to say what God was, or what he thought and believed of God. Then he took a respite, and a term of three days, to make up his mind. And when they were expired, and he should answer, he desired another three days, that he might think upon it better; and after these again, until at last he could and would go no further, saying, What shall I say? The longer I think about it, the less I know about it. This shows that the higher human reason leads to investigate and fathom God's nature, work, will, and counsel, the further it gets away from it, and finally falls into thinking God is nothing, and believing nothing at all. So it must be with all who go without the word, and first consult reason in the articles of faith, and see how it rhymes with them, as has happened to our erroneous spirits concerning the sacrament, baptism, and other things. - (Walch. Th. 8. p. 687 2c.)

**Old Mathesius' confession.**

I am not pious, I am sorry for that, Confess my sin,  
seek mercy in time, In Christ I believe a useless  
servant, His blood alone makes me righteous.  
(From Wackernagel's hymn.)

**Honorary Memorial.**

On December 10, after an illness of more than three months, Mr. Ferdinand August Böhlau passed away at the age of 59 years and 2 months. By his faithful services, which he rendered to our Synod as its General Treasurer for a whole series of years, he has indebted himself to all of us, and certainly the news of his fine death will be heard everywhere with the deepest sympathy. To us, who enjoyed his nearer acquaintance, the image of this sincere, upright man, a true Nathanael, in whom there was no falsehood, will remain before our souls in indelible traits. The word of God was his joy and comfort in good and bad days; to be allowed to serve his Lord Christ and his church was his highest honor; his whole walk was guided by a quiet, gentle, humble spirit. What a God-fearing merchant is and should be, that one could learn from him. Enemy of every profit-seeking speculative spirit, he considered it his commercial profession not to collect wealth, but to serve God and, for God's sake, his neighbors.

When in the year 1830 a spiritual revival arose among a small number of students and some citizens in Leipzig, the city of Blessed Böhlau's birth, which led them back to the old faith of the Fathers, which had been completely forgotten there, our Blessed Böhlau, to whom God had meanwhile given seeing eyes and open minds, also joined this godly society and thus came into the fellowship of the Gospel, in which he also remained unchanged to the end of his life.

Hardly recovered from a serious illness, he had an unfortunate fall about four months ago, which probably laid the foundation for a new illness, from which he was not to recover again according to the advice of the Highest. When one of his oldest friends visited him two days before his death, he received him with the words: You will soon follow me, I will take you. To the question: Where to? he replied in a cheerful tone: To my Lord Jesus Christ. His request for a painless death without too much agony was granted by Herru. Until the moment when body and soul parted, he remained in full possession of his faculties, pleading without ceasing for a blessed dissolution, and so gentle was his end that his death, even in its outward form, was a sleep. Yes, he who keeps Christ's word will not see death forever.

His oldest friend in America.

P. S. Hereby serve notice that in the place of Blessed as Cassirer of the General Synod, Mr. iann Fürchtegott Schuricht, St. Louis, Mo. has en his place, to whom, therefore, the funds in :stion are to be sent from henceforth. D. R.

**The Death Panels.**

In the Hermannsburg Missionary Gazette of October of this year the following is written from Zululand about the national mourning that takes place there when the king dies:

"In the evening, at the setting of the sun, a terrible, heart-piercing howl arose. It was the dirge for the king who died three months ago, which is made twice a day, morning and evening. - "Lord, Lord, O Lord! our Lord is gone, no more is our Lord, not again will our Lord come"! This sounded so piteous, so shuddering, as a sepulchral tone and groan of despair, that it went through marrow and bone. Of course, if one sees the people quite cheerful shortly before, and after the lamentation is completed they are again quite indifferent, then the lament itself would lose its frisson, and one would find the heartbreaking tones and the despairing gestures disgusting as a vain comedian's lie. But I cannot look at it that way; these death laments always seize me powerfully. I see in them the cry of the sighing creature, which breaks its way even out of the dead heathen heart. Yes, dead, yes, indifferent, clear, yes, completely dead to everything spiritual, higher, human, is the poor heathen, but the sighing creature still sits in him, and when the floodgates are once opened, - no, it is not a comic phantasm, it is then the real horror and horror before the king of horrors, the cry of despair of life that has fallen to death. Poor people! Poor people! Alas for the woe that corrupts the world, since the Lord died for them on the cross. Poor people, that know not yet the song of triumph: Christ lay in bands of death, given for our sins; he is risen again, and hath brought us life. Hallelujah! - But ah, thou poorer still, thou shameful Christianity, who knowest the song of triumph, and yet wilt not join in. God have mercy.

These death lamentations, if the king was powerful, continued for a year, or even for years. When the mother of the mighty Zulu king Chaka died, a year's mourning was ordered. And in order that the period of mourning should be kept serious, no one was allowed to drink (coffee beer) or *anasí* (sour milk) in that year, both of which are the most audible and favourite foods of the people. In addition, all mothers with their children who were due in that year, and all cows with their calves, were to be killed, so that the country might help the king to mourn his mother.

**The Health Commission** has established a

bureau for the purpose of giving information about patients in the hospitals of the District of Columbia and in Frederick City, Md.

According to the books, which are being corrected daily, answers to the following questions can be given with the dispatch of the next mail:







Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 19, St. Louis, Mo. 7th Jan. 1863, No. 10.

(Sent in by Pastor Köstering.)

George the Third, Prince of Anhalt, an ordained and preaching ruling prince.  
(Conclusion.)

In spite of the many hostilities from outside, George and his brothers, with the help of God, succeeded in carrying out the Reformation in their country. Nicolaus Hausmann, a Lutheran preacher who had been expelled from Zwickau by the rebellious zealots Dr. Luther. About this act, however, the furious papists because of his serious punitive sermons, was called to Dessau to participate in the work of the Reformation in the Anhalt lands. The papists sought to slander this consecrated and crowned bishop, nor according to the noble man in every conceivable way in order to turn Prince George away from him. The devil was very angry with this man, no doubt because he kicked the Church, and who are therefore not in the Christian infernal behemoth in the mouth and because he exposed the abominations of his accomplices, the pope and his creatures, without hesitation. The notorious Papist Doctor Cochläus wrote a letter to Prince George for this reason, in which he attacked Hausmann's life and conduct, but did nothing with it; since for Hausmann's godly life was clearly evident. Luther, who respected this man especially because of his walk in the fear of God, used to say of him, "What we teach or speak, that he lives and does." It was also to Nicolaus Hausmann that Luther, out of sincere reverence, once said

The Lord said to him in his exemplary life: "O holy Nicolae, pray for us! \*So the devil and his instruments against us, which God never wants, if I myself would had to help the Lord's work to go on happily; for the good Lord knows how to use even the devil as his instrument, being set upon by dogs, I will not say that we were not even if only in the way the shepherd uses his dog to keep the good Lord, how a poor, miserable, great sinner, alas! I otherwise am, that no good reason can be assigned to me, that I am not *legitime* (lawful) to my office.

We do not believe that our ordination and administration of the sacraments, as they may not so much speak blasphemies against us as against Christ Himself, is powerless and void. And though we may not wear episcopal crowns or hats, yet the dear people are our crown, as St. Paul, Phil. 4, 1. saith, Ye are my joy and my crown; and our crozier is God's word, that we may drive away the ravening wolves from Christ's sheepfold; and our anointing is the Holy Ghost and his divine doctrine." - Prince George's splendid defense is at the same time a testimony to what the Lutheran Church in its best times taught about ordination, namely, that ordination is not, as the Romanizing Lutherans teach, a divine institution, but only an apostolic ecclesiastical order and a public confirmation of the profession.

We George as reigning prince a loyal

\*) See G. Arnold's Church and Heresy History Th. II. B. XVI. C. IX. § 13. where Arnold-praise to the householder and prince George, which, because protected by Arnold, is to say much. D. E.

As a prince-bishop, ordained and preaching, he was at comfort others with the consolation that they had faithful shepherd of their souls. He diligently conducted previously been comforted by God in their sufferings. the visitations of the churches under his jurisdiction, and immediately after Luther's death, the storm clouds that he was not ashamed of the Gospel of Christ, but often had already appeared in the church sky during his preached it before the people. His printed sermons are a lifetime, but had been graciously stopped by God through telling testimony to his excellent preaching gifts. They his faith-filled prayer, broke in. Still in the year of Luther's are not oratorical, powerless verbiage, no high-sounding death, the so-called Schmalkaldic War broke out, in speeches, brimming with human art and wisdom, but we which several of the Protestant princes went to war could write as a motto over his sermons the words of against the Roman Catholic Emperor. In this time George David: "Let my walk be sure in thy word, and let no had a difficult stand. Heartily devoted to the cause of the unrighteousness rule over me." And, "Wicked and right Protestant princes, he did not want to take part in the war keep me, for I wait for thee." They are directed to against the Emperor, even as a subject of the Emperor thorough instruction and edification of the people, and it\*) And while he publicly testified in favor of the cause of is felt from them that they flowed from a heart that loves the Protestant princes, he was at the same time obliged Jesus, and that they should lead to Jesus in other ways to have public prayers said in the churches for the also. But do not imagine that his sermons are free from emperor as the rightful sovereign. But because George polemics, no; but in all his sermons the false doctrine saw the happy course of the Gospel so much hindered by are ruthlessly exposed, the errors and aberrations are this distressing war, he was almost chafed by worry and shown, and everyone is earnestly warned against them. sorrow because of it. He also had to learn that the That is why his sermons are not for the tender, collected, Elector's troops (whose co-religionist he was) invaded his fox-tailed uninitiated, for their (natural?) "feeling" would country, and that the city of Merseburg was plundered certainly be offended by them! Among his and devastated by them. - An even harsher blow was contemporaries Georg was highly famous as a preacher. dealt to him in 1548, when by imperial decree the Among others, the statement of the Elector of the Protestant Bishop of Merseburg, refusing to accept the Palatinate testifies to this: If it were up to him to become Augsburg Interim, was deposed and a Roman suffragan Roman Emperor or such a preacher as Prince George, bishop, Michael Helding, installed as his successor. The he would rather be Prince of Anhalt than Roman latter, it is true, promised at first in a conversation with Emperor. Likewise, a prince who lived after him, John of Prince George that he would teach according to the Anhalt, praises him as having "by God's grace a quite prophetic and apostolic writings; but it was not long thorough mind and, in addition, this divine gift to speak before he took off his mask and reasserted Papism. He and write his mind quite clearly and orderly, also to hired Papist preachers, who again scattered the tares of explain thoroughly and clearly according to pure doctrine adulterated doctrine in the purified field, which, however, all great important disputes that occurred in the Christian as the congregations were already fairly grounded in the church." George's first printed sermon is a wedding truth, took little root. George, however, as a Christian sermon on the 128th Psalm, delivered in 1548, at the prince, and as bishop of the souls entrusted to his care, copulation of Duke August of Saxony with Princess Anne could not be silent on this evil in his country. "Because of Denmark. This sermon is especially important such eternally rejected erroneous doctrines"-he writes: because George (who himself never lived in a married are publicly opposed to the main article of our holy state, but nevertheless chastely and modestly) so highly Christian faith of forgiveness of sins, eternal praises the married state as a holy, God-pleasing state, righteousness, and blessedness, which the Son of God and resolutely opposes the contempt of it as an unholy has acquired for us without our merit, and of which we state in the papacy. become capable and partakers through faith in him alone. But like all children of God at all times, Prince George we neither could nor should dissimulate (conceal or hide) also had to enter the kingdom of God through much it, but have been urged by our conscience to contradict it, but tribulation. For this is the mark by which one recognizes it." This he did especially in his sermons on the false the disciples of Jesus Christ, and before that faithful preachers, that they must "suffer" for the sake of the prophets, which he preached in the years 1549 and 50 in the gospel as good fighters of Jesus Christ. Suffering for the sake of the gospel is the mark of the Lord Jesus on their bodies. By this weight the clock of their spiritual life is kept running, and by this they become efficient.

in the collegiate church of Merseburg. In the introduction to the first sermon he says that our dear Saviour was not content to lead his hearers to the right pasture and to supply them with wholesome doctrine, but, after he had preached the long sermon on the mountain, he also attached to it the serious warning against the false prophets. "Let us therefore accept with earnest diligence such faithful warning as has come to us through his holy mouth, and not cast it to the winds as vain or useless, because our dear Lord Jesus Christ does the same with such earnestness, and from it let us learn to recognize Satan's deceitfulness and also our weakness. Our own salvation and happiness, and even the loss and eternal damnation of our souls, are highly dependent on this. For what deceitfulness and deceitfulness there is behind false doctrine, that they may deceive the sheep, which it is difficult to discern, Christ gives to understand by the "sheep's garments. But what harm we have to fear from such false teachers, he sufficiently indicates by calling them ", "ravens wolves,"" who, again, St. Paul, Acts 20:1. Paul, Apostle History 20, 29, says, do not spare the herd, but murder and slay. Accordingly our dear Lord Jesus, John 10:8, calls them thieves and murderers, and v. 10 says, A thief cometh not but to steal, and to choke, and to kill. Now he speaks not of the bodily, but of the spiritual and eternal murder of souls, by which they are brought to eternal and unending death. Wherefore we ought not to be slothful and secure, but to prepare ourselves against it with great diligence, lest we be overawed. For the adversary does not rest, prowling about like a roaring lion, seeking to devour us. We must not think that it is not our business, as some suppose: I care not what my pastor teacheth: if he lead me not aright, he may answer for it. Nay, beloved! Our Lord Christ saith, If one blind man lead another, they both fall into the pit. The hearer and the disciple, as well as the master, must repay." - From this earnest warning to his hearers against the false prophets, it is evident that Prince George had rightly understood his office as shepherd and teacher, and that he was no cowardly, lazy hireling, who kept silence where the stones should have cried out; but as a faithful watchman he stood upon Zion's walls, and blew the trumpet of the divine word in a clear tone, that the people might prepare themselves for battle. And he himself had learned to suffer himself as a good fighter of Jesus Christ.

In general, George's life was a walk in the control of God. All his actions were sanctified by God's word and prayer. The contact with God's word was, as it were, his daily bread. At his court, the Holy Scriptures were read daily over the table, to which he attached an edifying application.

\*In earlier times, before he knew the constitution of the German Empire and the treaties that the emperor had to swear to before his coronation, Luther also believed that the princes could not wage war against the emperor. Later, however, he judged differently, and saw that the Emperor had a different meaning than an unlimited ruler. See Luther's works, Erlangen edition 64, 269-76. 62, 189-209. D. R.

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Let no man consider what may befall him, and what maybut never enough considered words Psalm 81, 14. 15.: If what shall befall them hereafter, or at the end, or at the be for his peace; that no man make himself known,my people will be obedient to me and Israel will walk in last'. Deut. 32, 29. But it is also said of many, as of remember his sin, and repent. As long as we take refugemy way, I will soon subdue their enemies and turn my Jerusalem: But now it is hidden from your eyes. Written in lies, only reproach our enemies or murmur againsthand over their enemies. All countries and cities of in the week that we had the gospel of the destruction of them, but not against our sins, and as long as we rely onindividual families and persons who accept this peace Jerusalem the past Sunday. 1760."

ourselves or other people and hope sometimes in this,proposal of God and become obedient to God in a sometimes in that, but not only in the almighty God, andchildlike manner will be powerfully protected by the Lord, do not seek help from God alone in true repentance, ineven if there is no general peace, so that they may not true recognition and confession of our sins, as Daniel,fear any misfortune. But those who continue in their said, our hope must always fail and be lost. Yes, for sodisobedience of God's word and allow complete freedom long we ourselves hinder our help, because we lose sightto all unrighteousness and especially desecrate the day of Him who alone can help us. Therefore, we cannot beof the Lord in this way, may soon find out what the Lord properly helped unless we humble ourselves withhas threatened those who desecrate his day, that he will penitent hearts under the mighty hand of God that smitesalso light a fire under their gates or visit them with other us, and ask and expect help and peace from him alone,plagues. For God often waits a long time with his the Lord of hosts, and have the mind, the resolution, topunishment, but at last he comes with it as swift as ascribe all help to him alone afterwards, and to praiselightning. In a certain large city, when I went through the him, our God, and not ourselves. For this our Godgate late on Sunday, I saw with sadness how a crowd of absolutely cannot suffer." possessed people wanted to enter the gate and the others wanted to leave, just as other great sins were going on inside. Now, in this war, this city has already been frightened three times, and more and more severely, since whole streets have been devastated with fire. And how it has been done in other cities, which have also been in part devastated by fire and sword, is best known to those who have been inside and who have witnessed the excessive power, impiety, injustice and other sins. Let all other cities, villages, and houses take cities and countries will be devastated even more, as ourthis for a warning, and remember what Christ saith twice. God also threatened the Israelite people that if hein Luc. 13:3, 5: If ye amend not your ways, ye shall perish. Some cities are in the middle of the country, where no of their sins, but they still did not want to mend their ways,enemies can come yet; the uppermost have strong he would make the punishment and plague seven timesfortifications. These are not reflected in other earths, but worse. As our God already threatened the people ofsin the more, and are quite secure, thinking that with Israel four times in a row through Moses in the third bookthem there is no redness or danger. But God can find any of Moses in the 26th chapter from 18 to 28 and certainlyplace, wherever it is, and destroy the strongest fortress. fulfilled it. If men continue with their sins, God alsoIndeed, misfortune often strikes such people the most, continues with his punishment and chastises us with everbecause they did not allow the punishment of the Lord to sharper rods. For this reason he is now afflicting andserve as a warning, did not recognize the time of their striking many a country and city with his punishmentssearch for a home of grace, and the goodness, patience, year after year, and ever more severely, so that they mayand long-suffering of God did not guide them to finally feel it, be struck down, and turn from their sin,repentance, whereby they heaped up their sin and thus lasciviousness, security, arrogance, avarice, injustice,also their punishments. I have already thought at the end and other sins, and especially put a stop to the greatof this Scripture, and I still remember it in this preface: If libertinism and contempt of the divine word. Otherwisesome countries, cities, villages and houses or individual there is little hope for peace. It is true that there are allpersons knew what would finally befall them if they did kinds of artificially devised proposals for peace. But theynot mend their ways, they would still "consider" at this will be in vain if we do not listen to God's proposal fortime of theirs what serves their peace, and would accept peace and seek peace with God in true repentance.God's proposals for peace. That is why Moses said at his God's proposal for peace is written in the known ones, farewell: "Oh that they would be wise and understand these things, that they would understand

(Submitted.)

### Examples of false spells.

In the fifth "Synodal Letter" of the Buffalo Synod, page 35 it says literally as follows:

"Annotation. 1. it has often been required of Missouri to colloquy or disput on the doctrinal differences, in order to ascertain from them the justness of our banishment. This demand would only be a just and well-founded one if our disfellowshippers had been banned for the sake of the doctrines in dispute. Since, to our well-founded knowledge, this has never happened, such a demand is inadmissible. We have reasonably demanded proof that anyone has been banned for the sake of the disputed doctrines, and have already offered, in the event of proof, to publicly withdraw such excommunication. Since such proof has not yet been furnished, Missouri's above demand is unlawful." Although the proof that persons have been banned by the Buffalo Ministry solely for the sake of disputed doctrines has often been given, it has not yet kept its above offer to publicly revoke such ban, so it should not be superfluous to corroborate the evidence already given from more recent ban cases and from their own writings. This shall now be done in the following. And the reader will easily be able to make a correct judgment himself, if he hears from the following writings on the Lossa the moving cause of the separation, and then sees that they are banned for the sake of it. The letters of defection were written exactly as follows by the persons concerned themselves, and were handed to Pastor Gram, preacher of the Buffalo Synod in Johannisburq, New York; at the same time a copy of them was also handed to me.

The banishment formula is written by Pastor Gram himself and taken from the pulpit book, which Pastor Gram had to hand over after we had won the lawsuit for the church property. By the way, he unlawfully kept the church's protocoll book and only sent us the cover, which he had glued to a new blank book. A fraud of which one would be ashamed anywhere but in the Buffalo Synod.

Therese Kanold's release.

"Reverend Pastor" (Gram).

"My conscience convinces me that., without pretense, not long to your congregation.

1) I cannot acknowledge that churches owe obedience She has not joined an abominable pile of misery, but a to their pastors in all things that are not contrary to congregation that has joined a orthodox synod and has God's Word, so I cannot consider the persons you received from it a well-tested and ordained pastor. By have banned for this as banned.

2) I hold that the trial of church property, which your in other congregations. Since I recognize a deliberately congregation and synod are conducting, is contrary to unlawful construction as a violation of the second God's commandment, therefore I will have no commandment; and this and similar practices are based fellowship with it according to the admonition of St. on false doctrine, I hereby disassociate myself from the Paul: Have no fellowship with the unfruitful works of Johannis congregation here, which professes the darkness, Buffalo Synod. I will not accept admonishment for this.

I therefore renounce the St. John's congregation, which professes the Buffalo Synod, and am willing, by the grace of God, to bear patiently and willingly all the disgrace and contempt which concerns me on that account, for that is grace, if anyone for the sake of conscience to God endures the evil and suffers the wrong.

Johannisburg, August 1869.

Therese Caroline Kanold."

Thereupon the Baun was imposed upon them by Pastor Gram in the following manner:

"Finally, a Christian congregation is saddened to learn that the virgin Therese Kanold has not repented of her public anger at turning her back on the orthodox Church of God and turning to a false-believing sect and an abominable mob, but has come to the knowledge of her sin in hardening and contempt of the Church and of all admonition (to which she does not even appear). - Therefore I must, by the judgment of our reverend church minster, exclude this Therese Kanold, as a useless member of the body of Christ, from the Christian congregation and put her under ban; and publicly declare her to be a "heathen and a publican," and hand her over to the devil for the chastening of the evil flesh, so that the spirit may be blessed on the day of our Lord Jesus Christ, in the name of God the Father, and of the Son, and of the Holy Spirit. Spirit, † Amen.

May God give her true repentance in the time of grace." Johannisburg III Adv. (16 Dec.)1860.

### Carl Kanold's release.

"Hochchruwürdiger Herr Pastor". (Gram).

"It will be known to you that after you announced in church that my daughter" (Tbercse Kanold) "was to be banished after the lapse of four weeks, I expressed my dissatisfaction against Trustee Heuer, then also the Ministry in Buffalo in the next conference. Whereupon my daughter was banished by you on Sunday last, as the third of Adv., in a manner still unheard of by me: first, cut off from the body of Christ; second, banished; and third, given over to Satan. And this in an unlawful manner, only for the reason that she has converted to another and orthodox Lutheran church fellowship.

Johannisburg d. 23 Dec. 1860.

Carl Kanold."

### Wilhelmine Wittkopf.

"Reverend!" (Gram).

"I recognize that the Missouri Synod has the right doctrine, and realize that the Buffalo Synod is wrong in denying Holy Communion to those who will not assent to the centennial. Upon this I break away from your congregation. I will not come to the exhortation.

Johannisburg Nov. 1860.

Wilhelmine Wittkopf."

Also on these two imposed Past. Gram imposed the ban in the following manner:

"Finally, the Christian community is to be informed that Carl Kanold and Wilhelmine Wittkopf have left the Church of God and have turned to the local mob and the world, have despised all Christian admonitions of the church, and have not yet repented. Therefore, according to the Christian order, I must, by the decision of our honorable church minister, exclude Carl Kanold and Wilhelmine Wittkopf from the Christian congregation as useless members of the body of Christ and put them under ban. I publicly declare them both to be heathens and tax collectors, and hand them over to Satan for the chastening of the evil flesh, so that the spirit may be blessed on the day of our Lord Jesus Christ. In the name of God the Father, and of the Son, and of the Holy Ghost. Spirit, -h Amen. May the Lord God grant them repentance in the time of grace." Johannisburg, Palm Sunday (April 7) 1861.

If we now ask why the three persons mentioned are banned, it is clear enough that they are banned because of the controversial doctrines. Their conscience convinced them that they could no longer, without hypocrisy, confess and subscribe to the false doctrine of the Buffalo Synod in the points in dispute, therefore they separated according to the apostle's word, Rom. 16:17: "depart from the same." Being further persuaded that the doctrine of the Missouri Synod was pure and true, they were again urged by their conscience to join it according to the word of the Lord, Matt. 10:32: "Whosoever shall confess me before men, him will I confess before my heavenly Father." Even Pastor Gram cannot blame them for anything else, than that they had separated themselves from his synod for the sake of the

We are not to be separated from them for the sake of their own teachings and join us. For as far as their conduct is concerned, it has been blameless, and especially Carl Kanold and his daughter have always proven themselves to be zealous lovers of the divine word and have built up the congregation through a truly Christian conduct. Nor was it external advantage that could induce them to join us, as everyone here knows, for we as a congregation had nothing to offer but the cross and sacrifice, since at that time the trial of our church still weighed heavily upon us and there was little hope of success. Finally, Kanold's son and brother is himself a pastor in the Buffalo Synod, a new bond which chained them to this Synod and which was only broken with pain.

There was nothing to indicate that the people in question acted against their better knowledge and conscience, so they did not deny any doctrine that overturned the foundation of faith by their departure and conversion, so that from the point of view of the Buffaloes we could at most speak of an erring conscience, while the saving faith in the Lord Jesus Christ could well exist. Now where had Past. Gram had proof that they had fallen away from the faith in the Lord Jesus, and without being able to clearly and incontrovertibly prove it, he could not put them under ban according to God's Word and Luther's teaching! Or wherewith will he justify himself before the Lord, when he asks him, Why hast thou sought to tear off these my members from my body? Thou hast caused me pain with thy wicked devices, and hast proved thyself to be a wicked servant! This is not yet proof that they did not want to hear Past. Gram, for as soon as they had recognized him as a false prophet, they were no longer allowed to hear him, according to the Lord's own words, Matth. 7, 15. Oh, it is a terrible, cruel sin to just at once impose the ban, or even to banish a child of God, for of every child of God it is true what God says to Abraham, Gen. 12, 3: "I will bless those who bless you, and curse those who curse you." Yea, the dear Saviour looks upon it as if the sin were committed against himself, when he says, Matt. 25:40, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Therefore Luther also says that he would rather have the Turk with all his power against him than a Christian who sighs against him, and especially warns diligently against false banishment in his writing "von den Schlüsseln" ("Of the Keys") of 1530, Erlang. 31, 126, where it says, among other things, p. 175, thus: "But if you do not keep these measures and ways (Matth. 18.), then you become uncertain, and your heart cannot say, I know that I am not lacking; but it will bite you, and thus say, You are bound and loosed without God's word, God has not commanded you so, but is your own will of courage; therefore you had no keys there, but it has given you of keys.

dreamed of the keys. From this your conscience will judge you, saying, "You have blasphemed God's name, the faithful Lord, who alone is able to do this, open their eyes in grace to their sad departures from his word and desecrated the keys, done violence and injustice to you, neighbor, frightened his conscience with lies, led him astray with the wrong understanding of the keys, and against us from their hearts, and let them recognize that he killed him spiritually. Where wilt thou stay? Yea, it is not in the struggle with them we have not sought their harm, the custom now, (saith thou) to bishop's and pope's but their best, and would gladly help them from false courts. So I hear; but it is the custom at Christ's court doctrine and ungodly practice, from the paths of and shall be at bishops' courts also, or shall not be destruction they walk, to the wholesome teaching of the Christian bishops. 'divine word, to life and blessedness.

H. Hanser.

To the ecclesiastical chronicle.

**The Frivolous Spirit of the Sects.** The editor of the so-called "Merry Messenger," an organ of the "United Brethren in Christ," sees himself compelled in the number of his paper of December 4 of this year to justify himself to those of his readers who were offended by the fact that he had included "communications concerning water baptism. His justification, however, reads, among other things If, however, we were overloaded with communications for our paper, so that we could make a selection and hand over only the most useful to the public, we might have more hesitation in including such articles as are likely to excite controversy; but with the lack of communications that we constantly feel, we are like the beggar who had a very bad cough, and when someone said to him, "Friend, you have caught a very bad cold," he replied, "Have I? Well, I am glad to hear it, for I am so miserably poor that I am glad to get anything."" We have heard much preaching about water baptism, and have read much more about it; yet we are still like Noah's dove, which found not where her foot could rest, and would rather remain in the box, because we do not believe that our souls' blessedness depends on the water baptism, or the manner in which we were baptized with that element." We think that the frivolous spirit that pervades the smaller sects here could hardly be better characterized.

So that our young people who have grown up in our congregations do not lose sight of the hymnal misery their fathers once escaped, I am placing a few verses from the Bavarian hymnal and from the local "Community Hymnal" here next to the faithful imprint in our hymnal:

Verse 3.

Zion's help and Abram's reward  
Jacob's salvation, the virgin's son,  
The well-born hero has faithfully  
hired.

Here is more than David's son,  
Everlasting is his throne. Rest of  
souls, eternal salvation Was  
granted to us through Jesus.

Verse 7.

Comfort, comfort my mind.  
Because I am weak and stupid,  
And Satan's crafty cunning Is too  
high upon me.

Hits me sadness and pain,  
Comfort then my timid heart. When  
no one can help me, Help, and take  
care of me.

Verse 8.

Kick the serpent's head in two, that  
I, free from all fears, may remain  
attached to Thee in faith for and in  
Blessed.

When I struggle, give me  
strength and peace of mind! Help  
to the faithful virtue run My  
weakness mightily up.

Every false curse falls back on the head of the one who wields it wantonly. Therefore this, as well as the many other unjust curses that the Buffalo ministry has pronounced on God's children, i.e. Christians, fall back on their own heads, and to this curse, which they themselves have brought upon themselves and are still bringing upon themselves, it is undoubtedly largely to be ascribed that the blessing of God is departing from them the longer, the more, everything is going behind them, and their synod is dissolving and crumbling the longer. Their hands smoke with the blood of poor souls whom they seek to strangle spiritually. And if God already said to Israel, Jos. 7, 13: "There is a ban among you, Israel, because only a theft of temporal goods was committed among them, how much more does this apply where one spiritually murders his neighbor with a false ban!

Oh, that they would think of this and come to a wholesome knowledge of it; but alas, to this day, in spite of more than twenty years of admonition and rebuke on the part of the Missouri Synod, they continue in security and impenitence. Yes, if the pastors of the Buffalo Synod would only believe that the ban or binding key is God's own judgment and sentence upon the sinner, they would not treat it so lightly, but would use it with fear and trembling. They would first consider whether or not their ban was in accordance with God's judgment of this or that person, i.e. whether or not he was cursed by God because his sin was of such a nature that faith in the Lord Christ could not exist, and yet he was not ready to repent of it. But if God had not made this manifest, and thus withheld his judgment from the man in question, they would then also be silent and hold their ban. But because they regard the ban merely as a convenient means of discipline to bind their people to themselves, as the sling is in the hand of a shepherd, or the stick in the hand of the father, since it does not matter so much if even an innocent sheep or child sometimes gets pranks; so they banish freshly, thinking: if it hits, it is all the better; if it does not hit, it does no harm, and the rest of our church children shun it all the more. But you will see that the dear

Walking through our hymnal.  
(Continued.)

No. 23. God sci thanks through all the world.  
How much this "joyful reception of the heavenly Advent King" contains in every line and every sentence a Bible word, a promise of Christ's future, is already testified by the fact that the Regensburg preacher Serpilins published several sermons on this song in 1697 under the title: "God sanctified singing and early hours. For the reader, therefore, who in this Advent season wants to undertake a Verven fische Feiertagsbeschäftigung (Apostelgesch. 17, 11.) to great profit for his soul, I put here to each verse and to each line from Koch the relevant biblical passages.  
I. Christ's future into the flesh.  
Verse 1. line 2: Ps. 33, 4. Luk. 1, 55.- line 4: 1 Tim. 1, 15-  
Verse 2. line 2 . Ps. 14, 7. Luk. 10, 24:- Z. 3 u. 4: 1 Petr. I, 10  
Verse 3. line 1: Ps. 14, 7. 1 Mvs. 15, 1.- line 2: Gen. 18. Isa. 7, 14.- line 3: Isa. 9, 6.-  
II. Christ's future into the heart.  
Verse 4. line 2: Matth. 21, 9.-line 3 and 4: Is. 40, 3.-  
Verse 5. line 1: Ps. 24, 7. - line 4: Ebr: 9, 14.-  
Verse 6. line 1 and 2: Matth. 21, 5.-line 3 n. 4: Math. 11, 29. - Is. 42, 3. 4  
Verse 7. line 1 and 2: Is. 40, 1. - line 3 and 4: 1 Petr. 5, 8.-  
Verse 8. line 1: Genesis 3, 15. compare with 1 Joh. 3, 8.-line 2-4: 1 Petr. 1, 9.-  
III Christ's future for judgment.  
Verse 9. line 2: Luk. 21, 27.-line 3: Matth. 25, 1.-line 4: Luk. 21, 36.-  
This delicious song was written by the pious legal practitioner Heinrich Held of Guhrau in Silesia, one of the most solid members of the old Silesian school of poetry. In 1643, the year of his death, he published a collection of poems from which 8-10 songs were subsequently used in church. This song was first introduced by Crüger (p. No. 1 of this year) through his "*Praxis pietatis melica*" for church use, from where it found its place in all subsequent hymnals.



**Chicago.** We read the following in the "Evangelist"Or the prelude and beginning of hell. But peace can help of the 21st: "The third German Protestant church inthee, that a morsel of dry bread may taste to thee like Chicago was solemnly consecrated on November 16.sugar, and a drink of water like malt liquor. \*) And what When the procession, pastors in front, approached thedo I fool, that I should tell the profit of peace, and the harm new church and the key was handed to the firstof strife? So much more would I count the sand of the sea, preacher to open the door, the American workmanshipor the leaves and grass of the forest. Christ himself, Matt. broke off a key and the door had to be opened from5, compares peace with the kingdom of heaven, saying, behind. But this is not the only church where the right"The children of peace shall be called the children of God. key (of church discipline) is broken off and openedBut God's children do not belong in the world, any more than peace belongs in it." (Luther on the 82nd Psalm, ext. XXXIX, 242, 243.) In another place Luther writes: "If one wants to say that temporal peace, which is the greatest good on earth, in which all other temporal goods are also included, is actually a fruit of the right ministry of preaching. For where this is given, war, strife, and the shedding of blood do not cease; but where it does not go right, it is no wonder that there is war, or ever constant unrest, desire, and will to war, and to shed blood." (From the sermon on keeping children in school. See: Luther's People's Library. Vol. 4, p. 126.) At last Luther writes: "One should also teach the people how a good delicious thing Fried is. For in war the poor cannot seek food; neither can children be drawn. Virgins and women are weakened; all kinds of violence occur, not only from enemies but also from friends; justice and judgment, all discipline and worship perish in wars. Therefore we should pray God daily that he will not punish us with this sharp rod. Of such things it is useful to preach often; for it is the right good works to which the Scriptures everywhere point us." (From the "Lessons of the Visitors." Erlang. ed. vol. 23, pp. 62. 63.)

Who is a true Lutheran?

How Luther himself thought of this, he gives to understand quite clearly, if he to Ps. 118, 23. among other things the following strange saying thur: "I know well how sour and difficult it has become, and still becomes daily for me to seize and keep this cornerstone (Christ). I may be called a Lutheran; but I am almost wronged, or am ever a lowly, weak Lutheran. God strengthen me!" Now guess, dear reader, who is a true Lutheran, according to Luther's own opinion?

Prayer in time of need.

Luther advises in his booklet "On the War Against the Turks" to sing the Litany in particular after the sermon or at vespers (prayer meetings) during church services when there is a danger of war, and then continues: "Each one (should) nevertheless always sigh at home with himself in his heart to Christ for mercy for a better life and for help. I do not say of much long prayer, but of frequent and short sighing, with such a word or two: Oh help us, dear God the Father; have mercy on us, dear Lord JEsu Christe, or the like." (Erlang. ed. XXXI, 45.)

Peace and strife.

Luther writes: "Who on earth is so eloquent and so high-minded that he will refrain from telling both what peace is good for and what harm discord does? From peace we have our body and life, wife and child, house and home, and all our limbs, hands, feet, eyes, and all our health and liberty, and we sit securely in this wall of peace; it is half the kingdom of heaven where there is peace. Again, if thou hadst the Turk's money and goods, and weret in strife, all thy goods could not so much profit thee as to make thee a merry morsel, a quiet drink of water; but there is care, fear, and peril everywhere, if it be well; and if it be worse, there is blood, and fire, and robbery, and all mischief; so that strife is to be reckoned for half a hell.

Church News.

Rev. I. H. Dörmann, of the Lutheran congregation at Randolph, having received and accepted a regular appointment, was commissioned by the presidency of the Western District, on the second Sunday of the

\*) A delicious Spanish wine.

Advent by the undersigned with the assistance of the pastor H. Evers introduced to his new congregation. The singing choir from Ehester had helped to increase the solemnity of the day by their participation. May the Lord also make this servant of his a blessing for many souls.

M. Eirich.  
Address: Dromeu, Hanäolpli Oo., Ists.

By order of the Honorable President of the Middle District, Mr. D. I. G. Schäfer was inducted into his new field of labor at Lanesville by the undersigned on the 3rd of Advent. The Lord bless both the shepherd and his congregation.  
E. A. Schürmann.  
Brownstown, d. Dec. 19, 1862.  
Address: O. Lebaoler,  
I,au68vill6, llarrisou Oo., Ia.

Conference display.

Fort - Wayne Districts - Conference to begin January 13, 1863 as per resolution.  
The Secret. p. t.  
G. Alex. Saxer.

For your kind attention.

Since, as is generally known, the costs for printing and binding are significantly higher at present, the committee felt compelled to set the following prices for the hymnals:

	the trick	a dozen	percent
Little rohetz00 .....	38		
" ordiu .....	60,70	K7.42	H57,00
" fine .....	1,40	14,40	120,00
" crtra fine..	1,60	16,80	140,00
Big Raw .....	00.48		
" ordiu. ....	00,90	8,88	70,00
" fine .....	1.85	19,80	165,00
" ertra feine...	2,05	22,80	190,00

By order of the Comite: M. C. Barthel.

Church consecration.

On the 14th of December, being the 3rd Sunday of Advent, the Lutheran congregation at Rich, Cook Co, Ills, had the joy of dedicating their new church to the service of the Triune God. The festive sermon was preached by Mr. I". H. Loeber on the church dedication gospel. The afternoon sermon was preached by Mr.? Heincmann took over the afternoon sermon. The choral society of our neighboring congregation in Crete contributed to the festivities by performing several songs. May the Lord, the faithful God, constantly watch over this church, so that false doctrine is never preached in it to the ruin of the listeners!

G. Küchle, x.

Concerning Layriz's chorale book.

Lavriz's chorale book, which was announced in the Lutheran some time ago, is at last near completion and is to be delivered at the beginning of next month. Unfortunately, because of the small number of subscribers and the materials, which have risen so much in price, the same cannot be delivered at the announced price, but the subscription amount is fixed at \$2.00. Good binding and paper have been provided, and, on request, some blank sheets of music have been attached at the back for the possible insertion of preludes or interludes. All those who have already subscribed or intend to do so are requested to send the subscription amount of \$2.00 to the undersigned in the course of this month, stating their exact address. A copy sent by post will cost 25 CtS. more. As of February 1, the retail price of \$2.25 will apply.  
St. Louis, January 3, 1863.

L. Volkening.

Receipt and thanks.

For Hru. Past. Röbbelen:  
Received from Pastor G. Küchle in Mattisvn, Ill, -1.00

For poor students:  
Don M. S. in St. Louis, Mo., .....5.00

For inner mission:  
Don I. Dceg in Bridgewater, Mich., ..... 1.00

For the proseminar in Germany:  
Don I. Deeg in Bridgewater, Mich., .....1.00

For Mr. Past. Hoffman" in Gebern:  
By Pastor Ruhland, collected at the wedding of Mr. Rossowis in WolcottSbnrg, N. A. - -1.00

C. F. W. Walther.

With heartfelt thanks to God and the kind walkers, I received for the support of poor pupils of the Conc.Toll, through Mr. Past. Stephan from W. Bradtmueller 1 Doll.; from Past. Stephan's parish - 3.44.

G. Alex. Saxer.

The following gifts have been received by the undersigned since September last for daZ School Sminar:

For housekeeping:  
From Mr. Past. Zagels Gem: 40 cabbage heads, 2 Dtzd. Eggs, 1 Bush, yellow turnips, 1l Psd. lard, meat, 6 Bush. Potatoes, 1 Bush, white Reuben, 4 Bush. Potatoes, 4 Meat, do, 50 cabbages, 6 Bush. Potatoes, 2 pieces of bacon, 7 Bush. Apples. From Mr. Past. Sihler's Landgem.: 12 cabbages, 2 bush. Potatoes, 1 Pckk Turnips, 1 Load of Wood, 3 Sacks of Flour, Meat, bo., 12 Bush. Apples, 2 bbls. Flour. From Mr. Past. Stephen's commons: 2 bush. Potatoes, 1 sack of flour, 2 Bush. Wheat, 5 Bush. Potatoes, N4 cabbages, 6^ Bush. Grain, 4 Bush. Oats, tPeck beans, ^meat, 3 sides of bacon, D Bush. Turnips, 4 sack apples, 2 sack do., 5 sack do., 0 sack do., ton hay. Bon Hrn. Past. Schumann's Gem.: 12 Bush. Wheat, 4 bush. Rye, 25 bush. Potatoes, 24 bush. Grain, j bush. Beans, t8 cabbages. Bon of the comm. of Mr. Past. Fritze: ^Meat, de., do. Bon of the comm. of Mr. Past. Jäbkcr: meat, 2 bush. Wheat, 18 cabbages, meat, 2 quarters do., 2 bush. Wheat, 1 Bag of Acpfei, 2 Pieces of Bacon, 1 Bag of Grain, 1 Bag of Rye, Meat, 26 Cabbage Heads, 1 Peck of White Beans, 1 Peck of Onions, 10f Pounds of Trimmed Apples, 5Pfo. Butter, 2bush. Wheat, 2 hams, 2 Bush. Wheat, 2 sack of kernels, 2 Bush. Cart, 1 sack cabbage, meat, 1 sack wheat, z sack turnips, 1 sack wheat, 1 sack apples, 1 sack cabbage, 1 piece bacon, 1 sackchcn onions, 1 sack potatoes, z sack turnips, 1 peck gctr. Apples, 1 peck of beans, 3 bush. Reuben, 16 do., j meat. Bon of the comm. of Mr. Past. Bode: 16 bush. Grain, 5 Bush. Apples. From the comm. of Mr. Rev. Werfelmann: 3 pieces of bacon, 1 ham. 2 sacks of flour, 1 sack of wheat, 1 sack of oats, 1 sack of grain, 2 bushels of trimmings. Apples. From the parish of Mr. Past. HnSmann: ton of hay, H ton of do., 2 load of hay, 3 sack of wheat, 1 sack of rye, 1 sack of oats, 4 sack of grain, 5 sack of do., 20 kraul heads, 2 pieces of bacon. Bon der Gem. drs Hrn. Pastor WamSganß: iz Bush. Wheat, 10 cabbage heads, 1 sack of white turnips, 1 sack of yellow turnips, 1 sack of wheat, meat.

Also received as a gift from the Women's Association in Mr. Past Detzer's parish: 5 bed covers, 1 bed sheet, 7 shirts.

For the Seminary Support Fund:  
Don of the Gem. of Mr. Past Schumann in De Kalb Co. -17.05; from Mr. Past. Zagcls Gem. of Wittwe Trier -2.00; from Mr. C. Prüfst -1.00; from Mr. Past. JabkcrS Gem. -10,00; from Mr. Past. Günthers Gem. -5,!!0; from Mr. Lehrer Garbisch -1,00; from Mr. Past. HuSmann collected at Mr. Eonr. Kaiser's wedding -2.50, from the local löbl. Jungfrauen-Verein -2.00; from the same-12.00; from Mr. Past. Stephans Gem. \$1,00; from Mr. Lehrer Loßner-1,00; from Mr. Lehrer Nd'cker-1,00; collected by Mr. Lehrer Schnver on Mr. C. Schwermanns Kindtaufe -1,15; from Mr. Past. Nützels Gem. -8.00, including -5.00 for Jos. Grüber.

For the newly acquired piano:  
From Mr. Past. HuSmann's Gem. by Hm. H. Franke -1.00; from Mr. Past. Keyl's Gem. -35.00, namely: from Hrn. Past. Aepl 50r., Hosmann 25c., L. Dunker 25c., **H. Karsten 2LI^ Müller 25c., Fritze do., Lindemann dp."**

H. Schäfer, E. Ortmann, I. Weckefscr G 25c., Fr. LouiS, E. Mubly. I. BrunS, Miss. Trcgr, Kleppnch G 50c., G. Schimpf 25c., H. Bäplcr-5,0", A. Pabst-2,00, A. Einwä'chtcr 30c., F. R "decke45c., Nölting in K.-10,00, Jac. Lrege -5.00, F. Taylor -3.00, W. Horn -3.75.

For all these kind gifts, we express our heartfelt thanks to the kind givers, with the wish of divine blessing.

Th. Fleischmann.

The following gifts are acknowledged by the undersigned with heartfelt! Thank you:

For the budget of the school - Seminary of Fort Wayne:  
From the Gem. of Hrn. Past. Fritze: Bon Hrn. Chrsth. Christjörner two quarters of beef. From Mr. Past. HuSmaun's comm.: 7 Bush. Potatoes, 7H Bush. Grain, 3 Bush. Wheat, 24 cabbages, -1.00 baar; from Mr. Meier 18 cabbages. From Hru. Past. Bede's Gem.: from Mr. F. Schäfer, 2 bush. Potatoes, 2 Bush. Wheat; from Mr. Lemke 2 buih. Potatoes. From Mr. Past. Zagel's comm.: from Mr. Frosch beef. From Mr. Past. Jäbkrr's lot: 2 sacks of grain. From Mr. Past. Stephan's common stock: From N. N. 2 lbs. of butter, 13 bushels. Wheat. From Dr. Sihler's comm.: from Mr. Christoph Rose beef, 3 bushels. Wheat, 2 Bush. Potatoes.

For poor students:  
From the Women's Club of St. John's Parish in NewOrleanS, La. \$30.00 cash.

F. W. 3t eink e, property manager.

Received:

To the Synodal Treasury:  
From the parish of Frankenmuth, Collecte at the Reformation Feast .....-15,00

From Mr. F. Nichtcrlrn as a thank offering for the recovery of fine daughter 3 ..... .00

Vvn E. Wctzcl 1 ..... .00

From the community of Sheboygan ..... 2.00

To the Synodal Missions-Casse:  
Collected by Mr. Pastor Jox in one Miffiono hour 1..... 04

For the general presiding officer:  
Vonder Eminanncis-Gcmciudc at Mouroc..... 2,00

For the Fort Wayne seminar:  
By MrsKnüper and Töck tem ..... 1.00

To retire the debt of Concordia College in St. Louis:  
From the wife of Hru. E. Müller as a thank offering at her church 1,(0

From Mrs M. Dollf ..... 1.10

By Mrs. Pastor Ticke ..... 6,00

By Mrs. Kath. Schmidt ..... 1.00

From Job. Höhne 1 ..... ,00

For the pastor's and teacher's wittwen fund:  
By E. Wctzel ..... , 1.00

To retain teachers at both institutions:  
By I. Groth ..... 1.00

Fr. Rintclmann..... 5,10

the Gem- of the Hru. Pastor penalties .....38.00

M. Augcrer in Monroe ..... 1M.

To fill the gap left by the support of the Nassau Zöglinge:  
From the comm. in Milwaukie, Collecte on Reformation Day, 23.06

For Mr. Past. Röbbelen:  
By Mr. Pastor Steiubach .....17,12

To wit: From the hymn book treasury... a municipality ..... -11.52

From the Schoolbookcr- Casse .... 5,60

For poor pupils and students:  
From the congregation of Mr. Pastor Auch, Harvest Festival-Collecte ..... 6.00

M. Gremel 1 .....12

some schoolchildren ..... 10

Mr. Past. Also at the wedding of sister collected ----- --HM

Don an unnamed .....2,00

"E. Wctzel-... - ..... 1,00

W. Hattstädt, Cassirer.

Annual Report.

In the past year 1862, the following OZegenstände were given away by the Women - Association of the Immanuels - District to poor students dcs Concvrdia-College:

30 pieces of bust - shirts,

15 " Bed sheets,

20 " Cushion - over, pulls,

15 " fcieu wchite neckerchiefs,

15 " white handkerchiefs,

12 " Bä'ffchn, 2 " Quilts and

20 pairs of stockings.

Agnes Bertram.

For the Lutheran have paid:

The 14th year:  
Dir Herren: I. Hoffman", H. Wolfram.

The 13th year:  
Messrs: I. Hoffman", Past. N. Voigt, H. Kamper, H. Wolfram.

The r6. Vintage:  
Messrs: I. Hoffman", Estrcleiu, Past. N- Voigt, H. Kamper, H. Wolfram, G. Schlund, Ph. Rukcrich, V. Hcidt, Tretr. Mchlau. P. Biebr.

The 17th year:  
Messrs: Past. H. Leiukr, Past. F. Lochner 2 Ex., Past. F. C. Becker, I. Hoffman", Müller, H. Kroger, A. Lppermann, Desterlcin, G. Slcubcr, Past. N. Vcigt, 8th Grewe, H. Kamper, H. Wolfram, W. Tiekmanu, G. Schlund, Phil. Rückenck, G. Hcidt, H. Horn, Rev. F. Schiedt-2.50, Past. C- C. Metz, D. Wchlan, P. Bieder.

The 18th year:  
Messrs. Rev. H. Lcmke 2 Er., Rev. F. Lochner 4 Ex., E. Rienow 50r., F. Scil 50c., M. Sorp5l'c., Past.

C. Becker, I. Hoffman", G. Hilgkl dorf, C. L ". F. Hilgeidorf, C. Schößvw, Ph. Sorwrit. Schmidt, Müller, I. Gölsch, C. Bublitz, C. n. E. Schneider, Nauuun, 6)arbisck, H. Kroger, A. Dppermaun, G. Wriff, C. Beier, F. Dcuninger, Hillc 50c., G. Sicubrr, F. Töbriug, F. Mman", O. Hvrstmann, I. Allwardt, A.3knbr>ch, F. Grewe, H. Kamper, Past. W. Hattstädt -6,!10, A. Lutlitz, 6). Garlisch, C. Heckcndvrf, I. Höhne, Indes, I. Mncr, H. Bremcr, H Wolfram, W. Dickma", W-Lange, I Hahn, G. Schlund, Past. F. König -7.00, Fr. & E. Böbning, Cl. & C. Staa-S, Fr. Tönst", I. Senzcl, Past. 3k. Almkcnbrcg -8, "N", G. Deppen, Ph. stückcrich, M. Keck, Pb. Willharm, G. Brauns, Past. F. Schiett50c. Beckfeld L Co, Past. C. C. Metz.

Den 1S. Volume: .7-

The gentlemen: I. Beckmanu, C. Tahlmann, G. Harte", W. Hartort, H. Huck, I. Jäger, O. Krüger, Past. F. Lochner, W. Müller, I. Pritzlaff, F. Richter, F. Nahn. C. Riemer, C. Schmidt, C. Stoffen, Stoipor, F. Werel, Wei- (right, F. Wille. I S-oll, Past. C. streets 37 Ex., L. Nicnow, 50r., F. Sell 50c., L. Lippvld, Srrp 5l'c., L. Falk, Past. F. C. Becker, Past. F. W. Föbliugr. Teachers Rocker -2.00, F. Bach, C. D ichmüllcr. I. Schirm, M. Schnaible, 3t. Stitz, W. Wüt. Past. H.SchöUth.rg Past. I. Brnreuthcr, F. u. C. Sieving, 3klckl'öfer, H. Kröger, F. Bndahn, 3R. Dorn, Past. H. Ticke, I. Müller, D. Heitzhauscn, H. Liibker, I. Krüger,?)kcinke, Hille M., C. Schnnke, H. Hohlt, F. Greewe, Ph. Merz, E.Hillmann, A. Bublitz, I. Bublitz, Ncflaff, Wclct, 3kiekböfcr, D. Feillanm, A. Schuc.der, I. u. C. Hockcndvrf, Past. I. Fox, H. Krüger, Fr. Nackt, I. Höbne, JakcbuS, W. Schröder, Kn'nzel, H. Wolfram, G. Müller, H. Dppen. Hagen, W. David, G. Damm, (L. Tilp, H. Richter, Past. F. König -19.50, Past. I. F. Nuoffer, Past. C. Sallmann, H. Weber, H. Bickcr, R-Both. N. Scherler, E. König, E. Borges, G. Riitbcrgcr, E. Franz, H. H. Böhnii g, H. Hellmann, C. Ehlert, H. Tönsing, V. Freund, Past. F. W. John 50c., F. Crämer, Bockscld & Co. -!,<!,>, A. Schliitt, Past. C. Fritschel -2.00, P. Dolpert, Past. S. Bächlcr.

Also: Mrs. Werner and Bertha Goennow. s t. Lo uiS, 20 December 18(>2.

M. C. Barthel.



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**Penance Day Sermon,**  
held Nov. 27, 1862, at St. Louis, Mo. and  
published at the request of his congregation by  
C. F. W. W.

**I. N. J.**  
O holy and righteous Father, who art a strong and zealous God, visiting the sin of the Father upon them that hate thee, even upon the children of the third and fourth generation: we have sinned, we have done wrong, we have been wicked, we have gone astray, we and all our people: therefore hast thou not spared, and hast sent the sword of thy vengeance upon us and upon our people. But, alas, what shall we say? Thou smitest us, but we feel it not; thou afflictest us, but we mend not. O have mercy, then, on our unspeakable misery, and give us, in addition to thy wrathful punishments, the repentance thou seekest therewith. Let us not be hidden by the deceitfulness of sin. Give us not over to a perverse mind, to do that which is not fit. Let not this day be a day of hypocrisy, mocking thee with humble offerings of an unbroken heart. Nay, Father, by Christ's own blood and bitter death we beseech thee, grant us repentance, grant us repentance unto life, and we will praise thee here in time, and there in eternity. Amen! Amen!

Fellow-guilty, but through Christ he bought a dear audience...  
The most dreadful divine judgment which, according to history, ever came upon a country and a people was, without doubt, the siege and

Destruction of Jerusalem by the Romans. An almost and the Jewish people was forever cast out from among unbelievably large number of people had sought refuge the nations.  
in this city shortly after the beginning of the war; but Then the prophecy of the Lord concerning that time behold! without their suspecting it, God's wrath had was fulfilled: "Then shall be great tribulation, such as gathered them here to let them find here a common was not since the beginning of the world, no, nor ever place of his most terrible judgment. From without, the shall be. And if those days be not shortened, no man enemy stormed the city; within, fanatical factions raged, shall be saved."  
and in the face of the outer foe, they tore themselves to But, my brethren, as terrible, as dreadful, as pieces in wild frenzy; and soon famine joined them, unprecedented in the history of the world as those which in turn brought pestilence and other epidemics in tribulations were, they were not themselves the most its wake, as thousands of unburied corpses within and terrible and dreadful thing that we have to lament about without the walls of the city polluted the air with their odor the wretched people of the Jews in those days. The of decay. At the end of the siege it was found that 11,000 most terrible thing was that they did not recognize the persons alone had died of starvation and a no less large wrath of God that had come upon them, did not bow number had partly given their own deaths and partly before God, did not confess their sin, and did not repent. perished in the flames. A mother had slaughtered her If they had done this, the punishing wrath of God would young child with her own hand in order to prepare a have turned into his chastening Father's wrath, and gruesome last meal for herself and others. In order to even if they had lost their property, body, and life, they save their last gold, some had swallowed it; the would still have saved their immortal soul like a fire from consequence of this was that the money-hungry soldiers the fire and would still have been saved. But after the cut open the bodies of 2000 captive Jews in one night in Christians had emigrated to Pella, there was no one who order to lift the gold treasures supposedly hidden in them beat his breast and remembered that this was God's them. The final total of those who perished miserably in punishment for the rejection and murder of Christ, for the previous war and during the siege and incineration of the contempt of his word, as well as his tears over the city, partly by the sword of the enemy, partly in the Jerusalem and his holy messengers. Rather, all saw only the Romans as the cause of their calamity au, who blood baths, partly by their own hands, partly by fire, had unlawfully taken their land and oppressed them. hunger and pestilence, was more than one and a half That it was God who was punishing them through the Romans, as his avenging angels, they did not want to were razed to the ground forever, the land was destroyed forever. recognize. In the midst of the unheard of divine

s chosen people and, insisting on the righteousness of their cause, they thought that God, as a righteous God, would finally help them and give them victory even without repentance and conversion. No admonition and no punishment by men helped, no warning signs that appeared visibly in the sky before all eyes helped, no offer of peace and pardon on the part of the Romans helped; the people was and remained obdurate - until all mercy on God and man came to an end and the blinded people threw themselves into God's sword of vengeance with the will of God and were swallowed up in whole multitudes by the open jaws of death and hell. -

Oh, my brother, would to God I could exclaim now today on our Day of Atonement, "Praise God, this is not how our country and people are! Praise God, our land and people recognize God's punishing hand, recognize his lockers, and repent before him!" But what would I be if I said thus? -I would be a false prophet, and guilty of death and eternal damnation, and you would all, though perhaps not now, yet one day at the last, be loud witnesses against me before God's terrible judgment seat.

It is true that not all true Christians have yet fled from America, as they once fled from Jerusalem to Pella; there are still, I have no doubt, thousands of faithful children of God in our country and among our people; there are still, I have no doubt, some among us who belong to those 7000 who have not bowed the knee to the Baal of the anti-Christian spirit of this last time. But, beloved, not only have the conditions of Jerusalem, on the whole, been repeated in our country, but most of the wise virgins who are still here seem to have fallen asleep with us, so that they do not see the true condition of our country and people as it appears in the light of the divine Word, and who are therefore themselves in great danger to their souls.

To bring that state to mind, to that end let this hour be dedicated.

Text: Jer. 3, 3.

With these words the holy prophet Jeremiah describes the condition of the Jewish people shortly before the destruction of the first temple and before the beginning of the Babylonian captivity. In these words, however, the present condition of our people is evidently described. And this then is what, for the awakening of true repentance in all of us, I now intend to "show" you. To wit:

**That the prophet's twofold lamentation, "Thou smitest them, but they feel it not," may also apply to our people;**

namely

- 1. the complaint: "You beat them" and
- 2. the complaint: "But they don't feel it."

I.

That, m. L., the first lamentation of the prophet Jeremiah, which he pours out before God in our text, "Thou smitest them," applies also to our people now, can only be denied by him,

who no longer believes in a God in heaven, that can only be denied by the atheist who, through God's judgment, has silenced in his heart the loud voice within all men: There is a God! has silenced in his heart.

It is true that pestilence and famine come from God as a result of crop failure, but this is more easily recognized, since men are not the causes of these plagues. But even though ungodly men may be the middle causes of all wars, the ultimate cause is always God, who uses them to guide his discipline and punishment.

God is not only the creator, but also the governor of the world. In him we weave, live and are. He is not an idle spectator who lets the world do as it pleases. God, saith Paul, "hath set a purpose for men, providing beforehand how long and how far they shall dwell." Yea, according to Christ's own declaration, not a sparrow falls from the housetop without the Father's will, not a hair from our head; he hath numbered them all. "The LORD," saith David in the 33rd Psalm, "looketh from heaven, and beholdeth all men's children. From his firm throne he looks on all who dwell on the earth. He guideth the heart of them all; he marketh all their works." It is true that God is never the cause of sin, but without God's will no sinner can stir and direct heart, tongue, hand, or foot. Therefore, whatever sinners may do, they can do nothing but carry out God's counsels. Everything must finally enter into his ways; everything must finally lead to his final goal. Therefore the prophet Amos cries out, "Is there any evil in the city that the LORD will not do?" and in the prophet Isaiah the LORD himself says, "I who make light, I who destroy darkness; I who give peace, I who destroy evil. I am the LORD that doeth all these things."

Therefore, though we may be able to prove what men have done to bring about war and bloodshed, and how they have succeeded in their bloodthirsty counsels, yet we must ascend higher with our thoughts; for no nation on earth could overtake another nation with the terrors of war, if it were not, as Daniel speaks, "decided in the counsel of the watchmen, and consulted in the conversation of the saints," that is, in the counsel of the Triune God, the Lord of all nations, and King of all kings. Therefore in the holy Scriptures it is not only said of God that he is "the right man of war," who "controls the wars in all the world, breaking bows, breaking spears, and burning chariots with fire," but that he also by war and bloodshed himself searches out the sin and apostasy of the nations, as God hath threatened his covenant people innumerable times by his prophets, and hath indeed punished them therewith, and hath pronounced them his servants, who have overrun them with bloody wars, as Nebuchadnezzar.

So there is no doubt that the lament of the prophet Jeremiah about his people to God: "You strike them," also applies to our people at this time.

For a long series of years God had rained upon our land and people with rivers of love. He had made it a refuge for the poor and oppressed of all lands

and opened to them a thousand full springs of prosperity, gave them all the blessings of religious and civil freedom, in short, gave them an earthly paradise, so that our America stood as a miracle before the eyes of all nations. God wanted to lead our people to repentance through this abundance of his goodness. But what has happened? - Our people, what God had given them by free grace, ascribed to themselves, took glory from God, and gave glory to themselves, saying with Nebuchadnezzar, "This is great Babel, which I have built by my great power in honor of my Lordship." Our people have made idolatry of themselves, of their liberty, of their power, of their riches. Instead of being drawn to God by God's abundance of blessings, they have fallen away from God more and more, and have said to the gold nugget, "My consolation! Public atheism, perjury, contempt for the word of God and desecration of the Sabbath, disobedience to parents and rebellion against the authorities, murder, fornication, fraud of all kinds, usury, bribery, false witness, unjust judgment-all these have become such commonplace abominations that no one is any longer surprised or appalled by them, abominations which, unpunished by men, have now for many years cried aloud to heaven for vengeance.

So God at last determined to look on no longer with his despised and mocked long-suffering; so he at last brought to pass the vision of John, who writes in his Revelation, "And I beheld, and, lo, a pale horse, and he that sat on him, whose name is Death, and Hell followed after him." A terrible war has broken out, the like of which the world has scarcely seen. Hundreds of thousands have already fallen, some in open battle, others by murderers' hands, and God only knows how many have suddenly perished in the midst of their sins and been devoured by hell. Thousands upon thousands have been made weeping widows and orphans. Thousands and thousands lie sighing and whimpering on their bed of pain, or limp about the land as wretched cripples. Thousands and thousands have had their family happiness destroyed forever. Thousands of peaceful homes, indeed whole towns and villages, have been reduced to rubble and ashes, and their formerly flourishing and waving fields of seed have been turned into deserts. Thousands upon thousands of formerly peaceful neighbors have been transformed into bitter enemies who hate each other mortally. In whole large stretches of country, families once living in golden peace abandon themselves to the calm of the night only in fear of murderous attack. And, what is most frightening, thousands and thousands have lost the spark of faith and love that was kindled in their hearts in the torrential flood of war passions. God, in his wrath, has punished sins with sins. With each additional day of war, the last feeling for song, custom, discipline, respectability and domestic happiness dies out in more and more hearts, and the returning armies of war will flood the land with even greater armies of new sins and vices.

O of the great, O of the terrible wrath of God!

But, m. L., this is only one side of the picture of the than against men, who are not worthy that the earth present condition of our people and country. Our text should bear them. shows us another, far more frightful, when it says, not So then the prophet Jeremiah has described in truth only, "Thou smitest them." but also, "But they feel it not.;" the condition also of our people when he writes: "Thou not only, "Thou afflictest them." but also, "But they smitest them, but they feel it not; thou afflictest them, but amend not. They have a harder face than a rock, and they amend not. They have a hard face, as a rock, and will not repent." Let us now, then, turn our eyes also to will not repent." this still darker side.

2. What, then, is our own condition? Must we not confess to our shame that even among us most have not recognized and felt in this war from the beginning a years of war to serve the purpose for which God has punishment of our sins, not God's wrath and judgment brought it upon us, we should today kiss the bloody rut upon our people? Where are our tears of repentance for with tears of joy, so that God has smitten and is still our complicity in the general misery? Where are our daily smiting our people and us, and thank God for it. But say supplications, supplications, wrestling and struggling yourselves, has that been done? Can we say, Lord, with God for repentance and mercy for us and our thou smitest them, and they feel it? - Well does the unhappy people? Have we not rather cheered those who businessman feel the stagnation of business; well does saw nothing in this war but the hopeful birth pangs of a the possessor feel the depreciation of his property; well new age of perfect liberty and equality? Have we not, does the taxed man feel the burden of the higher tax instead of taking our views of this war from the "inerrant" that has become necessary; well does the soldier in the word of God, drawn them from godless atheistic field feel the heaviness of his military service; well do newspapers? Have we not, instead of looking to the Lord father, mother, brother, sister, son, daughter, friend feel of lords, whose wrath has awakened against our the bitter loss of their loved ones who have fallen in apostate people, and who alone, to use David's words, battle, or the loss of their possessions, the loss of their "wreaks such destruction on earth," looked to men, and homes, the devastation of their fields, the thus not only nourished hatred of enemies and peacelessness and uncertainty of their lives; The factionalism within ourselves, but also helped to fan this mammon servant, the miser, the usurer, too, feels how fire of the underworld into a bright flame in others? Have the war has suddenly thwarted his speculations on ever we not taken part in the general confidence of our people greater wealth, how it has brought them to a halt and in their power and intelligence and in their idolatry of put an end to them; the poor man feels the loss of his man? - That we have stood faithfully by our God-given most urgent needs. But all this is not the feeling which authorities, that was right; but have we not at the same the Prophet means when he says, "Thou smitest them, time gone along with the plans of those partisans who but they feel it not." He means by this the feeling that it hypocritically puffed themselves up with their loyalty so is the Lord who smites, that it is the smites of the long as the government seemed to serve their purposes, punishment of our sin, that it is God's wrath that has but threw off the mask when it seemed to want to take come upon this Zedomüan land, that it is God's final other paths? those partisans who intended nothing else judgments, so that God, in His wrath burning to the than to overthrow everything and to bring about those lowest hell, may visit upon our people forgetfulness of conditions in which only equality, arbitrariness of the people, and insolence count for freedom? Oh, how many have thrown themselves into this maelstrom, from which, of course, one would have expected something quite different! - Truly, twenty years ago such phenomena would not have been possible in our community. Twenty years ago, when we were still poor and without a house of worship of our own, we would have thought that as Christians we must pursue a different course from that of the world. if we did not want to be condemned with the godless world. But we have gone back, we have fallen. The spirit of the world has entered us, and terrible havoc has it wrought among us.

But where is this feeling? -There is still nothing of this feeling in our people. Rather, there is still the old of security in sins, the old pride, the old idolatry with oneself and one's work. As the sole cause of all the years ago, when we were still poor and without a house enemy fighting against them; justifying and blessing of worship of our own, we would have thought that as itself, it therefore only curses and curses its adversary, Christians we must pursue a different course from that but does not sift God's sword of vengeance drawn over of the world. if we did not want to be condemned with the it. Only testify it frankly to our people that God is godless world. But we have gone back, we have fallen. punishing our sins by this war, and the answer will be The spirit of the world has entered us, and terrible havoc like the answer of those inhabitants of Sodom, of whom has it wrought among us. it is said, when God's judgment was announced to them, Oh, my brothers and sisters, it is time, yes, it is already "It was ridiculous to them." Yea, not only will they be high time, that we reflect, that we rise from our trap, that blind and deaf against it, but they will declare you we turn back. If we do not do this, the spirit of the world, traitors to the land, desecrators and blasphemers of the though it may still leave us lukewarm in the outward form people's majesty, and as against Stephen, who had of a true-believing church, will soon have eaten through spoken against Jerusalem and the temple, they will cast our core like an evil worm, and we will become a stones against you. monster.

Who become an empty shell - have the name that we live while we are dead.

O hear me then this day, that God may hear you again! Do not turn away unwillingly from your old pastor who punishes you, lest God turn away from you again at the hour of your death. For I speak to you not in my own name, that is, in the name of your fellow-sinner, but in the name of the Lord Most High, solemnly appointed and sworn to by you. Let each one, then, examine his past conduct and condition according to God's word, sighing heartily for the enlightenment of the Holy Spirit. As true spiritual priests, help one another to right self-knowledge and let each help the other to it. Then, with repentance and a bruised heart, confess to God your deviations from his holy word and take comfort in your sin from the sweet promises of divine grace in Christ given to all repentant sinners. In this, do not wait for one another. Let each one, without first discussing himself with flesh and blood, begin with himself.

Oh, if we would do this, Satan's plan, which is to fight against our blessedness by this war, and to defraud us of it, would be frustrated. For when God smites, and one feels "whom" God afflicts, and one mends, God repents of all the evil which he intended to do to us, punishment becomes a remedy, misfortune becomes happiness, and even the bloodiest war becomes a means, if not of temporal, yet of spiritual and eternal peace.

But since God alone can give the will as well as the accomplishment, alone grace and peace, temporal and eternal salvation to each individual and to whole peoples, let us finally throw ourselves on our knees and call upon God together for his mercy for us and our people, for the whole of Christendom and the whole of the redeemed world, by singing the indicated prayer song No. 368: Kyrie eleison.

(Sent in by Pastor Köstering.)

Historical Verlaus of the Mission.

"Mission" - you can hear it right away, it is not a German word; we Germans have adopted it along with many other foreign words. In German it means as much as mission, and we actually understand it to mean "conversion of the Gentiles," and it would certainly be nice if we said it that way. For the name "mission" does not exactly designate the matter in the first place; in the second place, in order to be understood, it must be added at once whether external or internal mission is meant, and in the third place we have in German a word which exactly designates the matter, namely, "Gentile conversion. But now that the word "mission" has become passable like a genuine coin marked with the emblem of a nation, it may pass as genuine henceforth: enough if we have understood the matter rightly.

I. The time of the apostles.

We read the first missionary story in the Acts of the Apostles, chapter 2, where the right missionary (messenger) comes down from heaven.

The Holy Spirit of God, who inflames the faithful multitude gathered at Jerusalem with ardent love and gathers "the people of all the tongues of the world" in unity of faith. This holy Spirit of God gathers the first Christian congregation at Jerusalem, builds an altar in Christ's church, ignites the sacrifice offered thereon - the hearts of the faithful - with the love of Christ; and this love now impregnates them in such a way that they cannot refrain from testifying to what they have seen with their eyes, and heard with their ears, and touched with their hands, of the word of life. Behold, how the sparks from the altar of the Lord now fly and ignite, filling the cold hearts of the unbelievers with the fire of the Holy Spirit. Not only throughout all the land of Judah and the surrounding countries, but even to the ends of the earth. "Their cord goeth forth into all the earth, and their speech unto the ends of the world." - Great, indescribably great, and heart-stirring is the work of the Lord which the Acts of St. Luke brings before our eyes. Before the beginning of the feast of Pentecost, only a small crowd - a hundred and twenty - was gathered on a balcony in Jerusalem; but in the second chapter, the Holy Spirit converts the faithful. In the second chapter, however, the Holy Spirit, through Peter's faith-filled preaching, converts three thousand souls to faith in Christ, the Lord of glory, the Prince of life, who was delivered into the hands of the unrighteous out of God's careful counsel and providence. In the chapter Lucas tells us that the more were added to the church, and there he calls the multitude of believers a great multitude. And how does it look at the end of the book of Acts? There the Christians and Christian churches can no longer be counted. Almost in all the countries of Asia Minor, in Syria, Arabia, Egypt, in the great cities of Greece and Italy, even in the world-famous pagan Rome, there are Christian congregations. Since we can now assume as quite certain that the book of Acts covers a period of thirty years-from 33 to 63 A.D.-how wonderfully rapid, then, in so short a time has the kingdom of God multiplied! Verily we must confess, "This is done of the Lord, and is it a wonder in our sight?" Yea, "Great are the works of the LORD: he that looketh on them taketh pleasure in them." How lowly and despised they were who went out into all the world with the command of Christ, "Preach the gospel to every creature," and without sword, spear, or shield, made the world subject to the gospel of Christ! Who could believe this, if the speaking facts were not before his eyes? But here the apostle's word is true: "Divine foolishness is wiser than men are; and divine weakness is stronger than men are." "God is not foolish and weak" - writes the godly

Cyriacus Spangenberg, - "but the world regards him for it; but what it regards as foolishness and weakness is wiser and stronger than all men. For all the wise men of the world and the philosophers have not drawn so many people to one opinion and religion, nor persuaded so many people with their wisdom to despise death, as the preaching of Christ by few persons has done throughout the world, and has preserved innumerable martyrs unto death. - The preaching of the gospel had a weak beginning. There were not much more than a hundred people who preached Christ after his ascension. The Lord now fly and ignite, filling the cold hearts of the whole world has not yet been able to prevent this preaching, which means that God's weakness is stronger than human weakness. Adam was weak and fell asleep in Paradise; meanwhile a woman is being built from his rib. So the Lord Christ also fell asleep and died on the cross. This was God's weakness, but it was stronger than all the world, for blood and water flowed from his open side. By this the Christian church is edified far and wide throughout all the world. The dear apostles and other confessors of Christ have neither arms nor weapons, neither help nor strength, and yet they go out into the midst of their enemies, and are captured, waited on, and killed, which is to say, they are weak; but still they overcome with the word, put to shame, and convert the very people who persecute them most fiercely, so that at last they must fall to their doctrine and be won over. Paul was thrown into the tower in Philippi, and did evil; yet he overcame, and the jailer fell at his feet, and received doctrine and baptism from him, and won him. This is what happened to the others. For it pleaseth God to save them that believe by preaching." - To the glory of the first Christians in the apostolic time we must also add: It was the time of first love!

II. the post-apostolic period.

If we have called the age of the apostles the age of first love, we can rightly call the first post-apostolic age a time of **faithfulness** and constancy. The faithfulness of Christians proves itself in tribulation and persecution for the sake of the Word. Now, as is well known, in the first three centuries a cruel, bloody persecution fell upon Christendom, and many hundreds of Christians sealed their confession with their blood. In these persecutions, it was often the intention of the enemies to exterminate Christianity and to completely suppress the gospel, but no power on earth or in hell was able to do so.

If Christ protect his church, Hell may rage;  
He that sitteth on the right hand of God hath power to command her. He is near with pod;  
When he gives, always there;

He guards his glory, And upholds Christianity; May hell yet rage!

It was in these times that the missionary work went most gloriously from place to place. Notwithstanding that the preaching of the gospel was sometimes silenced, or Christians assembled, yet many of the heathen were converted to the faith of Christ. Through the glorious confession which the Christians fearlessly made, and through the cheerful courage of faith with which they fearlessly went to their deaths, the most bitter enemies were often converted and brought to faith in Christ. The blood of the martyrs was, as it were, the seed of the Church, from which the Christians grew. In such times Christians walk more carefully than when the church is outwardly afraid of its enemies, where lukewarmness and indolence, even carnal security, so easily set in. And as the good conduct of a Christian is an admonition to unbelievers to repentance, so it happened in those times of persecution that many heathen were won by the conduct of Christians without the orderly preaching of the word. This, next to God's blessing, was the reward of the faithfulness of the first Christians. Their example should therefore provoke us and all Christians at all times to follow them. Only the faithful servant will the Lord set above much. Therefore we should not, like that lazy servant, keep our pound in the handkerchief, but should use it diligently, and this as long as it is still day, before the night comes, when no one can work any longer. Oh that the faithfulness of the first Christians - in the smallest, as in the greatest - in doctrine, as in life - in faith, as in confession - in living, as in dying - had never ceased! But - alas! - it did not remain so. There came a time when zeal for pure doctrine waned, when faith was extinguished, love grew cold, confession fell silent, faithfulness disappeared, and proselytism almost entirely ceased. We rightly call this time

III The time of apostasy.

At the beginning of the fourth century, Christianity had the great joy that the Roman emperor accepted the Christian faith, under whose predecessors Christianity had had to endure so much severe persecution. Whereas before the profession of Christianity had entailed martyrdom, now it brought honor and external advantages. Whereas paganism had hitherto been overcome with the word of God, the sword of the spirit, it was now often suppressed not only with the word, but also with the secular sword. Thus Christianity entered at once into quite different circumstances, where the kingdoms of this world outwardly made peace, as it were, with the kingdom of Christ. But the prince of this world, the devil, is a sworn enemy of Christianity,

and he knows, as an artist of a thousand, how to lay yarn and rope for the Christians in every way and how to exploit every time to the advantage of his infernal kingdom. Hitherto he had tempted Christendom as a roaring lion, and yet had not succeeded in doing anything over it, but now he disguised himself as an angel of light, and his art succeeded better than before. He lulled Christianity, which was surrounded by external peace, into the sleep of security, and then he went and sowed the weeds of false doctrine in the midst of the wheat. As a result, the true, living faith began to die out, and many who came over from paganism to the Christian Church accepted Christianity outwardly, but not Christ Himself. It is true that this state did not come about suddenly and at once, but only gradually. For just as a people is not converted in a flash (only the Methodists, who have all the means, can do this in their own way), so also the life of faith does not die out at once or in a day, but in the fathers it first begins to die, the children then still live meagerly from the inheritance of the fathers, until finally the children's children begin to die. So then, from the time of the fourth to the seventh century we still have wonderful treasures of doctrine and testimonies of faithful confession, though only a few.

That in this time the zeal for the spread of the kingdom of God almost completely ceased, should not surprise us. How can a lame man lead a blind man, or a blind man show a blind man the way? A church that is spiritually dead reveals no life for the mission. Yes, it happened that after the devil had scattered his weeds on the church field, he came afterward and took possession of whole pieces of the field, and the church lost land and people. - In the year 611 there arose in the land of the children of Ishmael, in Arabia, a man who is to be regarded as a scourge of God upon ungrateful Christendom; this was the lying prophet Muhamed. Since the destruction of Jerusalem many Jews had dwelt in Arabia; Christian monks had also now and then taken up their abodes in that country, but they lived in such profound ignorance that they could scarcely be recognized for Christians. So Muhamed soon found a following among the blind heathen, among the obdurate Jews, and among the safe, lazy, ignorant Christians. He - Muhamed - who had always declared himself immortal, died in 633 of poisoned flesh put before him by a Jewess who wanted to know whether he was really immortal. His followers remained faithful to his vile principles. With fire and sword they went forth and devastated the Christian Orient. Hundreds of thousands, out of love for life, denied the Lord who had bought them with his blood, and became Muhamedan Moslemim (believers), Strange is the fate of the seven Asiatic Christian churches which we germinate from the Revelation of John, chapters 2. and 3.

They too, after the Lord had borne them so long with divine patience, were ripe for destruction. For a hundred years the wild Saracens roamed their borders, but the Christians no longer understood the Lord's voice of warning. So at last the threat of the Lord, Revelation 2:5, was fulfilled in them. The lampstand of the gospel was cast out of their place, and like the potter's vessels they were broken.

But how did the Christian communities in the West fare? They were different, but not much better. Here the devil hatched the papacy out of the basilisk egg of false doctrine. The pope sat down in the temple of God and pretended to be God and to command what one should teach and believe. The church was transformed into a worldly kingdom, and the authority of the divine word was replaced by the prestige of the pope. As the living faith died out more and more, so the right, godly zeal in spreading the kingdom of God, in converting the heathen, had to cease. It is true that the work of converting the Gentiles was still carried on from Rome and the Christian West in general, just as Christianity came from there to Great Britain and later also to Germany; but it was no longer the love of Jesus Christ that sent out the Gentile messengers and drove them to the Gentiles. The conversion of the Gentiles had, to a large extent, the purpose of extending the rule of the pope - that is, politics. If the end was already dishonest, the means by which the end was sought to be attained were even more so. One converted with the secular sword. As proof of this, let us recall the way in which the Frankish king Charlemagne, otherwise pious in his way, but lacking full evangelical knowledge, sought to convert the North German pagans (the Anglo-Saxons) with the collaboration of the pope. It will certainly not be too much to say that the Christianity of the Germans, which they had received from the Roman Church and possessed until the time of the Reformation, was only half Christian. What could the Roman Church bring to the heathen but what she herself had? Therefore, as the tree, so the fruit; as the mother, so the daughter. She brought the cross to the Gentiles, but not all the salvation purchased for us on the cross. And if the faithful God had not, three hundred years ago, made a gracious reformation with his church of the German nation, the last paganism might have become worse than the first. Thank God that he has visited us with grace!

IV The time of the Reformation.

It may seem strange to some that at the time of the Reformation one did not immediately set about the work of converting the Gentiles. Here must

But we mean that the Reformation itself was the greatest missionary work of Christendom after the times of the apostles in the true sense of the word. How could one at the time of the Reformation think of the conversion of foreign heathens, since the German people had first to be brought to the Christian faith themselves! A child must first be born before it can walk and stand; and afterwards, when it is born, it must first grow strong at its mother's breast. Thus it was the first and highest duty of the Reformation Church to nurture the new life of faith in its immediate vicinity. It would be cruel, because it is unnatural, to require a mother to let her own child pine away, and to nourish a stranger's child instead. Or what would one think of a child who nursed the sick in a neighbor's house, but let his own mother perish in misery? It would also have been so foolish if the newly awakened church at the time of the Reformation had wanted to go on foreign missions at the very time when God himself was not opening a door to the heathen. And did the Reformation do nothing at all for missions? Who would claim that! Is not the repentant return to the pure Word of God the most powerful edification of the Kingdom of God? If so, as cannot be denied, what century since the time of the apostles has done more for the spread of the kingdom of God than the age of the Reformation? And what good is still brought to the Gentiles today, - it is an inheritance from the time of the Reformation. We are all still living off this inheritance, and if the church wants to grow stronger, whether at home or abroad, it must draw on the marrow of the fathers. God creates nothing new if we do not respect the old. Only he who has, and who faithfully uses what he has, will have abundance. But he who does not have, that is, who does not respect what he has, will also have what he has taken from him.

But that the church of the Reformation did not forget the poor Gentiles at all, but really thought of them and ardently desired that salvation in Christ might be made known to them, we can prove. As a testimony to this we present Dr. Luther's hymn:

God be merciful to us.  
And give his blessing;  
which he composed in 1524 after Psalm 67. At the end of the first verse Luther and the Lutheran Church pray with him:

That Jesus Christ may be known to the Gentiles for salvation and strength, And turn them to God.  
From this we see that the Reformation Church carried the Gentiles on a praying heart. Now what better means has the church to convert the Gentiles than prayer, besides the preaching of the divine word? Lord, open the eyes of the blind Gentiles, that they may know



the wonders of your law! What is the use of all mission houses, missionaries, and all financial contributions to the mission, if the truth of the Gospel is not first diligently sought out of the Word of God and intercession is not made for the Gentiles? The help of the mission stands alone in the name of the Lord, who made heaven and earth, and this help must be asked for. Paul can plant Apollo water, but God must give the prosperity, and He must be asked for it. Prayer breaks the way for the gospel and wins the victory, just as Moses, the servant of God, won over Amalek with his prayer. - But the Lutheran Church has also sent her messengers to the Gentiles and let them break the bread of life. We will see this if we pay attention to:

V. The post-Reformation period.

Where there is true, living faith, it also brings life to the mission. Conversely, however, it cannot always be said that where there is participation in the mission, there is also true, living faith, since in recent times participation in the mission has become fashionable. Notwithstanding this, the first proposition still stands, that where there is spiritual life, it also seeks to spread. Just as a healthy child stretches its limbs more and more in length and breadth, so does the living church, according to the word of the Lord, when it prays: "Stretch out your cords, make your nails strong," and so on. When, through the blessed Reformation, the faith was again spread and life came into the ossified members, thought was also given to the conversion of the heathen. Thus, as early as the sixteenth century, we find messengers of the Gentiles going with the preaching of the Gospel, for example, into the primeval forests of Brazil. And certainly the Church would have been more and more intent on its task of bringing the Gospel to the heathen if God had not chosen a different fate for it. It pleased God, according to his unsearchable counsel, to cast his church into the furnace of misery. When, at the end of the sixteenth century, the struggle for pure doctrine had been happily fought out with God's help, then, in the first half of the seventeenth century, a triage fell upon the Church; we mean the all-destroying Thirty Years' War (from 1618 to 48). "This war"-writes a godly man-"was like a heavy hailstorm at the time when the seed is greening and the trees are blossoming. Church order, preaching ministry and congregations: everything was thrown into disorder by the war. Only the dear poets of church song sang their most melodious melodies in the midst of the storm of war, like nightingales during the thunderstorm." - If the church could only eke out a meager existence for itself in these most dangerous wars, it could of course not even think of foreign missions. But when the Lord God bestowed his grace on his people.

and gave outward rest to his Church, the missionary instinct also revived. In the last half of the seventeenth century there arose in England - the land of societies - "a society for the propagation of the gospel among the heathen," and in the beginning of the eighteenth century we even find a king in history who has the spiritual welfare of his heathen subjects at heart. It is the pious King Frederick IV of Denmark. At the beginning of the last century, in the far north of Europe, in Norway, there were still whole nations that knew nothing of the eternal salvation that is in Christ. As early as 1559, King Gustav Wasa of Sweden had founded a mission among this people, which was later continued more vigorously by the great Gustav Adolf. These heathen peoples were now, at the time of the last century, under the suzerainty of Denmark. Frederick IV, like several of his predecessors on the Danish throne (we recall here only the pious Christian III, who sang himself to his grave), was a pious king. Already as crown prince he was concerned about the plight of the poor heathen, and he was surprised that no one brought them the Gospel. After he had ascended the throne, he himself took the first steps toward the conversion of the Gentiles. First, with the help of his confessor, he sent missionaries among the heathen Finlanders and Laplanders who were subject to his rule. But the good Lord also wanted to use him as an instrument through whose efforts a Lutheran mission among the more distant heathen would be founded, which has existed up to this day. It was in the year 1705, in the month of March, when Frederick sat one day in his cabinet, reading the many petitions which had come to him. Among these, the Lord had chosen one for the heathen. A widow asked the king for support for herself and her five children. Her husband and her eldest son, who were garrisoned at Trankebar in the East Indies, had been attacked and killed by the heathen. The petition of the widow found an open ear, a compassionate heart, and helpful hands with the king. But the petition had not only provided the widow with physical help, it had also brought the spiritual plight of his heathen subjects in the East Indies to the king's attention. He laid the map of that country before him and said to himself: There dwell the heathen, who know not the light of the world, though the sun shine so bright and hot upon their heads. But they shall not be lost; a light shall be kindled there, Brighter than that of the lighthouses on the rocks of the most dangerous coasts. I will send men to preach the gospel, To save their souls for life eternal. Now what the king had decided in the name of God, he also carried out. He had his court preacher Dr. Lütkens come to him, opened to him his

Christian resolution and spoke to him the well-known word: "Doctor, create us people!" The latter then turned to Germany to the pious August Herman Franke in Halle, and in 1705 he sent him Bartolomäus Ziegenbalg from Lusatia and Heinrich Plutsch from Meklenburg, the first of whom was especially distinguished by his faithful persevering activity with apparently little success. Later, several more faithful workers were sent, among whom Christian Friedrich Schwarz served the Gentiles for 47 years in the second half of the eighteenth century, consuming himself in the service of the Lord. And in this way, a Lutheran mission existed in the East Indies for almost the entire last century, which was connected with the Lutheran Church in Denmark through the Mission College in Copenhagen and was supported from Halle with advice and action.

We must also remember another missionary attempt among the Greenlanders that started with the Lutheran Church, which was undertaken and successfully carried out by a single pious man in the eighteenth century. It was the pious Danish preacher Hans Egede who first succeeded, with great difficulty, in having a trading venture undertaken from Denmark to Greenland. Driven by the love of Christ, he set out with his whole family on the journey, and arrived 1721 Greenland. What he had feared, namely that the Greenlanders would have completely lost the Christianity that had come to them in the year one thousand, he found only too much confirmed. However, he was not deterred by this, but learned the Greenlandic language with great effort, and now went about the country preaching. After he had already worked ten years under unspeakable hardships and privations and had only gathered a small congregation of new converts, the Danish government, because it saw no profitable success from its trade with the Greenlanders, wanted to give up the matter completely. But God prevented it; the Greenlanders themselves asked Egede most urgently to remain with them, and he stayed. During this time, in 1733, missionaries of the Brethren Church took up the cause of the Greenlanders in their own way, and in 1736 Hans Egede left Greenland, leaving his son, Paul Egede, to continue the work he had begun. But until his death in 1758 he worked for the Greenlandic mission as the head of an educational institution for missionaries. - These are wonderful, lovely features of the missionary history of the Lutheran Church. We can only regret that we must so quickly turn our gaze away from this glorious picture to an entirely deformed, hideous picture, which we will do in the following.

(Conclusion follows.)







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(Sent in by Prof. Dr. Sihler.)  
Slavery, in the light of the sacred  
Scripture considered. \*)

A Christian is a person whose heart and Conscience is caught solely and exclusively in God's value, or the Scriptures as they read. He is not a man, but a man who is a man. Anything that is contrary to the Ten Commandments, so that the natural or moral law written in the hearts of all men by God is in harmony with them, is sinful, criminal, and condemnable. And it is all the same to him how the mass of the unbelievers may take to it, and perhaps raise to heaven that which, according to the word of God, he must reject and cast down to hell.

Again, what God does not forbid in his law, but puts into the use of his Christian liberty, that is no sin to him, though a great multitude of the selfish, unbelieving idolaters of the spirit of man, even under the appearance of love, reject and repudiate it with hatred and repugnance. Let us now apply this undeniably true sentence to slavery for the benefit of all who wish to be Christians, and let us find out from God's Word how it is to be treated and how it ought to be treated.

\*It goes without saying, then, that the following consideration has nothing to do with the question of slavery from a political point of view, and thus does not interfere with the question of what measures a slave state might take in this present political crisis with respect to the present or later abolition of slavery from the standpoint of its particular budget.

The Submitter.

whether it is sinful to keep slaves; for it might easily be the case that some newer readers of the Lutheran have no conscience sufficiently reported from God's Word; and that is why they are in danger of being confused by the clamor of abolitionist fanatics who try to spread their delusion as far as possible and persuade others that slavery is against Christianity or even against the healthy legal state of the civil community. If this were first abolished and, where possible, all slaves were at once set free - thus they continue in their rapture - then it could not be lacking that the citizens of the united states, as heroes of humanity and gladders of mankind, would be blissful people, would lead back the golden age and bring back the lost paradise.

From which spirit such delusion originates, we will see later, after we have recognized the truth from God's Word. But it is evident from the Scriptures. It is evident from Scripture that through the deception and seduction of the devil, our first parents in Paradise, and all of us in them, fell from faith and obedience to God into unbelief and disobedience to God, and thus became servants and slaves of the devil.

have become. Therefore Christ also calls him the strong and armed one, even the prince of this world, i.e. of the children of unbelief; and this is the right actual bondage and slavery, in which all men, as sinners from their mother's womb (Ps. 51.), are imprisoned, they

We are all, in our inherited sin and its constant manifestation in real sins, from our inward conscious movement to our grossest outburst of deed, wretched and willing sinners. We are all, in our inherited sin and its constant manifestations in real sins, from the inward conscious stirring to the grossest outbreak of action, miserable, will-less slaves of the devil, whom this tyrant leads captive either by the ropes of mammon service, ambition, worldly lusts, or by the subtle sins of conceit, self-righteousness, and sanctimoniousness; according to his will, on the broad road that leads to damnation.

And if the stronger had not prevailed over the stronger, if the seed of the woman had not crushed the head of the serpent, if the Son of God had not destroyed the works of the devil by paying our sin on the cross as the Son of God and Mary and suffering our punishment of death, and by virtue of his resurrection had loosed the children of death and freed the slaves of the devil: If we, the children of Adam, had remained in this miserable and terrible captivity and bondage, and had nothing to wait for after temporal death, this wages of sin, but the eternal fire prepared for the devil and his angels.

It is therefore without any contradiction that according to the word of God, in Adam, as children of wrath by nature, we are all slaves of the devil, but in Christ we are all saved from the wrath of God, and delivered from the terrible spiritual

are delivered from bondage under the tyranny of the devil. The descendants of Shem and Japheth were cursed by the enduring bondage or slavery of the descendants of apostasy and idolatry, which naturally led to a multitude of gross transgressions of the second tablet, the children of Israel in the kingdom of Judah were led into captivity and slavery in Babylon before and after the destruction of Jerusalem. But since among these there were also such as sat by the waters of Babylon, and wept when they remembered Zion, (Ps. 137:1.) the gracious and merciful God comforted these bruised hearts and terrified consciences by the prophet Ezekiel with the promise of the Messiah; and as out of his mouth, out of God's mouth, the prophet was to say to them, 33:11.: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live."

But if both are equally true, according to the nature of sin and grace, it is a small thing that God, within this standing opposition, according to his holy penal justice, has also from time immemorial, as poverty, famine, sword, and pestilence, so also temporal bondage and slavery, inflicted upon certain men, though the particular sins which caused God to inflict this special punishment are not everywhere known to us. The particular sins that caused God to inflict this special punishment are not known everywhere, and according to God's wonderful ways with people, often those bear the consequences of sin whose personal sin is not punished by it. (Joh. 9, 1 to 3.) For once, even the hardest servitude, in which man is subjected with his body to the will of the master who owns him as property, cannot be compared to the fact that he has stolen himself from his rightful owner, God, and sold himself under sin and the devil, Rom. 7, 44.; But God, in virtue of the redemption in Christ, has no other purpose in these temporal punishments than to lead the bonded prisoner to repentance, and to reveal to him his dear Son as his Saviour, so that through the true faith of the Gospel he may be redeemed from the power of sin and the devil, and thus become truly free and a dear child of God, he must also remain in the state of servitude, since he may not dispose of his person according to his will, and is even a saleable commodity. Again, what special advantage have the freemen, whether they govern their servants and slaves in a patriarchal or despotic manner, if they remain faithless, and after this short temporal reign the saying of the Lord of all lords is again, "Bind their hands and feet, and cast them out into the outer darkness, where there is weeping and gnashing of teeth?"

After these introductory and fundamental truths, let us now proceed to the matter itself, and first deal with the cause of bodily slavery, which alone is sin. First of all we find the important passage Genesis 9:25 to 27, in which the holy father Noah, having learned of his mockery of his son Ham, on God's initiative pronounced the following curse against Ham's son Canaan (who no doubt had participated in his father's gross sin against Noah) and his descendants: "Cursed be Canaan, and be a servant of all the servants of his brethren. And said further, Praise be to God the LORD of Shem, and let Canaan be his servant. God spread out Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant."

Another passage, which also proves that within the general spiritual slavery of all natural men under the dominion of sin and the devil, bodily slavery is a temporal judgment of God against sin, similar to famine, sword, and pestilence, and other plagues, is Deut. 28:68. which thus reads, "And the LORD shall bring thee again into Egypt with ships full, by the way of which I said, Thou shalt not see it any more (comp. Gen. 7:16.). And there ye shall be sold unto your enemies for bondmen and bondmaids, and there shall be no buyer."

This threatening word of the Lord through the mouth of Moses is one of many others, which he directs in this chapter from v. 15 to 69 against his own covenant people, if they would not obey his voice and keep his commandments and rights. And also this threat of God was fulfilled in later times; for in the ships of the Sydonians and Tyrians, after the destruction of Jerusalem, Jewish slaves bought from the Babylonians were brought to Egypt for sale.

A third passage of a similar nature is found in the prophet Jeremiah 5:19 and 17:4, where it is thus said, "As ye forsake me, and serve strange gods in your own land, so shall ye serve strangers in a land that is not yours; and you (Israel) shall be cast out of your inheritance which I have given you, and will make you servants of your enemies in a land which you do not know; for you have kindled a fire of my wrath which will burn forever."

From the first verse of this passage and from the concluding words of the two following verses it now becomes irrefutably apparent that God, after his righteous judgment through Noah's mouth, visited the sin of Ham and Canaan upon their

\*To this also belongs that the Lord, because they would not recognize Christ, the treasure of all treasures, has sold them under the great god Mammon and the spirit of the swindler. And it is no less a part of the judgment of God upon the apostate Christians of this present time, that the Jews of illusion are among the leaders of their choir, and that the rich Jews are the debtors and creditors of the Christian princes.

or would have become more and more spiritually rottenkob, Gen. 30, 43. and reported by Job 1, 3. In their own idolatry as slaves of the devil.

Like other earthly goods, the godly patriarchs also sinful abuse which attaches itself to it in many ways and We now proceed to prove from God's Word, namely, possessed servants and maids as a blessing from the which, however, is everywhere contrary to love, the Holy Scriptures, that nowhere in them is slavery, or, Lord and as a piece of their earthly happiness. But it is receives, especially in the New Testament, the to be more precise, the owning and keeping of slaves or not said of any of them that they were conscience- punishment it deserves.

Testimonies of the New Testament, in which the Holy bond servants, allowed. We will now proceed to prove stricken about the rightfulness of this property and from God's Word, namely the Holy Scriptures, that ownership, and that they gave their servants and maids Spirit not only does not disapprove of the existence of nowhere, neither in the Old nor in the New Testament, free. Rather, we learn that they, these faithful fathers, in slavery (let alone urge its immediate abolition). Not only does it forbid or even disapprove of slavery, or, to be whom the Holy Spirit was certainly present, also gave does the Holy Spirit not disapprove of the existence of more precise, the owning and keeping of slaves or the children of these servants a free hand. For it is slavery (let alone urge its immediate abolition), but also bonded servants. expressly reported of Abraham in Genesis 14:14 that he recognizes and accepts the service profession of the

Thus we read that the Lord God spoke to the had 318 servants born in his house. And these he slave as unethical, are the following: 1 Tim. 6,1. St. Paul children of Israel through Moses, Deut. 25:44-46: "If thou armed, when he pursued with this small crowd in bold writes to Timothy: "The servants who are under the yoke wilt have bondmen and bondmaids, thou shalt buy them courage of faith the Kedor Laomor, the king of Elam, should hold their masters in high esteem, lest the name of the heathen that are round about thee, of the and his three allied kings from the east, in order to win of God and the doctrine be blasphemed.

Now, if slavery were absolutely contrary to the sojourners that are strangers among you, and of their Lot and his children back from him, which he also gospel, and bodily bondage contrary to the spiritual seed which they beget among you in your land; the same succeeded in doing.

But someone might raise the objection that in the freedom of a Christian man, the apostle could not shall ye have for your own, and shall possess them; and your children after you for a possession by and by, them household of the old covenant lawful discipline possibly have written these words. Rather, he would shall ye make bondmen." Over these, too, the lords were prevailed, and that the fathers, as later their have had to make it a matter of conscience for the granted a stricter regiment than over impoverished descendants, the people of Israel, found slavery to be converted slaves to break the yoke, even by violent self-tribesmen and co-religionists who had sold themselves an existing thing and made use of it without hesitation. help and indignation, if it were impossible to escape into servitude to their debtors.

In the old world, too, as an existing institution, there secretly. And so it was that in 1525 the Anabaptist rebel For when God says in regard to them, "But over your were no free day laborers and hirelings who, after freely Thomas Muenzer incited the Thuringian peasants in brethren the children of Israel, let none rule with determining and disposing of their own persons, served bondage to revolt against their physical masters, after severity," it is evident from this that this was permitted to this master or that master according to the pleasure of he had previously confused their minds with false, the lords over their bond servants to a greater extent, their will. But in the household of the new covenant, in unevangelical teachings. For he taught them to whether they had come into their power by purchase or the Christian church, the matter is different; there the confound spiritual liberty, that they might hold Christ free captivity, or had been born in their houses. For most of gospel and Christian love reign; and this it is utterly from the yoke of the law, in order to be justified before them, namely, those of Canaan's lineage, who later contrary to, that a man should be the slave, the bond- God by its works, as well as from all human statutes and remained among Israel, as, for example, the servant for sale, of another, and that the latter should commandments, with bodily liberty; and thus it came to Gebeonites, were actually to be "banished," that is, have power and strength to use the bodily powers of his pass that, contrary to love, they gave place to the flesh, cursed with extermination and utterly exterminated, as slave for his own advantage in any unholy service he revolted against their bodily masters, burned their wicked idolaters and perpetrators of shameful immoral pleases. God had created all men; before Him all were castles, plundered their goods, murdered the abominations (Deut. 18), according to God's strict equal; also Christ had redeemed all men and acquired defenseless; And thereby they proved that they were judgment, when the land was taken from the Lord. If, the same freedom for all. indeed servants of corruption and slaves of the devil, but

however, a part of them remained among Israel, We also intend to answer this objection later. For not such people who, through true faith in Christ, were because Israel was too tardy and not zealous enough to now it is sufficient to prove that in the New Testament truly freed from that yoke and from the dominion of sin execute God's judgments on them, it was only in itself Christians are by no means forbidden to keep and the devil, and enjoyed in the midst of the servitude accordance with God's justice that their lot as slaves was slaves and to make use of this institution and civil order, of the blessed freedom of the children of God. Luther harder than that of the Israelite servants; for these, handed down from paganism and Judaism, according to also writes of this in his "Transfer of the Twelfth Article whom the debtor was not allowed to treat as bondmen, Christian freedom; For since it is not sinful in and of of the Fellowship," to the Third Article:

nor to sell, were to be restored to their family and to their itself, and is not contrary to God's commandment, "There shall be no bondman, because Christ hath fathers' property in the seventh year, Deut. 25,39-43. 2 neither Christ's nor his apostles' mouths censure or made us all free. What is this? This is called Christian Mos. 21, 2. disapprove of it, but the Lord punishes usury and liberty, making all flesh. Did not Abraham and other

Furthermore, when the Lord says, Exodus 20:17, usurpation as a sin against love, which not a few patriarchs and prophets have serfs? Read St. Paul, "Do not lust after your neighbor's manservant or abolitionist Sabbath saints serve with the greatest zeal; what he teaches about servants, who were all serfs at maidservant," he confirms the rightful ownership of Yes, these holy people even help to arrange and that time. Therefore this article is grossly contrary to the them. But God could not possibly have done this if the dispatch slave ships in order to smuggle slaves from the gospel, and is robbery, that every man should take his possession of sold bondmen and bondmaids were in African coast to America, contrary to the civil law of their own body, which is his own, from his lord. For a itself sinful. Likewise the Scriptures describe the own country, while at the same time they are in favor of bondman may be a Christian and have Christian liberty, possession of servants and maidservants. For thus the quickest possible release of the existing slaves. No! just as a prisoner or a sick man is a Christian and yet is Eliezer, the suitor for Isaac, speaks to Rebekah's Not slavery,

not free. This article seeks to make all men equal, and to make of the spiritual kingdom of Christ a worldly external kingdom, which is impossible. For a worldly kingdom cannot stand where there is not inequality in persons, so that some are free. parents and her brother Laban, Genesis 24:35: "And the Lord hath blessed my lord abundantly, and waxed great, and hath given him sheep, and oxen, and silver, and gold, and menservants, and maidservants, and camels, and asses." And the same is said of Ja

(Luther's Works by Walch, 16 Vol., pp. 16 ff.). (Luther's their malice would never have broken out so defiantlyIn all things please your masters in the flesh, whether Works by Walch, Vol. 16, pp. 85 ff.) St. Paul, then, and that they would have demanded their freedom as a rightthey be Gentiles or Christians, not with service in mind, Thomas Muenzer, together with his abolitionist kindred now due to them. but with simplicity of heart and fear of the Lord. All things spirits of more recent times, of English and German In a similar way - because it is the same holy spiritwhatsoever ye do, do it heartily, as unto the Lord, and tongue, have nothing to do with each other. For these that speaks through all the apostles - St. Peter writes: not unto men; knowing that of the Lord ye shall receive speak from the swarm spirit, in which the murderer and "You servants are subject to the lords. In a similar way -the recompence of the inheritance. For ye serve the Lord liar has had a good share from the beginning, even if he for it is the same Holy Spirit who speaks through all theChrist. But he that doeth wrong shall receive that which disguises himself here as an angel of light. St. Paul, apostles - St. Peter also writes, 1 Peter 2:18-20: he hath wronged; and no respect of persons shall be however, speaks from the Holy Spirit. It is from this spirit "Servants, be subject to the lords with all fear, not only to counted for him."

that he exhorts the believing slaves, 1 Tim. 6:1. For only the kind and gentle, but also to the wicked; for this is Very important in this exhortation of the apostle are in the following verse does he speak of their conduct grace, if anyone for conscience' sake bears with God just these two last verses. For he is far from declaring towards their believing masters - "to hold them in high evil, and suffers iniquity. For what glory is this, if ye suffer their continued slavery to pagan masters, after they had esteem," and that for the sake of the fourth strokes for iniquity? But if ye suffer and endure for been redeemed from the slavery of sin and the devil commandment and divine order, according to which it righteousness' sake, this is grace with God: for to this through faith in Jesus Christ and had attained to the pleases the Lord to watch over them as slaves and end were ye called. blessed freedom of the children of God, to be something those unbelievers as their masters in the flesh; For it This exhortation also contains the exact opposite of shameful and unworthy of their present spiritual nobility. was precisely in such a relationship of service that they what the old Anabaptists incited the serf peasants to do, Rather, he calls their present service as slaves, had the best opportunity to exercise faith through love, and what the newer abolitionists incited the slaves to do. sanctified by faith in Jesus Christ and performed in and by their willing and joyful obedience, meekness, Yes St. St. Peter intensifies the exhortation of his fellow-Christian love for their masters, even if they are pagans, humility, and patience, to let the glory of the gospel of apostle, which has already been explained; for he a service of God. Likewise, it does not occur to St. Paul Christ, which so wondrously transforms and renews the admonishes the believing slaves that they should not be to reproach or hold out the prospect of the quickest submissive and obedient to their heathen masters possible liberation from bodily bondage to the believing merely out of grateful love for their kindness and slaves as a necessary or urgently desirable good for gentleness, but that they should show the same those who have become spiritually free. Rather, he submissiveness "with all fear" and reverence also to the opens to them the prospect of heaven and testifies, as if "strange," that is, the bad and perverse masters, to from the mouth of the Lord, that after their faithful service whom they could do nothing right, and who ruled over on earth they would receive a glorious reward of grace them with severity; For this is grace and pleasing to God, and recompense in heaven, yes, they would inherit the and brings with it the reward of grace, if they, in order not kingdom of glory. On the other hand, he also threatens to sin through impatience and disobedience to God, and them with the judgment of God if they do wrong against against their consciences enlightened and sharpened by their faith and conscience, and thus also try to gain their the gospel and faith, bear the evil, that is, harsh words bodily freedom through sinful means.

and blows, and suffer injustice; for to suffer for iniquity, In all these passages, interpreted according to their as is rightly done to disobedient and leprous slaves, is a wording, there is not even the slightest suggestion that justly inflicted punishment, and indeed no glory. even the slavery of Christians under Gentile masters is

But if they endured all kinds of things from their something contrary to the gospel and spiritual freedom. "strange" masters, that was grace from God, for that was Rather, St. Paul writes, 1 Cor. 7:22: "He that is called a what they were called to do; and after this Peter holds up a servant in the Lord is a soldier of the Lord." But the their Lord and Savior to the believing slaves as an apostle is equally far from making it a matter of example of sanctification, that they not only confess him conscience for Christian slaves to remain in the state of with their mouths, but also follow him in deeds and slavery. He says, to be sure, D. 20 in general, "Let every suffering. Every Christian, and therefore every believing man abide in the profession wherein he is called; if thou slave, is called not only to do good, but also to suffer evil be called a servant, be not troubled," that is, do not at the hands of the one who benefits from his good trouble thyself with thoughts, as if thou couldst not, even deeds, namely, his physical master. as a slave, be a righteous Christian, serve God, and

In like manner, then, St. Paul, Titus 2:9, 10, exhorts please the Lord. But then he adds, "But if thou canst be the believing slaves "to be subject to their masters, to do freed (that is, by honest and sincere means, that some pleasure in all things, not to bark back, not to embezzle, one may buy thee off, or that thy lord by favor may set but to show all good fidelity;" and as he had admonished thee free), much rather need thou do so;" do not let the them above, 1 Timothy 6:1., had admonished them permitted opportunity pass unused.

against dishonourable behaviour towards their heathen But there is now another point to be considered, masters, "lest the name of God and the doctrine be according to God's Word, namely, what the relationship blasphemed;" so here he exhorts them to the Christian of converted slaves was to their believing masters, and virtues above mentioned, "that they may adorn the whether they had been taught by doctrine of God our Saviour in all things." Col. 3, 22-24. but his words to the believing slaves are thus, "Ye servants be obedient



They did not have to claim their bodily release as an freed from the slavery of sin and the devil, and was All that was left was for him to lay his sacrilegious hand attitude of their brotherly love. There is no trace of this bound to grateful love in return, he nevertheless sent on the holy book of the Bible, whose noble teachings he in the New Testament either. Rather, St. Paul writes Onesimus back to his master with a letter imbued with had already made a mockery of. But then the Lord said: about the behavior of believing slaves to their Christian the sweetness of the evangelical spirit and Christian "So far and no further! Here thy proud waves shall be masters, 1 Tim. 6, 2. thus, "But they which have love. And even in his own handwritten letter, in which he laid down. - It was a natural consequence that in this believing masters ought not to despise the same with offered this "son begotten in his own barns, his own time of the most dreadful unbelief the love for the the appearance (pretending) that they, namely, the heart," to Philemon for loving acceptance and mission had to freeze almost completely. As little as a servants, brethren, comprehend: 'are spiritual of their forgiveness of his escape - even in this letter there is not dead body gives off natural warmth, so little could the masters,' so that therefore by the same faith in Christ, the slightest hint of letting this slave, who was now, church, dead in unbelief, have and spread life for the and the same sonship of God, they are equal to them in, however, "more than a servant, namely, his (Philemon's) mission. The Lord's nationalists - the coarse as well as the sight of God; "but rather ought to be servants, that dear brother," bodily free. And surely Onesimus, as a the subtle - are, moreover, enemies of the cross of Christ is, to do their service the more faithfully and willingly, Christian, as one anointed by the Holy Ghost, and by the through and through; so also their moral teachings, because they (the servants) are believers, and beloved Holy Spirit, should have been released. And it would which they press upon the people - and which they (by God, as by their Christian masters in the flesh), and have been much different than if, for example, a themselves follow least of all - are not able to make a partakers of the benefit (of redemption, and spiritual southern planter, seduced by abolitionist false doctrine spiritually dead person alive. Only when the breath of deliverance from the dominion of sin through the in pamphlets and sentimental novels, had now set free the Lord blows into the bones of the dead do they come unconverted slaves, who until then could only be kept in to life. But the breath of the Lord - the Spirit of God in the gospel)."

In all these exhortations, especially those of the apostle Paul, as to how believing slaves should behave toward their pagan or Christian masters, there is not the slightest hint that their spiritual redemption through Christ from the slavery of sin and the devil would immediately result in their physical liberation. On the contrary, St. Paul always keeps bodily and spiritual freedom sharply apart as two quite different spheres, while the enthusiasts of older and more recent times confuse the two. According to his view, that is, according to the truth of God, the matter always stands thus: "He that is called a servant in thy Lord is a soldier (a freedman) of the Lord; of the same kind, he that is called a freeman, is a servant of Christ." 1 Cor. 7:22.

But the apostle Paul confirms his teaching and exhortation by his own conduct. An unbelieving slave named Onesimus had escaped from a believing slave owner named Philemon in Colosse, who had been converted by Paul earlier, and had come to Rome. There, through the preaching of St. Paul, "who dwelt two years in his own house, and received all them that came in unto him" (Acts 28:29) to hear the word of God, he was converted to the faith of the Lord Christ, and thus became spiritually free. What then does the apostle do? If he had been a righteous Anabaptist or abolitionist preacher, he would have declared Onesimus bodily free, or made it a matter of conscience for Philemon to leave Onesimus bodily free; for it was contrary to the gospel, shameful and unworthy for one believer to be the slave of another; for they had both put on Christ and were both God's children; and there was "neither bond nor free. (Gal. 3:25.) But St. Paul did not do so, but though Onesimus, who was converted, did all manner of ministrations of love to him, and could do them still further, and though his lord Philemon, through the apostle of

external custody by coercion and fear of punishment. Gospel - the rationalists do not have, but they seek to And is it not true, then, that the slaves who have run dampen the work of the Holy Spirit, as it is done by the away to Canada, and who, unfortunately, have been Holy Spirit. Instead, they seek to dampen the work of the encouraged in all sorts of ways in the Northern States, Holy Spirit, as experience has sufficiently taught them. contrary to the law, are a great plague to this country by Thus it was under the rule of rationalism that the their laziness and immorality? flourishing mission in the East Indies, for example,

On the other hand, in his letter Paul only expresses almost died. For when the mission was handed over to his joy that Onesimus (in German: Nützlich) now carries the missionary institute in Dresden (now in Leipzig), the his name with the deed, since it "was useless to him, previous rationalist leaders having declared their Philemon, in former times, but is now useful. (V. 11.) complete bankruptcy, there was great devastation in the (To be continued.) East Indian congregations. But something good had remained to them from the days of the first beginning: they still had the catechism and the good old songs, also the beginnings of church order could still be brought to light, because they had existed alive before. "For where the true Church has once been"-writes Someone-"it leaves behind, even in its ruins, pieces of the living stones of which it was built. But where in the heathen world only the general churchless Christianity flourishes for a while and after that comes to harm, there I fear very much that after a hundred years, as with Nineveh and Babylon, the place of the former existence will be sought in vain."

(Sent in by Pastor Köstering.)

History of the mission.

(Conclusion.)

VI The period of nationalism.

If anyone does not know what nationalism is, he can learn to recognize it most accurately from its fruits, without interpreting the pot-bellied word. Already in the last half of the eighteenth century it took deep root in the churchyard, and in the first decades of this century it was in full bloom, greening like a laurel tree and bearing its evil fruits abundantly. It will not be necessary to specify the fruits of rationalism; for to this day, alas! it still holds a rich after-harvest of its evil seed in the churchyard. Like a killing night frost, it has settled on all God's plants; and if God had not, by grace, set a goal to its activity, the most pronounced carnality would have arisen in the place of Christianity. Already rationalism had stolen the good hymnals, catechisms, etc., of the Christian people (and that chiefly through the unbelieving church authorities and priests, who had sunk to the level of miserable belly-servants), and had turned the lowest to the highest in the church.

VII The Mission of the Modern Era.

In more recent times the work of converting the Gentiles has undoubtedly been carried on very zealously and almost grandly (as, for example, from England). The only thing that is rightly criticized about it is that it is almost universally carried on without a church or a confession. In order to justify this unchurched missionary activity, the apostle's words are invoked: "if only Christ is preached. To these words they attach the same meaning as if the apostle had meant to say: It matters not what confession a man makes, if he preach only Christ to the Gentiles, however he may do it. But that this opinion is only imputed to the holy apostle is evident. In these words the apostle does not mean to confirm the false apostles, who indeed also preach Christ.

preached the law and the gospel, Moses and Christ, God's work and man's work, but not purely; these the apostle calls deceivers in plain language. And how else can we call those whose confession is yes and no at the same time? In vain do they refer to the words of the apostle, in order to justify their unconfessed missionary work. When the apostle wrote these words, he was imprisoned in chains and bands in Rome. When he heard that, notwithstanding his bonds, the gospel was not bound, but that Christ was preached among Jews and Gentiles, he said, "This is right. If only Christ is preached, be it by those who have a special calling to do so, or be it by orthodox Christians who do it in virtue of their spiritual priesthood". But this the apostle evidently presupposes, that the whole, undivided Christ should be preached, that the whole counsel of God should be made known to the Gentiles concerning their salvation. It would, of course, be most unwise if a missionary, immediately after his arrival among the Gentiles, were to overwhelm them with disputations about contradictory doctrines; but the whole content of the gospel is also to be brought to the Gentiles, and a definite, unambiguous confession is to be laid under their feet as a foundation. But the unrighteous want to preach Christ to the Gentiles without his church and its definite doctrines. "To be sure," says a church historian of our time, "the milk of the gospel is due to the heathen; but the church which gives it is not, with permission, a milk-pot, but the mother, whose marrow and veins contain something quite different from pure milk."

The missionary system of modern times bears the unmistakable stamp of the English Reformed Church. At the beginning of this century, the English missionary society also spread over Germany. The mission of the pious preacher Jänike to the Bohemian congregation in Berlin fell into the hands of a society after his death; and the so-called German Christian Society was in contact with the London Missionary Society. When the missionary society in Basel came into being in 1816, it was not only supported with money from England, but also formed according to the English model. Many of the Basel pupils received ordination in England according to the rite of the Episcopal Church, and by these people, of course, English churchless Christianity was spread among the heathen. Experience teaches that the dislike of the orthodox church finally degenerates into hatred and apostasy from it. Thus it happened some years ago that a whole station of Basel disciples in the East Indies, who had been ordained in England, went over to the Baptists. - Later than the Basel Baptists, the "Rhenish-Westphalian Baptists" came into being: "Rhenish-Westphalian Missionary Society," which had its formation in the

dungsschule in Barmen im Wupperthale. This mission is also in the hands of a society. Its missionaries are not in the service of the church, but in the service of a society. The institution is not maintained by the church, nor by individual members of a church, but by the society, which consists of Reformed, Uniate and Lutherans. There is no direct connection with England, but the institution is entirely English. In this mission the Union was not formerly principally carried out. The Inspector Wallmann, who succeeded the late Inspector Richter, who was known for his Bible work, taught decidedly Lutheran, and was tolerated. In more recent times, however, the Union has been principally carried out in this mission. This has resulted in the resignation of Inspector Wallmanu and the departure of several missionaries from the service of the Barmer Mission. In former times, this mission had a large influx of money, especially from Westphalia and the neighboring principality of Osnabrück; however, this has ceased. For after the love for the Lutheran church has become more alive again and the confession of this church, which had almost completely fallen into oblivion, has come forth again, the participation in the united mission has naturally decreased greatly.

We would now have to speak of two missionary institutions in the Lutheran Church, namely, the one in Leipzig, which has already been mentioned above, and the mission of Pastor Harms in Hermannsburg. Of the former, however, we sometimes learn something through the "Lutheran," and the reports of this mission are read aloud in some congregations during the missionary hours; so it will not be necessary to give a more detailed account of it. We only want to say that it is the only decidedly Lutheran church mission that is being carried out from Germany, and that its work, thank God, is not in vain in the Lord. - With the Hermannsburg Mission Schreiber is this little acquainted. We used to read the Hermannsburg Missionary Gazette for a time, but soon got rid of it on account of the false teachings, especially of the last things/ which Pastor Harms spent in it as a so-called "Bible explanation." This mission, as far as we know, depends only on the person of Pastor Harms. Formerly it was Pastor Harms' intention to turn it over to the supervision and care of the Consistory in Hanover, but this was not accepted at the time; whether it was done later we cannot say. In recent times we have learned so much about this mission that it is doing well. Many young people are offering themselves to it, and the financial contributions are very large. But whether it will not stand or fall with the person of the founder, experience will teach.

**Conclusion.**

Herewith we have a report, albeit highly imperfect, of the missionary activity by

throughout all the Christian centuries. We can see from this that the church has always considered it its duty to do this, that is, to build the kingdom of God at home with earnestness and zeal, and not to abandon that, namely, the work of converting the Gentiles. Therefore we also should and will put our hands to work, carrying lime and stones, so that Zion may be built and the whole earth may become more and more full of the knowledge of the Lord; for it is certain that not all the Gentiles will ever be converted, no matter how little all Israel according to the flesh may be saved. But as long as the time of grace lasts, the Lord will also always gather some from the Gentiles for the reward of his pain, until the fullness of the Gentiles, that is, the total number of their elect, has come in. Then the Lord Jesus will come in his glory for judgment, and that the time is near we may firmly believe. Therefore let us work while it is day, before the night come, when no man can work. -

**To the ecclesiastical chronicle.**

**Content of American Sermons.** The Evangelist, in its number of January 24, reports: "Dr. Mundy (as a mother writes to her son in college), our new pastor, is a very good preacher. He is now preaching on the different kinds of wood used in the Templeban of Solomon. The beautiful flow of his words, his undulating hand movements, and his gentlemanly appearance fill the church with listeners. Surely he derives much benefit." It is probably the carpenters and joiners who derive this benefit from these wooden sermons; but to the other people, at any rate, the otherwise so useful preacher shows the way. That his church fills up in the process is not to be wondered at, for people would rather hear of the wood to Solomon's temple than how they' themselves must, by true repentance, become living stones of the invisible temple of the holy Christian church, if they would one day enter the heavenly Jerusalem.

**Hanover.** Things look sad in this country at present. It has already been reported about the events there as a result of the introduction of a new believing catechism, instead of the so-called "Landeskatechismus," which is neither cold nor warm. According to the latest news, the enemies of the church are gaining more and more ground. Because many faithful pastors had used the national catechism up to now without showing and punishing the horrible heresies contained in it, many otherwise not hostile but ignorant people have considered the lukewarm book to be quite good. Therefore, even now, such people allow themselves to be incited by rationalistic pastors and political agitators to fight for the wretched national catechism as if it were supposed to save them their

the old true Lutheran religion. And the king, who up to now has always pleaded that he is the bishop of the land, now, in the hour of danger, when it would be necessary to administer his episcopal office and to represent and defend to the death the rights of those whose guardian and representative he wants to be, does not stand firm and gives in, because he fears the outrage against the catechism could become an outrage against his secular royal rights. The king is not a man like the old Electors at the time of the Reformation, who would rather lose their country and people and take the begging stick than have false doctrine introduced into the country with their consent. In Selle the Rationalists held a large meeting and passed resolutions with the purpose of overturning the entire previous constitution of the Hanoverian Landeskirche and demanding a synodal constitution with congregational leaders. Münkelt writes: "Superintendents and clergymen in Selle have dared to do this," for they have the great pile of paving stones behind them." In this, too, the king yielded. But one must not think that this is nothing to complain about, since we too have voluntarily established a synodal constitution and the office of congregational superintendent, and this brings us no danger whatsoever. In Germany things are just different. There everything "belongs" to the church that belongs to the state; thus also all unbelievers, whose number is legion there. If synodal constitutions are now introduced, the unbelievers will rule in the synods, legally abolish pure doctrine, and, so to speak, drive the church out of the church. We have here a terrible example of how pernicious it is to the church when even believing preachers tolerate false books for a time, do not want to punish false doctrine, and quietly cast out the devil without attacking him....

**Saxony.** The pilgrim reports: "In the course of time, a church will also be built for the deaf and dumb. On the occasion of November 22nd of this year, 25 years ago, when the foundation stone of the Dresden Institute for the Deaf and Dumb was laid, dismissed pupils of the aforementioned institution produced all kinds of works, which are to be exhibited and utilized for the benefit of a small church building fund.

**In Stade** - so the Weserzeitung writes - the children were expelled from the seminary's daughter schools because they had not brought the required religious books, the orthodox catechism by Sötesleisch and the Raumer'sche Gesaugbüchlein. - The magistrate decided to establish a separate secondary school for girls.

**The illustrations of** the Lutheran Seminaries for Preachers and Teachers of St. Louis and Fort Wayne have, as we see from the Pilgrim's Gazette from Saxony, recently been printed in sound by Justus Naumann in Leipzig and' Dresden on

two sheets have appeared and are sold "for the benefit of the American mission" for four Ngr. They are advertised with the following words: "Perhaps you have often heard, dear reader, of the above-mentioned planting places of heavenly teaching and German science in the new world. They are monuments of the goodness of the heavenly Father, and of the love of the brethren for the abandoned co-religionists and the heathen Indians. You may know some of those who went in and out there personally, and for that reason, too, it is dear to you to see these huts of God in the picture. - As I wish happiness to the beloved American Zion, so I also wish these pictures in quite a few homes for constant remembrance of that great and mature mission field. For Christmas gifts, too, these nice, cheap pictures are very suitable."

**The farmer's work.**

The peasant's work is most cheerful and full of hope, for harvesting, plowing, sowing, planting, pruning, mowing, cutting, threshing, chopping wood, all have great hope. And that is, as Virgilius writes, felices nimium agricolae, bona si sua norint: O, how blessed would the peasants be if they knew their good. But they do not realize how good they have it. Luther.

**Short sayings.**

I do not wish to live in paradise without God's words; but with the word it is easy to live in hell. (Luther IV, 2426.)  
It never works out well when one knave punishes another and does not first want to become pious himself. (Luther on the War against the Turks XXI, 37.)  
Dost thou despise thy brother's wound? Seest thou that he perisheth, and regardest it not? Thou art worse by thy silence than he is by his sin. (Augustinus Leim. 16. äs vsrb. Vom.)  
Bishops and unlearned preachers (in God's word) do more harm to the gospel than the enemies. (Luther on Eccles. 4, 5.)

**Church consecration.**

The merciful God asked it for the sake of Christ the mediator of the Lutheran St. Paul's parish in Calnmet, Ill, to succeed, in spite of the present time of trouble, in building a little church of our own, and to consecrate it on the first Sunday of Advent, X. v. 1862; whereby the undersigned preached in the morning and Pastor H. Löber in the afternoon, and the joy of the celebration was further increased by the fact that the singing society of Crete performed some quite beautiful choral pieces, and a number of members of my congregation in Crete could not refrain from sharing the joy of the congregation in Calnmet by attending the consecration of their church.  
This house of God is not a magnificent building.

Although the church is a rather cute building, adorned with a small tower, it is nevertheless a place of the pure Word of God and the unadulterated use of the holy sacraments according to Christ's institution; through which means of grace the Lord Jesus wants to come according to his promise and adorn the hearts of poor sinners with his merits, so that this church is by no means lacking in true, right church decoration. Thanks be to the Lord God that he has helped us this far and has placed the light of his pure, clean gospel on the lampstand in this region, so that it may shine brightly in the land and enlighten many dark hearts to the knowledge of Christ. A few years ago it looked as if the enthusiasts were to hold this field alone, and yet the congregation that has come into existence in spite of Satan's wrath has to suffer many challenges, both from false and unbelievers, even though they are brothers according to the flesh. May the Lord God continue to give grace that his word may always resound purely and loudly in this church consecrated to his service, that the congregation may increase more and more in faith, and that it may soon be endowed with its own pastor! From its beginning until now it has had to be content with guest preaching and reading services. May God have mercy on it! Amen.  
Crete, d. 16 Jan. 1863.

W. Heinemann.

On the 22nd Sunday after Trinity, Nov. 16, 1862, with thanksgiving to God, the new St. Peter's Lutheran Church, unaltered A. C., at Mishawaka, Indiana, was solemnly dedicated.  
The hearty participation of the nearest sister congregations in Bremen and Laporte and other church guests on this festive day was very pleasing. The consecration sermon was held by Rev. Schumann on the usual feast gospel Luc. 19, 1-10. The morning service was concluded with the baptism of a baby and blessing. In the afternoon Rev. Schuster on the 84th Ps., and in the evening Submitter this on Ma 2c. 8, 8.  
May the merciful God protect this house from hostile closure, from malicious desecration, and other misfortunes. On the other hand, may He give His Word one victory after another among those who go in and out of it, so that the congregation may increase in number outwardly and grow in knowledge, faith, and love inwardly.  
The grace of our Lord Jesus Christ be with us all. Amen.  
F. R. Tramm, Pastor.

**Receipt and thanks.**

For poor students:  
By Mr. Past. F. König in Cincinnati from the liing- lingnsvoicin in his parish-- ..... 410.00  
By Mr. Rev. Gotthold Grüber in Dessen, Mo., from whose congregation ..... 10.65  
Bon F. I. Guenther at Fort Doge, Iowa, (by name for the Steeden.) ..... 1.00  
By E. K. Bach of the Baltimore Woman's Club - ..... -5.00  
Of the same especially for those who came from Germany .. 10.00  
  
For the proseminar in Germany:  
By F. I. Guenther at Fort Dodge, Iowa ..... 1.00  
For Mr. Pastor Röbbelen: Bon N. N. in Cincinnati .....- ..... 2.00

**For the sick pastors in Germany:**  
From F. I. Guenther at Fort Dodge, Iowa ..... 1.00 C. F. W. Wallther.

With thanksgiving to God and to the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:  
From Mr. G. Lücke to Mr. Past. Molls Gemeinde: 200 td. Wheat flour and 10 Bush. Corn, 2b w. Bacon.  
Ans of the congregation of Mr. Past. Wagner: Bon Frau Strathmann: 2 new pillows with covers; from N. N. a fat pig.  
From the parish of the Rev. Frdrrking: 1^ Bush, dried peaches and \$2.50 baar.  
Through Mr. Volkening he received it from Mr. G. Beck of Car-nentö Prairie, Perry Co., Ill. \$1 cash for poor students.  
By Hrn. Past.Wagner \$3,0!) for poor students and namely: Bon Mrs. Ch. Gerliug \$1,00, Mrs. Wittwe Geb- Ung \$!M, Mrs. C. Gerling \$1,00.  
Bon Hrn. Gottfr. Mertz ans Hrn. Past. Lehmanns Gemeinde: 3 Bush. Potatoes and 3 sacks of grain; from Mr. Gvttl. Mertz: 1 piglet, 15 cabbage heads, 1 sack of car- toffcln, 2 Bush.rye, 3 sack of Skoks, from Carl Köstcr: 1 sack of turnips, 1 sack of grain, 1 Wall. Fat and Bush, dried fruit; from Mr. Hahn \$1.00 baar.  
By Mr. Past. Clans of Mr. Coye: \$!00 cash.  
By Mr. Past Biltz of Mr. E. Stünkel of Lafa- yette Co, Mo. cash \$5M.  
From the congregation of Mr. Past. Baumgart baar\$4,20.  
By Mr. Past. Claus for poor students: HO.50 from the Jungfran-en Verein in his parish; 35 from the Jünglings- Vereinet; 6.90 collected at the baptism of children at Mr. Estel for a poor student. From the Women's Association in CollinSville 14 bust shirts and 4 pairs of stockings, plus \$4, 25 cash. From the dear. Women's Association of Collinsviüer Gem. and unifying Pleasant Ridgr. From Mr. Past. Hamann \$2,00 for poor students; from his parish: From Mr.Knicke 1 sack of rye. From Mr. Steinmcier here: one pig. From N. N. from the Zionsdistricl 54.00 for poor students for books. From Mr. Müller Leonhardt here: 2 sacks of flour.  
  
A. Crämer.

From January 22 to the close of the year 1862, the following gifts have been received by dcn undersigned for the support of poor WiSeonsin-Zvgliuge:  
By Mr. Past. N. Beyer on the child baptism of the Hrn. Match. Roth in Town Herman collected \$1.35 By the same on F. Brodhagen's baptism of children in Winchester collected ..... IM  
Surplus from the common travel fund of a Conference in Watertown ..... 0.60  
By Mr. Past. Jox of I. Höhne in Kirchchain-. IM By Mr. Past. Strikter ..... 1,00  
Surplus of the expenses of a journey Mr. PastLochner 0,20 From Mr. schoolteacher Becker ..... 0,50  
Surplus of the travel expenses of Mr. Past. Jox's at the Miibedichnung of the municipality in Racine ..... 1,00  
From Mr. Bersch in New Cologne ..... IM  
By Mr. Past. Ruff at the baptism of the Hin. Manthey collected in Meguon ..... 2.00  
Dnrch Hrn. Past. Böliug collected at the Reformation Feast in his parish at Freistatt ..... 6.81  
Through the same at the thanksgiving and harvest festival in the Gem. collected to Racine ..... 4,00  
Collected by the same and at the same feast in his branch parish at Megnon-Niver ..... 1:27  
Dnrch Hrn. Past. Dicke am Dank u. Erntefest ges..  
1. in the Immanuels-Gem. at Town Tcresa and Herman ..... 18.83  
2. in the lower Immanuels-Gem ..... 3.03  
3. by G. Wolff from the same Gem ..... IM  
4. " C. Beier "" ZM  
5. " Hrn. Past. Dicke selbst--- 0 ..... ,54  
6th , the same for the pupil Janzow .....IM 7th "  
Mr. teacher Richter for the same .....2,00  
From the undersigned himself ..... 2,00  
  
Summa ..... \$53.73

If the undersigned, on presenting this annual account, first of all expresses his heartfelt thanks to all kind donors in the name of the supported pupils and wishes them God's rich blessing for it, he cannot refrain from asking the dear congregations in Wales to support our treasury this year with renewed and increased support.

For we already have five or six scholars at St. Louis and Fort Wayne who are almost entirely or partly dependent on us for their care, and others are about to enter the seminary who can only take such a step because of our charity.  
I am not unaware of how the Lord has given us abundant opportunity in this new fatherland of ours to show our gratitude for the great love of our God, which He has shown us in the death of His only beloved Son and in the undeserved gift of His pure Word and the unadulterated use of the Most Holy Sacraments. I trust, however, that my dear brothers and sisters in Christ will not find such a request burdensome, since these young brothers of ours are placing themselves at the service of the Lord in your stead, since you are bound by holy baptism to serve the Lord in the name of the Lord. They will not find such a request burdensome, since these brothers of ours will serve the Lord in your stead, since you are bound by holy baptism to serve the Lord, who has bought you so dearly, with body and soul and to do his work.  
So we also know that this work of ours in the Lord is not in vain, but that according to His promise He wants to accompany it with rich blessings, and that it is and will be for His glory, for the salvation of poor, immortal souls redeemed by Christ's blood, and for our own temporal and eternal joy and blessing. He that soweth in blessing shall also reap in blessing. 2 Cor. 9, 6.  
How should we not rejoice that God has raised up and given us young brothers within our own borders, who are willing to go for us, and only look to our hands to help them with temporal gifts, so that they may become effective through the Lord's grace and help? To do this work?  
In particular, therefore, I would like to ask my dear brothers in office, the pastors and teachers, to remember this matter diligently, to recommend it to their dear congregations in the best possible way, and not to forget the support fund for poor Wisconsin children at their festivities, such as weddings, baptisms of children, and so on.  
For the rest, let the Lord do in this what pleases him. Let this matter be entirely ordered to him, for it is his.  
Milwaukee, WiSc. in January, 1863.  
  
F. Steinbach, Cassirer.

For I. & A. Geyer at FortWayne from a member of the Carlinville congregation .....10.78

**Received**  
**in the Casse Eastern District.**  
  
**For Heathen Mission:**  
From the comm. inOlean .....\$3.00  
""Eden 2.15  
""JohanniSburg 7M  
" ,, ""MartinSville .....iM  
" I. Christgan in MartinSville .....2.00  
  
**For teacher salaries:**  
From the comm. in JohanniSburg .....3.75  
  
**For teaching institutions:**  
From the Gem. in New York .....5,00  
  
**For Mr. Past. Röbbelen:**  
By H. Winncbergcr .....0 50  
"Mr. Past. Bernrcuther .....1,00  
  
**For Mr. Pastor Sommer:**  
From Mr. Winneberger ..... 1  
" " Past. Bcnrn.uther .....iM  
" Marie Becnreuther .....4,00  
" of the Gem.inJohanniSburg .....ZM

**For the church building in Wolcottsville:**  
From The Gem. in New York .....14,00  
  
**For Mr. Pastor Wüstemann:**  
From Mr. Past. Bernreuther .....1.50  
New York, Jan. 20, 1863.  
  
F. Birkner, No.  
92 Williamstr.

**Rcchnungsablage**  
of the  
**Evangelical Lutheran Disciples' Association** at St. Louis, Mo. for the years 1861 and 1862.  
  
**1861.**  
Revenue: Cafsen stock from the year 1860 ..... \$123,65  
Total income from monthly contributions --194 .....(II)  
By means of a Collecte lifted on the 7th of May, when at the Greening days of the Vercius, celebrated in the Z Trinityö Church ..... 26^K  
  
Summa---- P344M  
Output:  
For catering of the students of the  
Association .....\$ 78.00  
Travel expenses. Books 2c. same-120 .50  
Clothing of the same ..... 25.60  
Supply of the association ..... 6,85  
-----: \$239,95  
  
Bleibts Casse-->- \$104,35

**1862.**  
Einna h-m e: Cassendestand from the previous Jabre .... \$104,35  
Total income from monthly contributions--196 .....00  
By means of a Collecte raised on the 7th of May, when at the Green Day of the Association, held in Immanuel's Church ..... 10.55,  
  
Summa---- \$340, lss:  
For catering of the students of the  
AssociationS .....\$ 24'00  
Clothing of the same ..... ^68.50  
Travel expenses, books,;c. of the same 115,00 " Besorgnntz ,des VereinS-13 ..... ,65\*  
--- ----- \$221,15  
  
Cash on hand-- - \$119.75  
HeinrichM. Wib rächt, Cassirer. .

**For the Lutheran have paid:**  
**The 17th year**  
(Through Mr. W- Meyer in Fort Wayne). '  
Messrs. Herm. Heuer, Fr. Jacob, F. Neese \$1M, I. Brod 50c.  
Furthermore: Past. I. Hügli, Past. F. Besel, H. D. Kothe, Past. E. A. Winter.  
  
**The 18th year:**  
(By Mr. W. Meyer at Fort Wayne, Ind.)  
The men: I. Wesel, Fr. Heine, H. Bahde, G.Schröder, W. Möllcring, D. Bück, H. Kciser, C. Fricke, Fr. Brandt, F. Schumann, I. Krüger, C. Brencr, F. Iacrb, L. Gricbrl, H. Möllering, C. Schaper, W- Schneider, Past. I. WambSgans 4 er-, Bro. Neese 45 er-. Bro. Meyer, I. Brod 50c., P. Scar, Past. E. Bode 2 Er., H. Stcud, Past. I. Wersclmann 5 Er. and Wittwe Groß.  
Further: I. Rohr, Deinzer, Rost, Strudel, Blödel. Er- hardt, Schuster, Reif, Göhringer, Niekranz, S. Maul, Haupt, H. D. Rothe, Fr. Meyer, N. Grbhardt, Past. E.- A. Winter. I. Kienle, D. Hepler, Past. I. G. F. AM 7 Er. and Fräul. Hückstädt.  
  
**The 19 year old:**  
(By Mr. W. Meyer, Fort Wayne, Ind.)  
Messrs: I. Wesel, W- Wamhoff, Bro. Meyer, D. Müblenbruch, Bro. Heine, F. Schumann, Past. G. Iäbkn 38 Er., Bro. Neese 26 Er. desgl. \$25.00 on former, I. Griebel, I. Brod 50c-, P. Scar, C. Mollering, F. Tegt- meier, H. Steud, Past. Werfelmann 10 Er.  
Further: I. Nobr, H. Reisen 9 Er., Dittmar, I. Maul, Schwancnbeck. Walr, Past. C. F. Magetscn, H.D Notbe, F. Meyer, R. Grbhardt. Past. F. C. Claußen, Past. G. H. Jäbker, Past. L. Taib, W. Bahls, H. Buschr, G. Hcderle, H. Mever. H. Stcindorf. Past. H. Mcyer. K. AStaksen. KaS. Andersen, L. Brauns, Rob. Hager 25c., Kruschinsky, Gersegner. Eisen, H. Meyer, E. n. F. Hagen, Willow, Hellmuth. Klopfer, Janke, Blculcr, Hartwig. E. Damm, Burmann, Wiest. E. Wetzet. I. Jung. F. Kaufmann. H. Engelking. P. Theiß Loßncr, 61st Zimmernrarn, M. Lindecke, C. Nathsdurg, W. Schneidewind, Past. A. Detzer 9 Er., N. Hummel, I. Kuntz, G. Lichtenderger, Past. I. G. F. Nützel 14 Er. and Wittwe M. Schwarz.  
  
**The 20th year:**  
Mr. H. D. Rothe. M. C. Barthel.

**Changed Addresse:**  
kev. O. L. vo. s, Lox 628.  
  
l'ort luä.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 19, St. Louis, Mo. 15th Feb. 1863, No. 13.

(Sent in by Prof. Dr. Sihler.)  
Slavery, in the light of the sacred  
Scripture Considered.  
(Continued.)

The summary result of all these sayings of the Holy Scriptures, interpreted and applied according to the word and the faith, is this. Scripture is therefore this: First, the gospel and the faith in Christ that is brought about by it, through which man, and thus also the physical slave, is saved in the forgiveness of sin and the reception of the Holy Spirit of spiritual deliverance from sin. For the gospel is only concerned with the soul of the bodily slave, and that first of all in its relationship to God, in order to redeem it from his wrath and severe judgment and to transfer it into the blessed freedom of slavery, it is contrary to the nature and character of the even where there was a patriarchal house-rule, where the children of God. On the other hand, it has nothing to do with the external nature and bodily servitude of the slave to his master, inasmuch as it would give the slave a means of raising and asserting a legal claim against his master for his bodily deliverance from slavery. And just as little does the gospel make it a matter of faith and love for the believing slave owner, that is, a matter of conscience, to set his slaves free in the flesh, even if they are his brothers in Christ.

Secondly: It is the nature of the

It is the duty of the Church to sanctify, permeate, and spiritually enliven the social relations, customs, habits, will of the converted slaves are salutarly changed and rights of the Gospel, like all other worldly orders and toward their physical masters. From the time of their civil institutions (unless they are in themselves contrary conversion and spiritual deliverance from the slavery of to the commandments of God and therefore sinful), and sin and the devil, they were, by virtue of unbelief, lazy, First of all, through faith, the heart, mind, spirit and thieving, unfaithful, unwilling, spiteful, of human sin, all kinds of evil and pernicious abuses had wrathful, sycophantic, false, fornicators, liars, and eye-worshipping and the faith, is this. Scripture is therefore this: been committed to this and that intrinsically unholy agents, and where they did outward obedience, it was institution and state or condition, as, for example, to the only out of fear of punishment or out of a desire for about by it, through which man, and thus also the commercial state (Sir. 26, 28, 27, 1. 2. 3.), to the reward and praise; But inwardly there was no willing physical slave, is saved in the forgiveness of sin and unlimited monarchy (1 Sam. 8, 9 - 17.), or, for example, obedience, and outwardly no service of true love; out of the reception of the Holy Spirit of spiritual deliverance to a particularly high degree, to the state of the church compulsion and with unwillingness they did the work from sin. For the gospel is only concerned with the soul (1 Sam. 8, 9 - 17.), or to the state of the church (1 Sam. commanded them, and left the grosser outbreaks of of the bodily slave, and that first of all in its relationship 8, 9 - 17.), or, for example, to the state of the church (1 evil. Hence Scripture so often speaks of servile fear, to God, in order to redeem it from his wrath and severe Sam. 8, 9 - 17.), or to a particularly high degree to servile mind, and servile hearing in an evil sense. And judgment and to transfer it into the blessed freedom of slavery, it is contrary to the nature and character of the even where there was a patriarchal house-rule, where the children of God. On the other hand, it has nothing gospel, and to the love of Christ, which is gradually they had kind and gentle masters and received a just to do with the external nature and bodily servitude of improving from within, to press for the removal of the treatment, there they remained, according to heart, the slave to his master, inasmuch as it would give the abuses which cling to it, in a violent and forcible manner, mind, and will, yet unchanged and unregenerate in their slave a means of raising and asserting a legal claim much less to remove the thing itself, to which the evil inherited unbelief and disobedience, blindness and against his master for his bodily deliverance from adheres, from the way at once. For such unevangelical malice, aversion and spite; For even the law of the holy slavery. And just as little does the gospel make it a charges are only the doings of the arrogant legislators ten commandments, in the right spiritual interpretation, and workers, who everywhere, in their revolutionary in spite of all the attached enticements and promises, method of healing, are in the habit of throwing out the as well as threats and curses, is not able essentially to baby with the bathwater, as the old and new abolitionists transform the heart and will of the natural man, whether also do. he be a slave or not a bodily freeman, and to bring him into right obedience.

The gospel, however, by entering into the institution of slavery, which it found everywhere historically, works the following wholesome fruit through faith in Christ and the change of mind of the slaves and slaveholders brought about by it, while it leaves it in existence for the time being.

God and man. On the contrary, the law, without the accompaniment of the gospel, works the exact opposite of what it demands, out of the guilt of a corrupt nature, and in order to bring to light its extreme wickedness and corruption. For the more it presses upon man, and demands perfect holiness of his nature, and perfect obedience and love to God in all his doings, the more vehemently does it excite man's wrath, hatred, and aversion to God and his holy will expressed in the law; the angrier is the desire to transgress, and the greater also is the mass of sins of commission and omission. At the same time, the law continues to pronounce the wrath of God against the children of unbelief, without giving men the desire and power to keep it, and so it shows itself in every man, as he is by nature, so also in every unconverted slave, as the letter that kills, the office that preaches damnation.

But when the law thus testifies to the conscience of these bond-servants, they certainly recognize from it their sinful misery and perish with shame and remorse, fear and terror before God's wrath and judgment. And at the same time they become aware that they have a much stricter spiritual master in the law than their bodily master may be, for in the worst case he can punish them severely in the body or have them killed. But the law, to which their consciences subscribe, keeps them locked up in soul and body, as wicked and bankrupt debtors, under its compulsion and curse, as in an unbreakable debtor's tower and iron net, threatening them incessantly with eternal punishment and torment in hell, and letting them feel and experience the foretaste of it abundantly in the gnawing and biting of the evil conscience.

But even to them, as to all poor sinners, the law, according to God's good and gracious will, is to become a disciplinarian of Christ. Therefore, as soon as the gospel comes to them in some way, and they do not resist the Holy Spirit, thereby instilling faith in Christ in their hearts, they receive forgiveness of sins and the Holy Spirit, are born again spiritually, and are placed in the heavenly nature in Christ. Then they are redeemed from the slavery of sin and the devil, and are made truly free through the Son, so that they are no longer servants of sin, but live for him who died for them and rose again. Just as Christ gave himself to them as their own with his nature and work, so now, insofar as the new man lives in them, they give themselves to their neighbor in love as their own with their nature and work. Then their attitude of heart towards their physical masters becomes essentially different from what it was before. It is not their noblest aim to become bodily free as soon as possible; they shut themselves off from the abolitionist sneaks and preachers of the angles.

gladly their ear, and esteem it theft to steal away by stealth from their lord.

On the contrary, they now begin to truly serve him in the fear and love of God. For by the power of faith in Christ, and by the impulse of the Holy Spirit, who dwells in them, and enlightens and governs them by the word of God, they apply all honest diligence and zeal to be faithful in the discharge of their professional duties, and to comply with those exhortations of the apostles. Instead of the evil qualities, and habitual sins and vices, with which they were afflicted before their conversion, good works and virtues are now seen in them, wrought and sanctified by faith in Christ. As children of God, as saints and beloved, as a voluntary people in the love of Christ, they are now, predominantly, obedient, diligent, faithful, sober, chaste, chaste, humble, meek, patient, true, sincere, and adorn the doctrine of God their Saviour throughout by godly character, and walk worthily of the gospel.

If they have faithful, kind, and gentle lords, they recognize this as an undeserved blessing from God and make all the more effort to prove their grateful love for them through faithful service, but they are far from putting themselves on an equal footing with them in a carnal way or even claiming their bodily release as a right to which they are entitled. If, on the other hand, they have unconverted, severe, and whimsical masters, they regard this as a salvific cross, have heartfelt mercy on their devilishly enslaved lords, and never tire of following their Lord Christ in action and suffering, taking up their cross, and also showing such masters all willing listening and good faith, bearing unjust and tyrannical treatment with patience and gentleness, and praying diligently for their masters that God will grant them grace to repent.

Thus we have shown what a wholesome change the gospel, by kindling faith in Christ in the hearts of the slaves, brings about also in their conduct toward their physical masters. But before we prove how the same gospel and the same faith bring about a wholesome change in the hearts of the slaveholders in their conduct toward their slaves, let us first make a not unhelpful and appropriate observation.

We have learned above that slavery is a punishment of sin from God, though not so terrible as the evil and quick death of the guilty. Nevertheless, we already find in the Old Testament how God shows his mercy to the slaves by special ordinances, and resists the mercilessness of the slave owners. God decreed (Gen. 17:12) that Abraham should not only circumcise the slaves born to him at home, but also those bought from all kinds of strangers.

Thereby also these entered into the grace of the

The covenant which God established with Abraham and his seed; and although, according to their bodily descent, they were sojourners and strangers, they were received by this sacrament into the spiritual citizenship of Israel. And by this they also were made partakers of the adoption and all the glory, of the covenant and the law, of the service of God and the promise, for this was the way that was to be kept among Abraham's descendants from that time on. (Rom. 9, 4.) Likewise God commanded Moses, Ex. 12, 43, 44, that no stranger should eat of the Passover lamb, but he that was a purchased servant should be circumcised first, and after that he should eat thereof. According to the third commandment, the slaves were also to have rest from their work on the Sabbath day, Exodus 20:10; they could take part in the divine services, hear the word of God, and were also to be brought to the sacrificial meals and feasts. (Deut. 12, 12. 18. 16, 11.) Furthermore, the Lord Himself protects the bond-servants, who were bought from the Gentiles or came into the power of Israelite masters through captivity, against the tyrannical treatment of their masters. For "whosoever shall smite his servant or his handmaid with a rod, that he die under his hands, he shall be punished for it." Ex 21:20: And if the masters smite out the teeth of their servants or maidservants, or destroy an eye with the blow of a fist, they shall be set free. Ex 21:26, 27: But the sweetest thing was, that the slaves also should be made partakers of the promise of grace in the New Testament. For thus saith the Lord by the prophet, Joel 3:2: "I will also at the same time pour out my Spirit upon both menservants and maidservants." Thus, in view of these bodily and especially spiritual benefits, the slaves of the Jews were much better off than if, among their Gentile fellow-countrymen, they had perhaps been made partakers of bodily liberty, but nevertheless, as being outside the sphere of the divine Word, without God and without hope in this world, they remained spiritually dead in transgressions and sins, and were not delivered from the spiritual slavery of sin and the devil. And similarly, as already mentioned, the negroes brought over from Africa are much better off, in that they come into the sphere of the gospel, even though so many sins against the fear of God and the love of one's neighbor still cling to their coming over. But God had provided even more kindly and lovingly for the Israelite slaves, namely, when free Eberians, (Neh. 5, 5.), were sold by the court, because of harm done, which they could not compensate, (Ex. 22, 3.), or by debtors, whom they were not able to satisfy, (2 Kings 4, 1. Isa. 50, 1.), to a lord, or sold themselves because of impoverishment, (Ex. 25, 39.). These were not to serve as serfs, nor were they to be sold again like them, and with the same

(40. 42.) Rather, according to the law, they received their freedom in the sabbath or jubilee year. (40. 42.) Rather, according to the law, they received their liberty in the sabbath or jubilee year, after six years' service (Ex. 21, 2. 5 Mos. 15, 12. 3 Mos. 25, 40.) and had to be furnished by their former masters with sheep, corn, oil, and wine. (Deut. 15, 13.)

But how little God himself objected to the bondage of one Israelite to another, is clearly evident from Ex 21:6 and Deut 15:17.

For if the servant, after his six years' service, did not wish to avail himself of the lawful liberty, but out of love to his lord (also to his wife, if given to him by the lord, and to his children, who otherwise both remained with the lord on his release, Ex. 21:4, 5), preferred to remain with his lord servant for life, such a thing might be done; only his ear should be pierced with an awl before they, as fellow redeemed, might, by God's grace and elders-a sign of servitude, which was also in use among other nations of antiquity.

If we now turn to the New Testament, we find also the believing masters the admonitions with regard to their conduct towards their slaves. Thus we read, Col. 4:1, "Masters, what is right and equal," that is, equitable, "prove to your servants;" do not put them to excessive labor, give them the necessary rest and refreshment, and provide for them according to need, as also belonging to your "household," (1 Tim. 5:8.), "and know that ye also have a Lord in heaven;" that is, do not forget that some day you will have to give an account to the Lord of all lords of how you have behaved toward your slaves. In like manner St. Paul exhorts the masters, Ephesians 6:9:

"And ye masters also do the same (which is right and just in the fear of God,) against them, and forbear oppression, knowing that your lord also is in heaven (over you as his servants), and with him is no respect of person" (he rewards and punishes with righteous judgment according to his word, whether master or servant).

As many of the physical masters received forgiveness of sins and the Holy Spirit through the voice of the gospel by faith in Christ, and took these admonitions of St. Paul to heart, their hearts, minds and wills were also salutarily changed toward their physical slaves. If these latter were also converted to Christ from the Gentiles, they acknowledged them as their dear brothers in Christ, and did not esteem themselves higher than them before the Lord (Gal. 3:28). They also showed Christ's kindness and lightness in all their dealings with them, regarded them as members of their household and family, cared for their needs in a fatherly way, did not impose undue work on them, gave them the rest they needed, and did not give them any more than they were entitled to.

By the way, their behavior toward these pagan slaves was not essentially different from their behavior toward their Christian slaves. Under the rule of Christian love, the seriousness of the law and the gentleness of the gospel were wholesomely combined in their discipline and rule. And where, at the present time, there are any Christian-minded slaves, the same thing is done against their Christian and heathen slaves; for the gospel and the faith in Christ kindled by it have everywhere in slaves and masters the same wholesome effects just described.

If, on the other hand, we consider the charges and proceedings of the older and "your abolitionists against slaveholders and slaves, we find that the same is utterly contrary to the gospel and faith in Christ, and comes from a spirit quite different from the holy spirit and love of Christ. For it is the spirit of unbelief and enmity against Christ, the spirit of disobedience against God's commandment, and the spirit of rebellion and indignation against his wholesome discipline and ordinance of punishment against the children of Adam, the sinners; it is the spirit of carnal reason, emancipating itself from hearing God's word, in short, the spirit of man, by the deceit of the devil, opposing God in arrogant self-idolatry, which, where possible, overthrew the triune God from his throne, in order to sit on it and rule the world. Out of this God-denying, anti-christian and anti-Scriptural spirit have flowed for about a hundred years the shameful and harmful writings of the English, French and German naturalists, nationalists, communists and friends of the light, in which the triune Bible God is dismissed as contrary to reason, and in its place the God of the liar full of beginning with the flesh and the spirit of the Holy Spirit is replaced.

Reason of apostate man produced bastard, called: God, virtue and immortality, is raised to the throne of divine majesty. It was from this spirit that the children of the devil, the murderer from the beginning, the bloodthirsty regicides and blood-dripping monsters of the French Revolution, came. There, as is well known, our Lord God was deposed by popular decree at the instigation of the same, and in his place a slutty strumpet was worshipped as the goddess of reason by the insane educated and uneducated rabble. And what wonder if, under the deceptive pretence of fraternity, liberty and equality, one party overthrew the other and delivered thousands of them to the guillotine and flooded France with blood. And while the guillotine threw so many children of unbelief into hell every day and gave the devil a true feast, there was nothing but mutual suspicion, distrust, hatred of parties, rancor, malice, boasting, revengefulness, and the like between the still spared free and equal brothers who had been redeemed from the yoke of the allegedly intolerable royal power, so that under this regiment of liberty, fraternity, and equality, hell was already to be found on earth.

From the same spirit, then, come the abolitionist fanatics and vocal leaders of our day and of this country, who, as deceivers of the devil and as deceivers of the ignorant and unclear, \*) are a devouring cancer and an evil worm in the marrow of the people. It is true that they also adorn themselves with beautiful-sounding names, just as the devil does not like to be black, but white, even an angel of light. It is humanity and philanthropy (philanthropy and love of man) which they carry before them as a figurehead. Behind this, however, they are the men of overthrow and destruction, who care little that the Constitution and the Union should perish, if only they could carry through their insane rapture, their fixed idea; for that is their purpose, to emancipate, wherever possible, all negro slaves at one stroke, and to bless their own or foreign country with these poor people, who are almost entirely uneducated for the Christian and civil-moral use of bodily liberty.

With this in mind, they have for years been pushing and tugging at the slavery question in a most exciting manner in Congress, even without any cause, and have no hesitation in stirring up and provoking their sinful brethren. For this purpose they hold all sorts of smaller and larger meetings outside the Congress, as heroes of liberty and gladiators of humanity, with more

\*) It is self-evident that they are far to be distinguished from their seducers. For want of sharpness of mind and judgment, and stupefied and confused by the clamor and fallacies of their seducers, they are not able to distinguish clearly and sharply the abuses and depraved conditions of slavery from the slavery itself, but confound the two with each other. D. E.



Even preachers of the gospel are not ashamed, under more salutary transforming power of the gospel from that is, such people who, with their children and the deceptive attraction of God's word and against the within.	descendants, were attached to a certain property
simple understanding of Scripture and Christian doctrine, to fanatize one part of their audience for themselves as abolitionist <i>speeches, and to instill</i> very bloody wars of the individual tribes against each persons and the choice of their work; just as little were disgust and repugnance in the other, but to deceive both other, the victors also made their prisoners of war into their lords entitled to unlimited power over them; and of them of the right foundation and edification in and on slaves; and their lot was in part much harder than that of according to the extent of their maintenance by their God's word. To the same end, preachers and non-the negroes here in the southern slave states. Then it lords, the circle of their servitude and their work, preachers alike, in order to spread their pernicious folly happened by God's gracious guidance that through the according to custom and law, was circumscribed, and still further, have it printed in all kinds of pamphlets, even fervent zeal for love of those godly monks in English and their persons enjoyed the legal protection of the laws under the appearance of Christianity; and in them they Irish monasteries, of Columban, Gallus, Kilian, against any encroachments of tyrannical lords. In this have no hesitation in representing unauthenticated facts Willibrord, and especially of Boniface and his relationship they were usually given time and about the treatment of Negro slaves in the South as true companions, the preaching of the Gospel penetrated to opportunity to acquire property. *) and certain, and in drawing immediate conclusions our fathers in the seventh and eighth centuries and From this transitional form and intermediate stage about all slaveholders from individual cases of tyrannical gathered the Christian Church from them. between complete serfdom and complete freedom, from treatment. Over this, then, they pour the broth of their Wherever, through the word of God, individual slave this state of "bondage," a still greater degree of freedom sentimental heartfelt outpourings, in order to move other masters and bonded servants became true believers in developed, the more "the bondsmen" grew in intellect, soft-created souls to a holy indignation, if not to a Christ and were converted, their mutual behavior education, and civic morality. They were released from crusade for the liberation of the negroes, at least in naturally became different and better than before, as their bondage to the soil; and though not yet free feelings and thoughts. So far does their holy zeal for the already explained above; the old things passed away, independent landowners on a large scale, they emancipation of the Negro slaves go, that they not only, and through the rejuvenating and renewing power of the nevertheless became tenants of a larger landlord, whom as already mentioned above, help runaway slaves gospel and through faith in Christ, everything became they could choose at will, and to whom, according to across the border to Canada, in violation of the Slave new in this respect as well. The same outward physical contract and agreement, as is now the case, for Refugee Law, but probably also send them in disguise, relationship of masters and slaves to one another, in instance, with the peasants in the Russian Baltic to the South, where possible, to stir up trouble here and which formerly only compulsion and fear, mutual hatred provinces, they must annually render a certain amount there among the blacks, to encourage them to run away, and distrust prevailed, now becomes for both a training of manual or spaunder services, or both, for the use of and to bring them into a hostile position against their school of love, humility, gentleness, patience, and their leased land. masters by instilling their abolitionist poisonous potion. mutual trust in the prevailing attitude of the Christian- This power of the Gospel in transforming slavery, Summa, though the causes of the civil war which has-minded believing heart. which is gradually working from within, quietly and now broken out and is still going on, and of the manifold In the course of the centuries, however, the Christian wisely, and yet so powerfully and lastingly, and which miseries of the country which flow from it, lie deeper, it Church, even among our forefathers, grew from a educates with salutary effect, has now, unfortunately, cannot be denied that the rapturous madness, of mustard seed into a mighty tree, under whose branches been most violently interrupted here in this country by abotionism is one of the nearest and noblest causes of the birds of the air dwelt; it happened at the same time the urging and storming of the fanatical abolitionists; and this ruin. This rage for emancipation is, however, partly that Christian doctrine, the sweet and gracious Gospel, the most distressing and deplorable thing in this the natural consequence of the self-emancipation of proved to be a spiritual leaven, the longer the hearts interruption is especially the circumstance, that it comes arrogant carnal reason from obedience to the divine were won to the faith of Christ and penetrated with it, to a great, if not to the greatest part, from those, whom, word and from true faith in Christ, and partly an inward Little by little, morals became milder and more in keeping according to their actual profession, they should just judgment of God, who is wont to punish sin by sin. with the Christian spirit; even in the legislation of the fight, namely from the preachers, especially those of the Methodists; for it is said that almost all of them do worse But the outbreak of party fury in civil war and its power of the church exerted a wholesome influence, so than professional political abolitionist partisans, both in abominations is then the outward judgment of God for that love and equity came more and more into their own, their <i>speeches</i> on their ecclesiastical stages, where they the same apostasy and contempt of the divine word. This influence then extended to slavery as well. feed their poor people with poisonous abolitionist weeds instead of God's word, and in their journals and pamphlets. And also by this they prove anew that they It is not our intention to go into this in more detail at Gradually, the harshest form of slavery ceased, in which are no sons of the gospel, no true confessors of Christ, this time. Only this much is certain, that the local slaves had hitherto been a commodity to be bought and and no righteous followers of the apostles in doctrine abolitionism, far from helping the slaves in a wholesome sold, absolutely at the mercy of their owners, who could and walk, but law-abiding hypocritical workmen and way, has just the opposite effect. In part, for example, it even impose the death penalty on them without further enthusiastic false spirits and fluttering spirits, who confuse spiritual and bodily liberty in a disgraceful and than pariachal, to harsher measures, and perhaps even harmful way. entire slave states to harsher laws against their slaves; With the emergence and spread of the doctrinal constitution, since many hitherto free and small landowners came under the protection of the mighty and great and entered into a certain relationship of dependence with them - this was then also connected *Similarly, some serfs of the great Russian landowners, for in the country in exchange for an annual fee, the obrog, and there are nevertheless all the more thorough and gradual, with the fact that this harsh form of serfdom ceased. The very rich merchants among them. But they remain legally attached, abolition of the slaves. serfs now became <i>glebae adscripti</i> , is estimated, according to the customary manner of speaking, by the number of "souls" belonging to their estates.	

Instead of acting as Christian preachers in anand sang, as if in answer, "Lord Christ, the only Son of Even at weddings this song was used, and still today, evangelical manner, verbally and in writing, to heal andGod." according to old custom, the bridal couple in the ameliorate the evils and abuses of slavery, it is This Lutheran Miriam is Elisabeth Creuzigerin. Sheprincipality of Halberstadt sing the 3rd verse: "Let us in precisely these unfortunate and blinded people whowas the wife of Dr. Caspar Creuziger 8th, who was a thy love 2c.," when they hold their intercourse around are always urging the rapid abolition of slavery in aprofessor in Wittenberg, known as a faithful andthe altar. stormy and violent manner: and it is they who haveinsightful colleague of Dr. Luther, and who rendered "As it is written"-with these words the singer points to honestly helped to bring this pernicious civil war, whichgreat services, especially in the translation of the Bible, Scripture at the very beginning. In order to recognize the they choose to call a "holy" one, upon the country, andas well as by rewriting Luther's sermons and publishing bright reappearance of delicious sayings in it, the reader should look up the following passages:

Christ's person.

Verse 1. "Father forever" Psalm 2, 7. Is. 9, 6. - "Out of his heart (i.e. out of the being of the father) sprouted 2c." Ebr. 1, 3. - "He is the morning star," which shines "clear to other stars," and shines through the word into the heart Revelation 22, 16. 2 Petri 1, 19.

His work for us.

Verse 2. "In the last part of the time" Gal. 4, 4. 1 Joh. 2, 18. 1 Petr. 1, 20. - "Unto the mother her virgin chastity undone," Is. 7, 14. Luk. 1, 34, 35.- "Death broken for us" Is. 25, 8. - "Heaven unlocked"- as the breaker Mich. 2, 13. Ebr. 6, 20. 9, 12. - "Life restored" 2 Tim. 1, 10.

His work in us.

Verse 3. "Take unto" 2 Pet. 3:18. "Serve in the Spirit so" (namely, so in increasing love and knowledge) John 4:24.-"Taste" and "thirst" Ps. 34:9. 63:2. and 42:3.

Verse 4. "Creator of all things."-John 1:3. Col. 1:16.-"Fatherly power."-Luke 1:35. Isa. 9:6. 7. 1 Cor. 1:24.

Verse 5. "Mortify us 2c." Romans 6:6, Ephesians 4:24, "Set your mind and all your desires on You." Colossians 3:2.

The melody of the song is a lively fusion of the sounds of two folk songs; however, it is rightly counted among the original sacred melodies of the Reformation period, because it actually became something new through such a fusion. As such, it is first found in the Wittenb. Gesangbuch of 1526.

However, for all their beauty, the following places are a bit "hairy":

Va - ters in E-wig-keit, As it is written, and:

For an-ern Ster-nen clear.

Tücher therefore suggests the following appropriate change in rhythm:

For the performance of this melody by the choir, Andreas Hammerschmied supplied in 1653 a splendidly enlivened, beautifully decorated set of notes in concert form.

No. 25. I rejoice in you.

"They are all of one origin, both he who sanctifies and she who is sanctified.

political independence and gain external recognition. In both cases, the question would arise: What has the gospel, or more precisely, what have truly evangelical-minded people, be they preachers, or statesmen, or landowners, etc., to do inside and outside the slave states, in order to first have a salutary effect on the corrupt condition of slavery?

(Conclusion follows.)

(Sent in by Past. Lochner.)

Walking through our hymnal.

(Continued.)

No. 24 Lord Christ the only Son of God.

When Moses, after passing through the Red Sea, lifted up his voice in praise of the Redeemer of Israel, and sang with the men his song to the Lord, the first of all the sacred songs that have been preserved, Aaron's sister Miriam was inspired to sing, and she became the choir leader of the women, as Moses was the choir leader of the men. "And Miriam the prophetess, Aaron's sister, took a timbrel in her hand; and all the women followed her out with timbrels at the round dance. And Miriam sang unto them, saying, Let us sing unto the LORD: for he hath done a marvellous thing, both man and horse hath he cast into the sea." Exodus 15:20, 21.

The time of the Reformation shows us something similar. No sooner had Dr. Luther, the precious armament, also appeared as choir leader in the holy chant after his redemption from the Roman house of service. No sooner had he sung his song, "Now rejoice, dear Christians," than a french hand took hold of him.

In one of his sermons on the prophet Jonah, Strigenitus tells the following about her: She once dreamed that she was preaching publicly in the church at Wittenberg. When she bashfully and anxiously told this dream to her husband, he laughed and said, "Perhaps our Lord God will esteem you so worthy that the songs you always sing at home will preach in devotional song to the congregation of God." If no further songs of hers have become known or come into use, this at least has been sufficiently confirmed in the case of this one song. When Dr. Luther saw it, he liked it so much that he had it added to his hymnal of 1525. Cyriacus Spangenberg exclaims: Here we have a very beautiful, witty psalm, which you should learn for your children and your servants and have them sing it often, for in it not a few things are asked of God and, if one believes, are also obtained without any doubt." In 1672, a series of reflections on this song was published by an author unknown to me at the time, and, as Olearius assures us, Johann Lanterbach provided a successful Latin translation in his *Cithara Christiana*. This "song of praise and prayer of Christ's person and his work for us and in us" is also without equal among the songs of Christian poets. It is far from all sentimentality and yet full of intimacy and sensuality and of inimitable brevity. It can be sung not only during Advent and Christmas, but like Luther's "Nun freut euch liebe Christen g'mein" almost at any time and any pericope of the church year, and the more often it is sung, the more it confirms its own words:

That we here may taste thy sweetness in our hearts,  
And thirst ever for thee.

den. Therefore he is not ashamed to call them brethren" On this several petitions are founded, namely v. 3 theof the childishly cheerful melody that fits the text like a - this apostolic saying, Ebr. 2, 11, is the basis of this little petition for the dampening of the heavy temptations of glove.

love. Its author is Dr. Caspar Ziegler, born in Leipzig on conscience of the devil, death and hell, which are angry Like No. 19, this is also one of the songs which in September 13, 1621. In his 14th year he had a fall that because of the salvation of the incarnation with unitedsome older churches formed the *Lauds* or praises in caused his head to suffer so much that it was believed power and want to prevent the sinner from rejoicing andthe Christmas Vespers and about which I have that he would be unable to study. Nevertheless, God comforting himself; v. 4 the petition for the sanctificationincluded a note with that song in No. 20 of the previous gave him excellent gifts in mathematics and poetry. He of body and soul and v. 5 the petition for completevolume from Schamelius. The old Zwickau hymnal, to was also a capable musician and founded the Collegium redemption and beatification. which that note referred and which has since come to Gellianum in Leipzig. At first he studied theology, but in M. Caspar Friedrich Nachtenhöfer was born Marchme, indicates that in churches there these l-anees8 his 32nd year he studied law. He became professor of 5, 1624 in Halle, where his father practiced law. Afterwere sung not only during the Christmas season, but law, councilor of appeal and consistory director in completing his studies and a two-month stay as analso on New Year's Day, on the Feast of the Epiphany Wittenberg. Shortly before his end, he fell down the educator in the house of Chancellor Carpzov at Coburg,of Christ and on the Feast of the Purification of Mary. stairs and broke his right leg. In addition, he sufferedhe became a deacon at Meder in Coburg and thenWhat a lovely exercise in praise and thanksgiving for severe stone pains, which ended his life in 1690. When pastor in 1655. In the year 1671 he followed a call toone another and with one another the singing of the he was opened, 15 rather large stones were found. His Coburg, where he held the position of a deacon at theChristmas hymns given in No. 19 with the verses of the symbol was: Droub roligio 8UAA6rohnt, i.e. As far as main church of St. Moritz and later of a subsenior. HeMagnificat interspersed and performed by choirs in religion allows. He wrote "Jesus songs" 20 in number, was a pious man, belonging to the Spcnerian school,alternation affords, one realizes as soon as one has which were published in Leipzig in 1648. much afflicted by temptation and the cross of the house.made a few attempts. Would this not be an appropriate A melody from the year 1736 by the Tonmeister I. S. When he died on Nov. 23, 1685, he was already in hisform and manner of service for Christmas Vespers or Bach, although probably not originally composed for the fourth marriage and hypochondria was the cause of hisChristmas Mass, which by their nature are song, is nevertheless very suitable. Abtheil. of his new end. One therefore understands all the more his requestpredominantly services of praise and thanksgiving? chorale book under the heading: "O stilles Gotteslamm. in v. 3 of the song. And, since only two of the hymns belonging to the

No. 26. Come thou worthy ransom. Nachtenhöfer is the author of yet another, and in my *Lauds are in* our hymnal, whether something could not opinion even more beautiful Christmas carol, the firsteasily be jubstttuir? I take the liberty of suggesting the verse of which reads: following form for those who want to make an attempt:

Olearius and taken from his "geistliche Singekunst 1697." This is the night when the great God's kindness appeared to me; The child whom all angels serve, Brings light into my darkness; And this world's and heaven's light Does not depart from a hundred thousand suns. Congregation sings No. 19: Rejoice all ye children of men 2c.

Olearius, a relative of the Olearius already mentioned in No. 5 of our hymnal, was born in Halle in 1635, became a deacon there and died as l>L8tor 002 And my spirit rejoiceth in God my Saviour, 001 For he looked upon his wretched handmaid: 002 Behold, from henceforth all the children of children shall call me blessed, 001 For he hath done great things for me, who is mighty.

Since in our hymnal the repetition sign is brought to the last line of each verse, there must be a special 2. and the name is holy 001 And his mercy endureth for ever and ever. melody, which is, however, little known. Of the melody of the hymn "Meinen Jesum laß ich nicht" adapted to it, 2. by them that fear him. however, the newer manner No. 134 of our Congregation sings No. 28: Let us all be merry. Melodienbüchlein is indisputably preferable. (For those among the favorite songs of the people. But who would 1 He wieldeth violence with his arm, who would like to sing this song as an aria with their not have noticed in the case of this little Christmas carol 002 And scatter them that are proud in their hearts. children, Haydn's "Großer Gott, wir loben dich" (Great that young and old alike are particularly fond of singing 001 He shall cast down the mighty from their seats. God, we praise you) might be recommended, whereby it, both in words and melody? 2 And lift up the lowly. the last line could then always be repeated). Verse 1 calls for common joy and praise for the gift 001 He filleth the hungry with good things. of the Father in the incarnation of His Son (Is. 9, 7. and 002 And leave the rich empty. Joh. 3, 16.). Congregation sings No. 37, 1 and 2: Now sing and be glad.

No. 27. Come now Jesus from heaven. Verse 2 and 3 describe the wondrous 1. earth ket of mercy No doubt the poet St. Paul had the words Rom. 5, 15. in mind: If many died in one sin, rather God's grace consequences, since His humiliation became our 002 And he restoreth his servant Israel, 001 As he man, Jesus Christ." The truth revealed here is first made exaltation. (Phil. 2, 5-7. Isaiah 42, 1. 2 Cor. 8, 9.). spake unto our fathers, 002 To Abraham and to his known verse 1 and 2 in the hymn, with the expression of Verse 4 asks the incarnate Savior for a good new seed for ever. joyful wonder at the incarnation of God and its year. (Is. 61, 2.). 002 And scatter them that are proud in their hearts. consequences: Union of heaven and earth v. 1 and About the author Urban Langhanns nothing more 001 He shall cast down the mighty from their seats. bringing again of the one in Adam. became known to me, than that he first administered the Cantorate and then in 1554 the Diaconate at Glaucha in the Schön bürg'schen. According to another report, he was subsequently called to Schneeberg as Diaconus. Likewise it is also known about the author Congregation sings verse 3 and 4 of the same song. 1. glory be to the father and to the son 2. and to the Holy Spirit. 1. as it was in the beginning, now and forever, 2. and from everlasting to everlasting. Amen.

To the ecclesiastical! Chronicle.

It goes without saying that where an organ accompanies the singing, the tiresome long prelude before each song is least appropriate. A very short transition from the last note of the Magnificat and then a quick introduction of the congregational singing corresponds here. Only before the first hymn, as an introduction to the entire service, is a somewhat longer prelude appropriate. As far as the recital of the Magnificat is concerned, it takes the form of an alternating chant and can be performed as such.

a. of choir and congregation  
b. by pastor and choir, or most beautifully c. by two of the choir, boys and the rest of the choir 2c.

The manner to be chosen for this can either be the usual one of the Magnificat, as it can be found under No. 76 of the latest edition of our Melodienbüchlein, which the Magnificat was sung in former times, depending on the occasion of the time, as they are as little as the early frost weather might have suggested. However, one should not sing each note for the same length of time, but let it be a speaking singing or singing speaking, just like the collegiate singing.

That, by the way, it was already customary among the Bohemian brothers to sing the Magnificat with inserted song verses is shown by v. Tucher's "Schatz des Kirchengesangs" (Treasure of Church Song) under No. 215...

(To be continued.) .

Supplementary remark to the one in the previous Numbers contained in the representation of the History of the Mission.

After our account was written, we received the last ten issues of the Hermannsburg Missionsblätter. We have read them one after the other, and must confess that what we have read has given us a different and better impression of this mission than we had before. The heartfelt, fervent love for the heathen, and the zeal to work this love on the poor heathen for their eternal salvation, as it confronts us in this mission, must certainly delight every Christian heart. The reports from the heroic countries, as published in the Hermannsburger Missionsblatt, are obviously much more sober than they used to be, and not only the good - even if still very small - success is reported and communicated, but also the obstacles, difficulties, the saddening experiences, and the low hope of accomplishing something great among the heathen. Since this mission is an ecclesiastical Lutheran one, and wants to bring the pure Word of God to the Gentiles, as the Lutheran Church has it, and at least really brings it more purely than most others, we also want to wish it God's blessing and rich success from the bottom of our hearts and pray for it.

The Submitter.

On January 4, our dear Röbbelen writes from Gronau near Elze in Hildesheim to Mr. J. H. Bergmann in New York, among other things, the following: "My physical wounds and pains have again come to the fore during the winter. I am incubatingly weaker than last winter. I am hardly have enough strength for my children's lessons that I can continue them in a makeshift manner while lying down on the bed now and then. My wife also thinks that I am suffering more than before. The good air of the south and the invigorating milk of Switzerland must have helped considerably to keep me going. My project also failed because in my weakness I was not

able to is almost impossible to venture on such a journey, No. 76 of the latest edition of our Melodienbüchlein, although at times the desire and resolution does not take or one of the other 8 psalm tones can be taken, in into account the measure of the available forces. Fortunately, we seem to be getting a mild winter again, communicated by Hommel or Layritz, for example. At present, at least, we have had the temperature of March for some time, with many storms. If it stays like this, I can't complain too much that nothing has come of the move to the Midlands.

I could not be in a worse place than where I live now. Whereas from afar they do me good...they steal from me here. When I have wood split, my wife must be constantly on the lookout. A few days ago we had a delightful adventure. The day labourer spent an unusually long time on the wooden floor when he was carrying it up. My wife followed him. He holds his hand on the back and does not want to move. My wife is pushing him. So he drops something and finally leaves. It was a sausage that the rascal had fetched through the grating of our landlord's locked smoke chamber with the help of a pole. When he came back we held it up to him. At first he denied it. At last, however, he managed to put the sausage back in its place with the help of the pole.

...to bring him back. The way the poor sinner behaved was really an interesting spectacle. I then admonished him quite warmly, and the willingness with which he accepted my encouragement in his shattered state made me gladly forgive the fact that, as I am told, he dragged away quite a lot of wood when he gave it to me to take home; indeed, it was a relief to me and a substitute for the coldness that I otherwise experience.

I thank all the more my dear friends over there and you, dear Mr. Bergmann, and remain in heartfelt veneration, your very devoted K. Röbbelen."

The inauguration of the new Lutheran congregation in Racine, Wisc. took place, whereupon he preached his inaugural sermon in the afternoon service, since the brother ordained to assist him could not appear. The day was a day of great joy, to the increase of which the singing choir of the local Trinity congregation, which had been invited by the congregation, also contributed its part. May the word of Psalm 84:5-8 be fulfilled more and more in this congregation through God's grace: "Blessed are they that dwell in thy house, that praise thee for ever. Blessed are they that think thee their strength, And walk after thee with their hearts. Who pass through the valley of tears, And make wells there; And the teachers are adorned with many blessings. They receive one victory after another, That it may be seen that the right God is in Zion."

Milwaukee, Wis. d. Jan. 25, 1863.

Mrs. Lochner.

Address: Rev. UnZelbort, Disagree, ^Vi8o.

Communion wine.

The undersigned take the liberty of humbly informing the preachers and congregation leaders that they see themselves in a position to supply pure German wines for use at Holy Communion. The following is a list of the wines.

On a trip to Germany, which one of the participants of the undersigned company made last summer, one of his main purposes was to establish connections for the procurement of pure wines, and this attempt was also accompanied by the most complete and favorable success.

Unfortunately, with the present high course and premium on gold, the dozen bottles cannot be let off for now lower than \$7.50, but as soon as circumstances make it at all possible for us, a reduction in price will occur at once.

Fort Wayne, Ind, Feb 5, 1863.

Meyer & Brother.

Book display and price reduction.

From the book: Die Märtyrer der ev. lutherischen Kirche von H. Fick, are still a lot of single booklets available. Of course, the book is no longer available in its entirety, but the individual booklets provide an instructive read. It might be very useful to send some of these booklets to soldiers who gladly accept a spiritual gift, since they cannot carry voluminous books. The price of the booklet is reduced from 15 to 5 cents. To be had from Mr. O. N. Lartlilol, oaro ok Rev. l^rok. 0.1?. ^V. ^Valtbor, 8t. lwuis, 21o.

Death notice.

Church News.

On the Sunday after New Year's Day, being the 4th of January, there took place, by the undersigned, the installation of the Rev. W. Engelbert

We hereby inform our dear acquaintances that it has pleased the Lord over life and death to send our dearly beloved daughter Maria Magdalena Bescl on 2 February this year.

To leave this world at 7<sup>h</sup> o'clock in the morning after being ill for only 17 hours.

It is hardly a year since we buried our dear Sophia, and now we have to look into the grave of our first-born and only daughter, who not only rendered great services to her mother, whom she was equal to in stature, but was just about to prepare herself for the service of Christ's kingdom, according to the will of her parents. O, what a wonderful God!

**Friedrich Besel. Sophia Besel.**

**Receipt and thanks.**

**For poor students received:**

by Pastor Steinbach \$17 (namely from the Women's Association of his parish \$10.30, from himself \$1.70, collected on Mr. Barthel's child baptism \$2.00, from himself \$1.00, from I. Seb. Hartmann \$1.00, from the singing choir of his parish \$1.00 - especially for Brun's pupils) - from Joh. Loxon in St. Lonis 50c., from Mich. Tassold in the congregation of Rev. Th. Grüber at Perryville, Mo. \$2.00, - from the congregation of Rev. Jobanncs at Benton To., Mo., 1 dozen pairs of woolen stockings, - by Rev. Guenther at Saginaw-City, Mich. collected on Ehr. Kuhl's infant baptism \$5.00, - by Rev. Sievers as a bequest of be. Conr. Boehm \$10.00.

C. F. W. Walther.

To have received through Mr. C. H. Bergmann in New York \$130 Gold (One Hundred and Thirty Thaler Gold) certified! with splendid thanks

K. A.W. Röbbelen.

, Gronau, January 4, 1863.

**. - . " \_ . "Go-singers: -**

**. - . For Synodalcasse:**

Bon der He'm. Mr. Past. Oestermeyer\$4 ..... ,00  
" "" ""Dr. Sihler 36.68  
" "" ""Past. Ruprechtsubsequent.... 65  
" " "Stephan ..... 5.37  
" "" "" Fricke8.55  
" "" "" Shepherd 10,00  
" "" "St. Paul's Parish. Mr. Past. Bracklage - - -5,66  
" " St. Petri-Gem. " " " 3,55  
" "" Gem. Hern Past. Köstering .....9,00  
" "" St. Johannes Gem. Hrn. Past. Köstering 2,38  
" " Mr. F. Dickmann ..... 3,1 0  
" " Mr. Past. Köstering .....2,00  
" " Mrs. Reick through Mr. Past. Köstering ..... 3,00  
" " of the comm. mr. past. Cobbler ..... 5,00  
" "" "" ,Schumann first collect-4 ,76  
" "" "" second " -4 ,25  
" "" "" in Kendalville-1 ,00  
" " "" Sturkens -- ..... 19 60  
" " Zaget .....6.52  
"Mr. Luntz through Mr. Past. Steger ..... 5,00  
" "" Ad. Meimer ..... 62  
" "" Past. Schuer .....2,00  
" " the comm. in Lafayette .....14,00  
" "" Mr. Past. RynoldS .....2,50  
" "" in DanvilleJU . 5,50  
" "a member of Zion's congregation Past. Throw! man .....10,00  
" " of the St. John's congregation Past. Werfelman-- - 3,46 " a member of the St. Johannes-Gem. Past.  
" Werfelman .....3,00  
" " of the comm. mr. past. Jaebkcr .....6,00  
" " Mr. Past. Stephan ..... 1,00  
" " " Koeniq for sold synodal reports 40  
" " of the community Mr. Dr. Sihler .....25,00  
" " H. Meyer \$1.25. H. Langed. Past. Zagel -- 1.50  
" ,, the Gem. Past. Fricke ..... 12,00  
" Mr. Kassebaum .....1,00

**For the general presiding officer.**

From the community Mr. Past. Ostermeyer .....2,00  
" "" Triune?.-Gem. Past. Daib .....11,45  
" " St. Jacob's Parish Past. Daib---- ..... 10,10  
" Mr. Past. Daib ..... 1,00  
" " of the comm. mr. past. Stuerkens 6 .....85  
" " Mr. Lorenz Sommetinger .....2,00  
" " of Zion's congreg. past. Werfelman .....6,00  
" "" . Community Past Nuetzel ..... 10)00  
" "" St. Paul's congreg. past. HuSmann ..... III,00  
" "" Gem. Dr. Sihler 33,08  
" " Meyer Brothers ..... 50.00

**For Synodical Mission:**

From the schoolchildren of Mr. teacher Emrich 1,90 I " Mr. teacher Emrich - --- > - -60  
" " of the Gem. Hrn. Past. Fricke ..... 2,48  
" " of the ZionS congregation Past. Werfelman ..... 10,17  
" " Gem. Hrn Past. Wamogaus-12.....,00  
" "" "" ,Schumän 1,00  
From Mr. Schlebecker through Past. Stephan .....1 00  
" " of the Gem. Hrn. Past. Tramm..... 6,32  
" " in Lafayette -- 2:30.  
" ""Pust. JriedeM^Huntington 2.50

**For FraukWMBiewend:**

From the Gem. Mr. Past. MWM .....6,00  
" " ZionS-Gem. Past. Werselman .....2.52  
" " Gem. Past. Fricke- .....15,75

**For teacher salaries:**

Bon der St. Johannes-Gem. Past. Engelbert .....6,37  
" " St. Paul's " " 2,86  
" " Gem. Past. Ruprecht ..... 5,00  
" ,, Lindcman West Side Cottccte .....27,34  
" heil. Christdays .....12,60  
" " Mr. Past. Daib- .....3,00  
" " ,, Lorcnz Sommetingcr .....5.52  
" " of the Gem. Past. Tramm .....3,00  
" Hrn. I. P. Ranzcnberger collected at a wedding .....4,0II  
" " Mr. G. Ranzcnberger ..... - 5,00  
" " of the Gem. Hrn. Past. Menz- ..... Sauer New Year Collecte- 13,00  
" " ,, Mrs Hotto \$3. Mr Bentcr \$3 ----- 6,00 " " Schcpman \$2. Mr Buchner\$1 .....3,00  
" " of the Gem Hrn. Past. Nuetzel .....25,00  
" " N. N.-----k..... 1,00

**For Mr. Past. Röbbelen:**

Collected at the baptism of Mr. Elbrcht by Pastor Schwan-4 .00  
From Mr. H. Renn- .....50  
" " of Zion's congreg. past. Werfelman ..... 2,00 " ,  
" Gem. Past. Schoenebrg ..... 7,58

**\* For inner mission:**

From the community Mr. Past. Lindcman .....10,75  
" ,, ,, " Swan - .....3,00  
Through Past. Brose.collected on Mr. Stolpers infant baptism 1.51  
By Past. Brose am Erndte Dankfeste - - .....1.50  
" "" on the wedding Mr. Joh. Bruß collected .....1,06  
By Past. Brose collected on Hrn. G. Zünglons child baptism -' .....\*1.35

From the Gem. Hrn Past. Swan .....6,00  
Mr. Past. Mangelsdorf- ..... 1,60  
By Mr. Past. Stephan auf der Hoch; Mr. Thiele collected .....3,80  
From Mr. Fr. Oestermeyer .....5,00  
Mrs. Leonore Boesener- ..... 50  
Mr. Past. Fricke- ..... 26  
" " George Scratch .....2,00  
From the Gem. Mr. Past. Cock .....2,00  
By Rev. Köstering  
By Mrs. Koitz Mrs. Zelt & N. Zelt Each \$1 .....3,00  
" F. Dickman .....2,00  
" " of the Gem. Hrn. Past. .....Hathledt 9,00  
From the Lords Pastors- ..... 2,00  
" "" Gem. Hrn. Past. Schuster .....5,00  
" "" "SchnmanDeCaib 4.70  
" "" ""Stuerkens 1.35  
" " " "Friederich 5,00  
" " " " Werfelman .....3.00  
" "" ""Jaebkr 9,50  
" "" ""Merz 6 .00  
" "" "" Angels Delan ..... 4.00  
" "" " " Melsville 2.50  
" ,, Mr. M. Mesche ..... 50  
" ,, the St. Petri Gem. Past. Rolf- ..... 4.60  
" " St. Johannes Gem. Past. Rolf .....5.40 " "  
Gem. Past. Nuetzel .....5,00

**For St. Louis students:**

From St. John's parish, Rev. Engelbert \$8.80 " " " Pauls "" .....6.48  
At the wedding of Hrn. I. Nckdenbach's collected-- 3.67

**For Fort Wayne College:**

From the Gem. Past. Fricke .....21,25

**For the proseminar in Nassau:**

From the Gem. Past. Fricke ..... 10,00

**For debt retirement of the old seminary:**

By Mr. Past. SturkenS .....4,00  
W. Meyer, Cassirer of the Middle District.

**For the Lutheran have paid:**

**The 13th year:**

Gentlemen: C. Hesse, I. Adler.

**The 16th year:**

Messrs: C. Segelhorst 35c., C. Hesse, Past. I. C. W. Lindemann 2 Er., I. Hclfrich 50c., J.Adler, H. Rickerts 50c.

**KDen 17. year r**

t' (By Mr. W. Meier at Fort Warme, Ind.)  
The gentlemen: H. Kiel, C- Becker, Fr. Meinung. Further: C. Segelhorst, H. Kaiser 5 Ex., H. Runge 50c., Beckemrier, Both, L. Dönnrcr, K. Rümmlcr, Gottfr. Schmidt, G. Bewie, G. Schneider, A. Strebet, I. Goltermann, C. Hesse, Past. I. C. W. Lindemann 2 Er., Past. F. Lochner 6 Er., Held, H. Rickers 50c., Bishop, Fritz, Spröge, Losehand, Goldbeck, Repprnhagen, Lvhaus, Kratz, Eichler, Rcpplier.

**The 18th year:**

(By Mr. W. Meier at Fort Wayne, Ind.)  
Messrs: W. Eberhard, C. Becker, H. Knothr, G" Kratzer, H. Hilbrecht, G. Aichele, Past.Werfelmann 5 Er-, Fr. Kanne.  
Furthermore: Past. V. Klein, C. Segclhorst 65c., Past. I. G. Böhm, C. Knoop, C. NlItng, H. Runge, Beckemeyer, Both, I. Bayer, G-Bippus P. BiPpuS, F. Burggrabe, Dersch, Dönges, Däuble, Fischer, Grünig, Helming, Jde, Kniese, Kollenberg, Lettcrmann, Maaßberg, Meier, Jac. Seip, Thüre, F. Krumsieg 50c., L. Dönnrcr, Past. L. Steen, C. Backhaus, Jeckel, George Müller, Gottfr. Schmidt, C. Otto, G.Vuwie, C. Geßner, P. Weber, F. Lorenz, I. Bäschie, C. Neidbardt, M. Nankcrt, V. Prediger, B. Kimpel, P. Grub, M. Gaib, G. Schneider, C. Wcigel, I. Braun, H. Ricbping, W. Nabe, I. Goltermann'n, I. E. Kießling, Past. I. C. W. Lindemann 2 Er., I. Stähle, Past. A. Hoppe, I. Helfrich, Past. F. Lochner, 4 Er-, H- Froböse, Klose, Jensen, Rodel, Brück, Zimmermann, Kratz, Eichler, Sander.  
Further: Wittwe Estel, Hose.

**The 19th year:**

(By Mr. W. Meier at Fort Wayne, Ind.)  
Messrs: G. BaalS, H. Knothe, Past. Engelberts Er., G. Kratzer, H. Hilbrecht, C. Schaper, Past. F. Schumann 16 Er., Bro. Busch, W. Bohnenbcrgcr, Past. M. Stephan \$1, I. Krüger, Fr. Kanne and Mrs. Wittwe Wolf.  
Further: S. Niedel 5 Er., Past. C. Mees, I. Schmidt, 25c., Past. I. G. Hahn 50c., H. Kaiser 4 Ex., Past. Ji G. Böhm, Past. W. Bartling, C. Nölting, I. Jägeg, Hey, T. Stapp, H. Runge 50c., F. Schade, I. Marggrm" der 5 Ex., G. Bippus, P. Bippus 35c., F. Burggrabe, Däuble, Kollenberg, Maaßberg. Thüre, teachers Bewie, Alms, Becker, H. Burggrabe, Past. A. Saupcrü Friedlcin, Griesbacher, Holtz, Korst, Aöster, Knör?, Krämer, Müller, Nodbe, Schäfer, Schunte, Schnake, Strcihof, Schulte,' Schultze, Spindlcr, Tzschoppe. Wiegers, . Schmicker, H. Gcrke, F. Krumsikg,-Pnst. I. Horst, F. Meyer, C. Maas,^ I. Lanz 'M., I. W- Zimmcrmann 50c., Past. L. LkceD "C. Ninnebach \$2.75, Knippcnderg, C. MkUr.'C. Fischer, E. Wchrmann, H. Lücke, F. Burhof, H. Pfrenger, M Lücke, M. Noth, L. Lücke, H. Theiß, C. Lücke.Mosenvauer, Palt, I. M. Hahn 10 Ex., Jeckel, M. Merz, Lebrcr.C.'iScMr, L. Klemm, Past. H. F. Fruchrenicht, A. WaKUu^Holz" müller, H. Nullmann, Fr. Burre, Kloppe, C.^st,<chvcc-'. Reimers, G. Schmidt, G. Müller, H. Grcling, AsU Burkhardt, D. Helwege, H. Maus^ C. Otto, C. Grß""k! I. and F. Lciningcr, P. Wcbr, H. Bruns, F. Lorcnz, I? Bäschie, I. and C. Neidharbt, M. Nänkrrt, V.-Prkdiger, Kimpel, P. Grub, M. Gaib, W. Häulocr, G. Schneider, C. Weigl, I. Braun, I. Diery, Past. A. W. Bergt, I. E. Kießling, H. Frömmling, F. Fiene, D. Kruse, H. Riebling, W. Nabe, F. Voges, F. Lescborg, H. Rosenwinkl, H. Hertmann, F. LührS, C. Weigl, P. Nickel, W. Fiene, Past. E. O. Wolfs, I. Stähle.  
Furthermore: H. Reifert 5 Ex., Past. F. Sievers \$49.36, I. Helfrich 50c., I. Bayerlein, C. Eißfeldt, I. Götz, F. Grünewald, F. Herbst, F. Raffü, H. Nahn, Past. I. C. Ren; 7 Er-, Buchholz, Jac. n, Joh. Seip, I. Umbach, Fischer,  
Fear. Hacker, C. GräseHtzO  
Furthermore: Wittwe Hose, Poreth. Müller.

**The 26-year-old:**

Messrs: Georg Müller, A. Walkina 50c., I. Loy 50c., I. W. Zimmermann 50c., Past. G. Kranz, Past. Z. G. Hahn 50c.  
C. M. B arth el.

**Changed addresses:**

Rsv. 5°. N. J'olrannvs, linlrs Orsslr, Lsnton Oo., No.

R.6V. L. ^linsr, Last LaZillaxv, Nick.

**VV. ü-ieliter, teacher Na^villo, VoäZ6 6o.,**

**The annual report of the agent of the Bible Society of the Eastern District Synod will appear in the next number.**

St. Louis, Mo.,  
Synodal Printer" by Aug. Wiebusch u.

Sohu.



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Redigirt von C. F. W. Walther.

Year 19, St. Louis, Mo. March 1, 1863, No. 14.

(Sent in by Past. P. Beyer.)

### Turn back!

O land, my dear fatherland, Blessed by the hand of  
the Highest, Must I behold thee thus!

My heart trembles, my mouth laments: America is  
death-sore, night wants to ensnare my people.

And he who still loves his country and his people, He is  
grieved from the bottom of his heart And laments with  
tearful eyes.

Formed by God it rose from the sea, The waves  
roared all around, And over it flowed the blessing.

Soon the valleys and the high places echoed with joyful  
praise to the highest Lord.

A people, having passed away from the old world,  
Began anew without delay, Here to cultivate God's  
service.

And how the spring becomes a small brook, A proud  
stream, gradually stretches and beds itself further;  
So grew thy people, America, And bedded themselves  
far and near Linked in one stream. And everywhere,  
everywhere the sound of God's word, That saves souls  
eternally.

So you grew in a short time, Famous, respected far  
and wide, You sanctuary of the oppressed.

Thy people were faithful, adorned with discipline,  
Governed by wise statutes,

Which made all equally happy. The zeal for the  
kingdom of the Lord, To spread it out, I gladly pay  
To pearls that adorned thee.

But alas, in thy swift course Thou didst soon  
take up elements, To be God and thy salvation. The  
god-denier's dark power Boldly and thoughtfully  
dispatch'd The hell-flame'd arrows. A new paganism  
arose in thee, Christian land heard; Thy apostasy  
came with haste.

Soon wouldst thou, my people, be as blind As  
hardly the heathen themselves are; Thou saw'st in  
the enemy the netter. The blasphemous press broke  
forth, And what it taught thou didst accept, Those  
were thy gods. They nourished thy vanity, inflamed  
thy presumption.

So in the sap of the tree bores, That inquires  
with crowned shaft, The worm with sharp tooth. Still  
it blossoms, still it bears fruit; Who is it that seeks  
the strangler, That foresees the near withering?  
The gardener shows it to everyone; Everyone  
praises the fruit on it And remains in his delusion. -

But God's word still resounded; But, alas, faith  
was already gone From teacher and congregation.  
They sacrificed to the spirit of the time,

The basic principle was usefulness, What separated and  
united souls. They no longer taught the reason of faith, No,  
each one for himself and his find; The truth fled and wept.

Though she searched in town and country, Where she  
still found open hearts, There she moved in and dwelt;  
But the masses scorned her, And never heard her  
teachings, Because she was enthroned so lonely. - God  
saw it from his high throne, And long-suffering it was for  
years, That he spared the land.

Wisdom's reason is the fear of the Lord, Long ago this  
noble light stepped far from thee; Thy reason began to  
waver.  
To the spirit that now travels through the world, And teaches  
nations happiness in overthrow, 'You have your web' to  
thank. Thou thyself lift'st him to the throne, There he sitteth  
now and mock'st thee, The temples of peace sank.

Now you swim, that is God's hand, In your own blood,  
my land, Torn and tattered.  
Alas, your honour lies in the dung, You are the mockery of  
foreign peoples, Crushed in barely two years. Still thou dost  
rummage in thine own body, And, as if it were pastime, hast  
slain thy own people in multitudes.

But who shall believe that our affliction is a righteous  
judgment from God? Who shall believe that we are fallen?

One still lives now as before the war, One hopes for peace and for victory In huts and in halls.  
One defies on boldness and on power, One dances, one plays, one jokes and laughs, As if nothing had happened.

O land, land, hear God's word  
And go no further to your own destruction. God wills that we repent, And in the tribulation he now cries, Return! Will ye die? Turn to me in earnest, Then you have peace and rest already here And shall inherit my kingdom.

Obey now the call of the Lord, He who means well near and far, In the house and in the army.  
Away with pomp and vain glory, Back to true Christianity And to Bible teaching:  
"The false idols make a mockery. "The Lord is God, the Lord is God; "Give glory to our God."

(Sent in by Prof. Dr. Schier.)

Slavery, considered in the light of sacred Scripture.

(Conclusion.)

To the question finally raised, what has the Gospel to do, or, to speak more exactly, what have truly evangelical-minded people, be they preachers, or statesmen, or landowners, etc., to do, both within and without the slave states, in order first of all to have a salutary effect on the condition of slavery, which has been corrupted from time to time? we answer as follows:

In the first place, this would be the most important thing, to bring the pure Christian, that is, Lutheran doctrine orally and in writing, which they would be able to do, more and more into the slave states and to bring slaveholders as well as slaves as far as possible into their sphere. It is true that there are also Lutheran congregations in the Southern States, but they are usually only called that, but are not; for they mostly all belong to the so-called Lutheran General Synod, which in principle denies the ninth and tenth articles of the Augsburg Confession, is reformed in its doctrine in general, methodist in its practice, and unionist in its sentiments.

How unclear and confused, how enthusiastic and partisan this synod is in itself, however, is irrefutably proved by the recent political discord in the country and the civil war that has broken out; for it too, like almost all other churches and their synods, is now divided, according to its political partisanship, into two hostile camps, a northern and a southern one.

How could such an impotent synod, not held together by the unity and power of the ecclesiastical confession, on the basis of the divine word, in these stormy times, which the Law

and gospel, bodily and spiritual freedom - how should the freed Negroes are revealed as lazy, ragged, loitering such a synod, as an ecclesiastical body, be able to have day thieves, do not yet furnish convincing proof of the a salutary effect on the formation of healthy evangelical inherent incapacity of the Negro race for civic moral self-knowledge and attitudes, especially in the slaveholders reliance and self-government.

of the South? Just as little, however, do the freed individual negroes

On the other hand, it would be highly necessary to scattered to and fro in the northern states, who present bring the slaveholders in the southern states - for in themselves as Christian-minded, intelligent, industrious border states, as is well known, the slaves are treated people, prove the opposite. On the average, the freed mildly on the average - on the basis of evangelical negroes also seem to have a certain aversion to work knowledge and in the way of inner conviction, first of all before cultivating the land, since the poorer ones almost to abolish the grosser evils and abuses, even corruptions never hire themselves out as farm hands, but prefer to in the slavery system. become barbers, cooks, and servants in inns; the well-

To these belong, e. g. The separation of spouses or off, however, very seldom buy land to work it themselves, of parents and younger children through the sale of one but prefer to invest their money in such a way that they or the other, which is said to occur from time to time in make as much money as possible with as little work as the southernmost states; furthermore, the perhaps possible, following the example of the free white excessive burden of labor and the arbitrariness and Americans.

harshness of the slave overseers in the infliction of This aversion to industrious cultivation of the land, corporal punishment; secondly, the fundamental after the example of our industrious German repression of the slaves in a state of crudeness and compatriots, is, however, a bad omen, and speaks more ignorance, in that they are regarded and treated only as against than for their later complete bodily emancipation; living service machines and like working domestic for it is difficult to see what the mass of the later animals, and even the more capable are deprived of the freedmen, who, for example, would find sufficient room means of attaining to a certain level of knowledge and for profitable work as tenants in the south, should do morality, which was, after all, possible even among the other than cultivate land. Otherwise, they would be best slaves of the pagan Romans. That, by the way, in some employed here, in my opinion, partly for their own states the learning of reading by slaves is forbidden by advancement, partly to support the large plantation law, the revolutionary pamphlets and pamphlets of the owners there; for experience shows that white workers abolitionists may also be largely to blame, for the dizzying are on the average not able to perform the same work in and delirious spirit of these heroes of freedom and the hotter regions of the sky as the muscular negroes human happiness could only have had a corrupting effect from the hot zone, who feel all the better physically the more the burning sun drives the oily sweat onto their skin. Thus they are less subject to climatic diseases than the whites. But to transfer them all to Liberia, or to these

Thirdly, it would be urgently desirable that these evangelically-minded men, gifted with love and wisdom, the whites. But to transfer them all to Liberia, or to these should gain a salutary influence on the legislation in and those of the Central American Free States, if the individual slave states by oral and written means, insofar as latter would permit it, would, especially at the present as these sanction these and other grosser evils by time, be neither wholesome nor profitable for them, nor existing laws and encourage the personal harshness and for the regions and their inhabitants to which they are severity of individual slaveholders, or at least do not sent, since they are not at all trained and educated for the useful use of their physical freedom. Everything oppose them. depends on whether and how such education and training are set in motion. If, where possible, the pure and

If these truly philanthropic efforts of Christian love and wisdom were gradually heard and received in the slave training are set in motion. If, where possible, the pure and states, the way would be paved at the same time to train truthful teaching of the divine Word and suitable human the slaves inwardly, where possible, to the right use of means of education were to work together in harmony bodily freedom, primarily through the teaching and during their present state of slavery, it would become discipline of the divine word and human means of more and more evident, during the course of this labor of love, whether and to what extent the negro race was education. capable of and suitable for the use of bodily liberty which they and others enjoy.

Experience would then show whether the children of Ham, considered as slaves, would have the ability to attain civic independence and self-government as bodily freemen, or whether political immaturity and servitude has been confirmed many times by history, that through under the children of Japhet would be their permanent lot. the gradual evangelization and Christianization of whole tribes and peoples, many a hitherto bound or sin-bound person has become a part of the Church.

Because the failed experiments with Hayti, where



The first thing to be done is to free up the degenerated gifts and powers of the people from chemical abuse and destructive self-discipline, and at the same time to put them to the service of love and moral lawful order for wholesome use and for the common good. In recent times, for example, this has happened on some groups of islands in the fifth hemisphere, on the Sandwich, Friendship and Society Islands, and is still happening on other islands in the South Seas, especially New Zealand.

On the other hand, it is always questionable whether individual tribes, even though Christianity has found its way into them, are capable of the wholesome use of full bodily liberty, of civil and moral independence, and of the establishment and maintenance of a political community, especially a republican one. Yet there are enough people in the Christian states - indeed, the greatest number of them - who, irrespective of their Christian and moral worth, in their state of dependence, even of servitude, but for lack of higher spiritual talent, would never be able to erect a civic polity on their own and to keep it in a prosperous course; For they lack the guiding powers; they are indeed the bearing feet, the running legs, the working hands of a body politic, but they need the eye that guides them, the mouth that speaks for them.

It may be similar with whole tribes and peoples, who, in spite of their conversion to Christianity, would hardly be able to escape from the state of childhood and immaturity and work their way up to civil and moral independence and self-government without mingling with more gifted tribes.

(Conclusion follows.)

(Submitted.)

An important testimony against chiliasm, by Dr. U. Rhegius, the friend of Luther and co-signer of the Schmalkaldic Articles.

It is a saddening phenomenon that there are still people who call themselves Lutherans, like the Iowans, who try to smuggle chiliasm into the Lutheran Church by distorting the divine Word. These false prophets have often been refuted. From the Holy Scriptures. They have proof from Holy Scripture that it rejects chiliasm in every form. They are referred to the 17th article of the Augsburg Confession, which expressly rejects chiliasm as a Jewish doctrine. Likewise, it is shown to them that Luther, too, refutes chiliasm in his writings in the most definite manner. In short, it has been most irrefutably demonstrated to them that their chiliastic delusion finds as little foundation in Scripture and in our confessions as does the Assumption of Mary.

Nevertheless, these deluded

The false teachers continue to assert their chiliastic Art. itself already its sufficient refutation. However, it is delusion and to advertise it as a delicious pearl. They not unimportant to provide evidence from the time of the pretend that they teach such a fine, holy, and spiritual Reformation that the first confessors of our church, who chiliasm that it does not contradict the articles of our were in close personal contact with Luther and Christian faith, but can be united with them in the most Melanchthon and co-signed the confessions they wrote, beautiful way. expressly rejected chiliasm in every form, both coarse

But that our church rejects chiliasm in every form is and subtle. proven, among other things, by the writing of Dr. Such is the writing of the blessed Doctor of Theology Urbanus Rhegius, with which he refuted chiliasm. Itand General Superintendent of the Land of Lüneburg, bears the title: "Dr. Urbanus Rhegius' Disputation on the Urban Rhegius. In order to show how alive Rhegius was Restoration of the Kingdom of Israel **Against all** in the midst of the Reformation movement and what an **Chiliasts of all Times.** \*) It is now our privilege to point important part he played in the work of the Reformation, out this important testimony to the truth to the interested a brief account of his life may follow.

reader, which is why we let follow here the preface, from Urban Rhegius was born around the time of May which it emerges what an important, influential 1490 at Langenargen on Lake Constance in the county theologian, highly esteemed by Luther, he was. of Montfort, which now belongs to Württemberg. He later

For some time now, the doctrine of the last things has changed his name König to Regius or Rhegius. He come to the fore more than ever, both in Germany and attended the Gymnasium in Lindau, studied at Freyburg in North America. It is especially the question of the in Breisgau, then in Basel, and then taught at Ingolstadt, millennial kingdom that occupies the minds of the where Emperor Maximilian himself crowned him a poet, people. The views of those who maintain the same, of as a professor of poetry and eloquence. After being won course, differ from one another in many ways, but they to the truth by reading Luther's writings, he was called to agree that a period of splendor is still to be expected for Augsburg as a preacher in 1520. Expelled as a Lutheran, the Church in this world. In their opinion, it will begin with he turned to Tyrol, passed through the whole Etsch the visible return of the Lord, who, at His glorious Valley, the Salzburg and Tefferecker Valleys, lived for a appearing, will overcome all the enemies of the Church, time in Innsbruck, and in 1522 and 1523 was preacher the world, the Antichrist, and Satan, and raise up the at Hall am Inn. Recalled to Augsburg in 1523, he spread the pure doctrine with great zeal in Franconia, as well as martyrs and saints. The fullness of the Gentiles and all the whole surrounding Württemberg, and successfully Israel shall then be converted. The Jews shall take fought the errors of the Chiliastes, Anabaptists, and possession of Canaan again, Jerusalem shall become a sacramentalists there. Luther himself testified that if the center point of a holy theocracy, and the temple as Rhegius did not put things in order in Swabia, the cause house of prayer for all the people. Then shall there be of truth would be lost there, and called him the most one shepherd and one flock, and righteousness and learned and best preacher in Augsburg. During the Diet peace shall dwell on the earth. Then the Church will cast off the image of the Cross, for the saints will rule and of 1530 he had daily meetings with Melanchthon, Jonas, reign with Christ in visible glory and supreme bliss for a Eisleben, and Spalatin, preached several times with thousand earthly years. After that Satan will be loosed great acclaim before the Protestant princes and estates, anew and fight against the church, after which the Lord was sought out by them, and asked for counsel. At that will appear at the last judgment. These are the main time the excellent Duke Ernst, the Confessor, of features that usually recur in the description of the Brunswick-Lüneburg became acquainted with him, and appointed him court preacher and general millennial kingdom. superintendent at Celle. When the court junkers there

In recent times, the Lutheran side, Pastors Münkel, Althaus, Diedrich, as well as the Lutheran Synod of asked the returned prince in eager curiosity what news Missouri in North America, have repeatedly proven that he had brought from the Diet, he replied: "An inestimable this doctrine of the millennial kingdom is neither blessing for country and people I have brought with me, compatible with the Holy Scriptures nor with the a man of faithfulness and learning, whom I respect more confession of the Lutheran Church. The Lutheran Synod highly than all princes' treasures." About 1530 the of Missouri in North America has repeatedly Augsburgers appealed to Luther with the urgent request demonstrated that this doctrine of the millennial kingdom that Rhegius might be restored to them. A legation was is neither compatible with Holy Scripture nor with the deputed to Celle to present the common request to the confession of the Lutheran Church, which Article 17 of Duke and to him, and to induce him to return. Ernst heard the Augsburg Conf. Conf. condemns in principle all and this with deep emotion, raised his fingers to his eyes, and every chiliasm. Against this, however, the objection is said: "I know that often raised that only the rejection of gross chiliasm is meant. There is no doubt that this objection is not valid in the 17th century version.

\*) To be had from Mr. M. C. Barthel, care of Rev. C. F. W. Walther, 8t. 4.vui8, Alo., at 10 cents each.

not whether I would rather miss an eye, or my Doctor; expressed about it. "When I journeyed to Saxony," he But he loved the word of God dearly, and acted with all for; of eyes I have two, and only one Rhegius." And said in one, "I spent a whole day at Coburg alone with diligence and faithfulness, as his writings here and there then, turning to the latter, he added: "Dear Urbane, stay Luther, the man of God: I never passed a more pleasant abundantly testify."

with us; you may well find some one who will give you day in my life. For Luther is such a one, and such a great Especially heartfelt and praiseworthy is the memorial more money than I, but none who will rather listen to the theologian, that no centuries have had a like one. I detest of honor which Luther dedicates to the blessed Rhegius your preaching." How highly the Duke honored our all the more the foolishness and presumption of the in the second preface. "For many reasons," he says in it, Rhegius is also evident from the fact that in his Carlstadtians, who flatter themselves as if they could be "a deep pain seizes me as often as I hear of the death of ecclesiastical decrees it was usually said, "We Ernst by compared with Luther, whose shadow they do not reach pious men, especially of those whose efficiency in the Grace of God Duke of Brunswick-Lüneburg and for all the erudition they boast about. Luther was always government, whether public or domestic, was excellent. Urbanus Rhegius, of the Holy Scriptures Doctor, decree great to me. But now he is the greatest to me. For even For first of all I am pained at the loss of the Church, or of 2c."

With great wisdom and faithfulness, Urban Rhegius cannot describe with any pen." And in the other letter he faithful guardians. For to speak now of the church, what now pursued the introduction of the Reformation in the writes: "I, who am perhaps also not a lump in the great harm have the Saxon churches suffered by the northern part of Germany. In 1531 and 1532 he assessment of truth, judge thus: No one can hate Luther loss of Urban Rhegius, who was in truth a true bishop of reformed Lüneberg and wrote a church order; in 1535 if he knows thus. Luther's writings indicate his spirit, but the neighboring lands, wherein he spread the gospel of he came to Hanover for the same purpose, and also when you see the man himself, when you hear him Christ pure and louder, improved the worship and worked out a church order for the city, of which a himself speak with an apostolic spirit about divine things, manners of the people, suppressed the frenzies of the missive from Luther and one from Melancthon are then you will say: the present surpasses the rumor. zealots, guided many pious ecclesiastics and other found. In 1537 he attended the Convention at Luther is too great to be judged by any half-governors by doctrine, counsel, and reputation. These Schmalkalden and signed the Schmalkaldic Articles as knowledgeable man, or should be. Behold what glorious now, in great part, perceive that they go astray like a the second immediately after Bugenhagen with the grace of God is in the man of whom I am truly not flock without a shepherd."

ashamed. I will say what I think. We also write now and "How much it is therefore to be mourned that the then and treat the Scriptures without boasting: but church is deprived of its defences by the death of the compared with Luther, we are disciples. This judgment learned and pious, one must nevertheless only wish does not flow from love, but rather love from judgment. I them good luck, as in the case of emigration. Blessed despise no one. I would rather be despised than praised. are the dead, says the Scripture, who die in the Lord. On the other hand, I will not suffer Luther, that most Therefore let us know that our Urban, who has lived chosen instrument of the Holy Spirit, to be despised. He constantly in true invocation of God and in faith in Christ, still remains a theologian for the whole world, that I know; who has served the church faithfully, and who has I know him better now than before I saw and heard him adorned the gospel by a chaste and godly life, may be myself."

Furthermore, according to his advice, Duke Ernst Luther loved and esteemed our Rhegius no less. "He fellowship of Christ and the heavenly church, where he sought to introduce the Reformation also in Hörter, and was in correspondence with him, comforted him in his now learns, sees, and hears face to face what he has temptations, and wrote several prefaces to Rhegius' taught here in the church according to the word of God. in the counties of Hoya, Schaumburg and East Frisia. writings. These are his interpretation of the 52nd Psalm, As before he spoke to his wife and children, and finally After Rhegius had taken part in the convent at Hagenau the prophecies of the Old Testament about Christ, and to all readers, of the sayings of the fathers and prophets, in 1541, he passed away on May 23 of the same year his refutation of the Münstrian New Valentinian and which in this conversation he recites in a godly, learned, at Selle, deeply mourned by his pious prince, who used his refutation of the Münstrian New Valentinian and which in this conversation he recites in a godly, learned, to call him his dear father in Christ and remembered the Donatist Confessions to the Christians at Osnabrück in and accurate manner, so now he hears how the first words of the pastor with gratitude until the end of his Westphalia. teachers and Christ himself interpret them, rejoices that days, as he also faithfully provided for his numerous family. In the first, Luther says: "Although Doctor Urbanus his faith agrees with Christ's and the fathers' word, and Rhegius blessed 2c. neither needs me nor any preface to gives thanks to God for having given him the light before his books, since he himself is not only highly enough he departed from here, by which sin is blotted out in him learned, but also highly famous among the teachers of and eternal life has begun. Nor do I think it a coincidence the holy Christian churches of our time, recognized as a that shortly before his death he very often read this pure, righteous preacher of the holy, pure, unadulterated discourse on the resurrection of Christ, as if he already Gospel, held dear and valuable by all pious orthodox foresaw his departure from here, wherein, contemplating believers, because he has been in earnest against the the glorious resurrection of Christ, he knew that death was extinct, and memorized this word of Christ: "Death, I will be thy poison; hell, I will be a pestilence unto thee."

How great, however, was the ecclesiastical reputation of our Rhegius, is also evident from the fact that his writing de koimulio lute lo^ueuäi attained almost the holy Christian churches of our time, recognized as a that shortly before his death he very often read this symbolic validity. It was included in the Oorpus äootrinue ^Vildslminnin for the Lüneburg lands, and, together with his thorough account of the noblest pure, righteous preacher of the holy, pure, unadulterated discourse on the resurrection of Christ, as if he already articles of the sacred Scriptures, in the Corpus äoetrinae Gospel, held dear and valuable by all pious orthodox foresaw his departure from here, wherein, contemplating for the Brunswick lands by Duke Julius in 1576. In the v. 22 says: 'I hate them in right earnest, therefore they are I will be thy poison; hell, I will be a pestilence unto thee.'" the same way Spalatin held his writing. Enchiridion oder to me. Psalm v. 22 says: I hate them in all seriousness, "But how Urban had an extraordinary love for his wife and children, and his spouse excelled in all the virtues of a godly wife, and his family was also righteously Handbüchlein eines christlichen Fürsten 2c. so highly therefore they are mine. The pure instructed, it is believable.

The relationship of the blessed Rhegius to Luther was also very intimate and cordial. To him, to whom he owed the knowledge of the truth, he retained the most sincere love and respect throughout his life. He has himself in two letters

that he had not departed without sorrow from them that had need of his service. But he knew that God was the father of orphans and the protector of widows. Now he commands his family to God, who indeed has protected the families of pious church servants up to this point, and will continue to protect and nourish them, even against the will of the world, as it is written. ' I have never seen the righteous forsake, or give his seed for bread."

"And so far from Urban, whose memory we must hold fast, that his writings may be read the more eagerly. For they contain godly and wholesome teaching. But when we think of his death, let us wish him happiness in his sweetest walk with Christ, but take to heart the orphaned churches, and pray God to send similar laborers into the harvest of the gospel."

This suffices to recognize from this how high a reputation Urban Rhegius rightly enjoys in our church. He was a close personal friend of Luther, one of his most gifted, learned and enlightened co-workers, a blessed instrument for the spread of the Reformation in Bavaria, Württemberg, Austria and Northern Germany, a co-signer of the Schmalkaldic Articles and an excellent writer. May these facts serve so that we do not underestimate his writing against chiliasm, which grew quite originally out of the Reformation spirit of witness in our church.

The occasion for this writing was the following. In the year 1534, Osnabrück was most violently disturbed by the Münster Anabaptists. Six of their messengers came there, preached with great tumult about the kingdom of the new heavenly and Israelite Jerusalem, and won the favor of the people to a threatening degree. When Wichmann, the chief secretary of Duke Ernst, received news of these events, he asked Rhegius to write a German refutation of the Münsterites and to dedicate it to the people of Osnabrück. The nobles of the city of Osnabrück also urgently requested him to do so. Rhegius complied with this request, and in 1535 issued, besides a German pamphlet, ours, written in Latin, the title of which is in full: Do rostitutiono rcZni Igras- litici contra ornnc8 omniuin 8ccnlorum Oirilia- 8tas: In primis tarnen contra ^liliarios Uona- Ltorien^eg äi8putatio Gellao Laxonurn colsdran- ään per Vibanurn lieAiurn, resvonäonte Ouili- elino Oleveno, ^ulæ Vucali8 concionatore. At the conclusion of the former, Rhegius expresses the heartfelt wish that God would preserve the people of Osnabrück, those of Soest, and all Westphalia in sound doctrine and hope of the Gospel. Both writings are dedicated to the congregations in Osnabrück.

But may the Lord also now again bestow his blessing on this scripture, which contains a word that is as timely as it is serious and instructive. May it, through his grace, also be a

The Lutheran Church in North America has a salutary influence on our dear German Evangelical Lutheran Church in North America. Unmistakably, many things have happened there in recent times to lead our church out of its sad brokenness to greater unity. The dawn of a brighter future seems to be breaking upon us. All the more deplorable is the discord which the chiliastic heresy has now caused among us. Where shall it lead if we use our ecclesiastical freedom to form new articles of faith and to win others over to them? We would only increase our ecclesiastical discord to infinity, and, as much as there is in us, work for the ruin of the Church. There is only one thing that can save our church from its disunity: unity in spirit, in the word of God, in doctrine. Only from it springs true brotherly love and lasting ecclesiastical union. Let us, therefore, for Christ's sake, practice humility and self-denial, so that we may also offer to him our favorite opinions, which are kept false by the word of God as the infallible touchstone of truth, and thus allow ourselves to be more and more conquered, enlightened, and sanctified by the truth. May the faithful admonishing and teaching voice of blessed Urban Rhegius also awaken us to this. For he belongs equally to us all, as a witness of the Reformation, whose children and heirs we are also, as a co-signer of our common confession, as a propagator of the Reformation in the south and north of our common German fatherland, and above all as a true interpreter of the Holy Scriptures, which are our common light, consolation and guide.

For the Holy Scriptures do not teach with a single word that a thousand-year kingdom of Christ with visible glory is to be expected on earth before the last day. Rather, it teaches in the clearest terms that toward the end of the world "abominable times will come," 2 Tim. 3:1. In addition, it expressly testifies that the last day will come suddenly and unexpectedly upon the secure world, like lightning, Matt. 24:27; like a thief, 1 Thess. 5:2; like a snare, Luc. 21:35; like the pains of childbirth, 1 Thess. 5:3; like the flood of sin, Matt. 24:37; again, the fall of Sodom, Luc. 17:28. Therefore Christ exhorts us with such holy earnestness that we, like the wise virgins, adorned with the oil of repentance and faith, should daily await the coming of our soul's bridegroom to the last judgment, commanding, Matt. 25:13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man shall come. How pernicious to the soul, on the other hand, is the chiliastic delusion, which teaches that the Lord is far from coming, and threatens to poison the holy earnestness of repentance and the chastity of faith with its lying illusions of a visible glorious kingdom of Christ. But may the Lord lead us more and more into his truth, so that we may leave behind all chiliastic errors and instead come to terms with the whole truth.

We pray for the dear last day in the holy Christian church according to Rev. 22:20: Yes, come, Lord Jesus!

(Submitted.)

## Short correction concerning the Rhenish mission,

in the last issue of this paper.

Pastor Köstering has given me and certainly many others a great deal of pleasure with his easily understandable essay "Historical Course of the Mission" - and he will certainly be pleased if I correct what I have said about Inspector Wallmann here.

Wallmann "taught decidedly Lutheran" as much as is possible for a quasi-Lutheran, an unirthodox theologian of the Lutheran type. In the Prussian Uniate State Church there are now once different tropes, and there Wallmann, of course, belongs to the so-called Lutheran one. Each trope has several degrees - which degree he has taken, I do not know.

"The Union carried out in principle," however, did not drive Wallmann out of the Rhenish Mission; but the Union carried out in principle in the Rhenish Mission was Wallmann's work. Mission was precisely Wallmann's work. He kissed the last breath of Lutheranism out of the Rhenish Mission. Mission. He was able to do this all the more easily, since he was considered a Lutheran and allowed himself to be "patiently" called so. That he moved from Barmen to Berlin, in order to do the same there, had quite different reasons, which one did not let become loud - and which I do not want to make loud. In a public circular to all Rhenish missionaries, of whom I was one at that time, Wallmann solemnly declared that no confessional quarrels had been able to induce him to change his residence and society. But since one is used to lies, at least to concealing the truth, among the uninitiated, I myself believed that Wallmann only did not want to come out with the truth and had gone to Berlin because of his Lutheranism. But this is not so. The second inspector, Herr von Rhoden, also says that Wallmann was the author of the Union Acts in the Rhenish Mission. Mission. "The same Wallmann of whom Schoenberg, in another letter, asserts that he went from Barmen to Berlin for the sake of his Lutheranism." (See B. v. Rhoden's explanations of my "Lutherthum und die rheinische Missionsgesellschaft. Munkel's Zeitblatt 1858.)

The Inspector Dr. Richter was, as is well known, a chiliast, but he did not play along with Lutheranism in the mission as badly as a Wallmann, who carried the full orthodoxy before him.

Furthermore, Mr. Pastor Köstering thinks that "some" missionaries had left the service of the Rh. M. G. at that time because of the union that had been carried out. The "some" is to be reduced to "one". In the case of the missionary Dr. Hardeland, who left at the same time as I did, there were quite a few missionaries.

If he had had a Lutheran consciousness, he would hardly have allowed himself to be appointed Superintendent of the Harmsche Mission.

This I have endeavored to correct to the truth.

H. Schöneberg.

To the ecclesiastical chronicle.

In which doctrines the Buffalo Synod in particular is un-Lutheran, it has recently stated itself. In the Buffalo "Informatorium" of this Synod of February 1, it literally says: "Whoever joins the Missouri sect denies the pure doctrine of Christ of our gracious justification before God, denies the pure doctrine of the consequences and fruits of justification, denies the pure doctrine of true repentance and sanctification in true faith, denies the pure doctrine of the holy ministry of preaching which Christ gives, denies the pure doctrine of the church of Jesus in the 7th and 8th articles, denies the pure doctrine of the church of Christ in the 7th and 8th articles, denies the pure doctrine of the church of Christ in the 8th article, and denies the pure doctrine of the church of Christ in the 8th article. He denies the pure doctrine of the holy ministry which Christ gives, the pure doctrine of the church of Jesus in the 7th and 8th articles of the Augsburg Confession, and the pure doctrine of the church of God. Confession, the pure doctrine of the keys of Christ, the pure doctrine of divine word of the spiritual unity of the church and of godly church government, and much else. He is thus a Missourian arrogant sectarian and heretic." Since everyone who knows Luther's doctrine and that of the Lutheran confessions and ours knows that we teach and confess no other doctrine than that of Luther, it is clear that the Buffalo Synod must teach un-Lutheran doctrine in all these and "many other" doctrines. For if they held Luther's doctrine to be the pure Bible doctrine, they could not of course reject it, much less declare all those who confess it to be "heretics. This is not even done by the fanatical sects, but only by the Pope in his Tridentine Council. Pastor Grabau, who has written the above, seems to have become so upset by Pastor Han-se'r's proof that his synod bans unjustly that he can no longer contain himself and now virtually berates heretics everything that does not want to accept his new-found faith. He seems to have reached a crisis, that is, a state of decision in his spiritual illness. Let us hope that this crisis will be followed by his recovery.

Church News.

On the Sunday of Septuagint, the candidate for the holy office of preacher, Mr. Tobias Rösch, until now a student of our practical theological seminary in St. Louis, was ordained by the undersigned in the midst of his congregation at Prairie City by order of our venerable President Schaller, with a commitment to all the symbols of our dear Lutheran Church, and was solemnly inducted into his office.

May the faithful Saviour bless the dear brother in his office and grant him grace,

to lead the same so that he may make himself blessed and those who hear him, and for this purpose the preacher and the congregation are entrusted to the heartfelt intercession of all pious Christians.

M. M. Moll.

Dear Brother's address is:

R.6V. Podius R.O68CÜ,  
k. O. Naäison 6o., Ills.

By order of the Reverend Mr. President of our Synod of the Northern District, the Rev. G. Speckhard, hitherto pastor at Hillsdale, Michigan, who has been called by the Evangelical Lutheran Holy Ghost Congregation in Monroe County, Michigan, was introduced there by the undersigned on the Sunday of SIXDAYSIME.

The faithful Arch Shepherd Jesus Christ set him to be a blessing to the church.

W. Hattstädt.

Address: Rsv. 6. Ipsckünräd,  
eare of kev. HattstLkät,  
Nonros, Mob.

Luther's People's Library.

To the members of the Luther-Verein serve the news that the 8th volume of Luther's People's Library is so far finished that the dispatch can begin in a few days.

It contains sixty-two exquisite letters of Luther from the year 1530 to 1546. That the appearance of this volume has been delayed so long, no one can regret more than we ourselves. Whoever knows the obstacles that hinder almost all kinds of business in the present time, will not make an unreasonable judgement about this delay. We only recall the enormously high price of paper and the great difficulty of always obtaining the same and suitable workers at the right time.

What we have already reminded you in No. 4 of this issue of the Lutheran, we take the liberty of repeating: if any error should occur during shipping, please inform us of it as soon as possible; since individual copies are to be sent by mail, we request those concerned to send the postage, 10 cents, to our agent, L. Volkening, without delay, otherwise the books will have to be returned.

The annual report will appear in one of the next issues.

A. Heinicke.

Address: Heinicke L Vstel, 8t. I-ouis, No.

To the honored readers of "Night School."

Since the undersigned editor of the "Abendbendschule" has, according to God's holy and blessed counsel, been afflicted with serious illnesses in his family during the last few weeks, as a result of which he had to follow the coffin of two dear children, the honored readers will excuse it if the appearance of the next issue of the said paper suffers a delay.

L. Long.

Receipt and thanks.

For Mr. Pastor Röbbelen: Don Mr. Past. Hahn in Benton-Co., Mo. 82.00. By Mr. Past. P. Bcper of A. Bergt in Frohna, Perry Co., Mo. .... - 1.60.

By Mr. Past. Fick in Collinsville, Ill, from an unnamed person 1.00.

For Mr. Pastor Sommer: .From Mr. Rev. Hahn in Benton-Co., Mon. 1.00.

For Mr. Past. Wüstemann:  
From Mr. Past. Hahn in Benton-Co., Mon. .... 1.00. For Mr. Pastor Hofmann in Hesse:  
From Mr. Past. Hahn in Benton-Co., Mo. 1.50.

For poor students:  
From an unnamed person in the Zion District of the Lutheran Church. St. Louis Parish ..... 3.00.

Further from such a one ..... 2.00.

From a member of the congregation of the Rev. Banm- gart in Venedy, Ill, as a thank-offering for his recovery ..... 5.00.

Don an unnamed member of the community of the Hrn. Past. P. Heid in Peoria, Ill. 5.00.

For the California Mission  
Through Mr. Past. P. Eirich by members of his congregation in LithopoliS, O. 3..... .00.

For the Proseminar in Germany By Mr. Past. Hügli in Detroit by W. Mager 2.00. C. F. W. Walther.

With thanksgiving to God and to the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

From Mr. Ludw. Lücke from Mr. Past. Moll's parish: 1 pig.

From the congregations of the Rev. John:  
From the Zion congregation: 22 U> butter and 1 Bush, dried apples, 2 pairs of stockings. From the JmanuelS- gemcinde: 21 w butter, 1 side of bacon, 5 pairs of stockings; from Mrs. M. as an offering of thanksgiving for answered prayer, 4 pairs of stockings; from I. M Mögen: 1 pair do.

By Mr. Past. Daib for the proseminaristeu floor:  
By himself 81, by Hrn. Past. Merz \$1, by N. N. 83.

By Mr. Past. Brackhage:  
From Mr. Brockstädie 81 and from Mrs. Fl. Cath. Küten- brink 50 Cts.

By Mr. Past. Claus von Peter Richter from his parish 81 cash.

By Mr. Cassier Meier from the congregation of Mr. Past. I. G. Kunz 86 for the Brunnish pupils; also to H. B. from Mr. Past. Kvstcring's parish 85 for the seminary household.

Through Mr. Past. Wagner from several women from his congregation: 2 quilts, 1 sheet and 81 cash for poor students.

From Mr. Hasselbuch from Mr. Past. Fick's Gemcinde: 50 Cts. cash.  
A. Crämer.

For the church building of the congregations of Mr. Pastor Dulitz in Ruhland:  
Of some members of the congregation of the Lord Past. Steinbach in Milwaukee ..... \$16.80

namely:  
from ibm itself, M. Melibohm and H. Meier G \$2, from M. Schmidt, M. Coplin, I. Fährmann, Niedick, Wietholz, W. Gudert and Fr. Schab I G 81, from C. Glausc, F. Wilde, F. H. Kompcr, W. Lohmann, H. Lohm.rnn, F. S. Hartmann u. Fr. Schirm- ninger G 50 Cts., from C. Mrcrcns 30 Cts.

With heartfelt thanks for the kind givers, the undersigned certifies to have received the following gifts of love for the church building of the congregation in MarlinSwille:

From the community inBuffalo ..... 820M

""Johanniobnrg 15.62

,,,,, "FrnnkenInst 10,1>0

\*\*\*\*\*Milwaukee 16.13

\*\*\*\*\*Walkerspint 8,40

L. Dulitz, Past.

Through Mr. W. Meier at Fort-Wayne I received from the treasury of the inner mission PI50,0l> for the purchase of a horse together with saddle and gear for the service of my branch parishes which are very remote and still poor in temporal goods. To all those involved in this gift of love, I express my heartfelt thanks for the divine blessing.

Kall-Creef, WiSc., February 10, 1863.

Th. Krumsieg.

With heartfelt thanks to God and the kind givers stMtireich the receipt of the following gifts for poor sophomores of Concordia College:

Bon der Gem. Past. Stephen's ..... H2,50.  
" " Filialgem. Past. Stuerkens in Peru..... 5,65.  
" N. N. in LoganSport ..... 1.00.  
"Mr. W. Schaffen, Past. Zagcls Gem. .... 2.00.  
"Baltimore Close Club ..... 5.00.

For the budget of Concordia College at Fort Wayne, Ind.

With heartfelt thanks, the undersigned acknowledges receipt of the following gifts:

Ans. of St. Emanuels parish, Noble Co, Ind. 12 Bush. Wheat, 18 Bush. Corn, 8 Bush. Potatoes, and namely, from Mr. A. Klein, 1 Bush. Wheat, 2 Bush. Grain, A. Naumann 1 Bush. Wheat, 1 bush. Grain, Jac. Schneider, Kcndaloille 3 Bush. Potatoes, Sam. Spatz, Kcndal- ville 2 Bush. Wheat, Georg Stapf 1 bushel. Wheat, 1 bush. Grain, Ad. Wcimer 2 Bush. Grain, Bro. Grieger 1BG. Corn, Bro. Busch 1 Bush. Corn, P. Baumann 2 busb. Wheat, 1 Bush. Korn, P. Dohm 1 Bush. Corn, Cbr. Baiunann 1 Bush. Wheat, 1 Bush. Korn, I. M. Desch 2 Bush. Korn, I. Chillian 1 bush. Corn, G. House-holder 1 Bush. Corn, N. N. 1 bush. Wheat, G. Heß 1 Bush. Wheat, A. Hess 2 Bush. Grain, by the Wittwe Dolm 1 Bush. Wheat, Wittwe Haushalter -----, Wittwe Bohrerchogcr 1 Bush. Wheat, 1 Bush. Korn, from Mr. Thomas Baumaun and Christoph Dohm G \$1.

From the congregation of Mr. Past. Bode. Bon Hrn. Van- drau W ld beef, from Hrn. Anton Kohlmeier 4 Bush. Wheat, 4 Bush. Grain.

From Past. Werfelmann's parish. From the gentlemen "Ä G. Schamm G j Rindfleisch.

z From the Whale Community of Mr. Past. Hußmann. From M. stalmeir 1 pig.

DU "s Past. Jäbfer's parish. From Mr. Schüler Mudßeisch. Bon der Gemcinde baar \$12.

From Past. Reichardt's parish. From Mr. W. Lücke 2 Bush. Wheat, z beef, from N. N. there 3 Bush. Wheat, I ham, 1 shoulder, 6 ld sausage, baar \$1, for pupil A. Bicwcdn TI baar.

From Past. WambsganS' Parish. By Mr. Schu-"ann z Rindfleisch, of Mr. Chr. Löbr in Larlinville, III. N.V.

F. W. Reinke, property manager.

Receiving:  
For the college debt settlement fund in St. Louis:

VNch Hrn. M. Barthel of Hrn. Past. Hattstädt, Monroe, Mich ..... P1,00

AmZungsrailcil Association of the Dreieinigkcits Distr. in St. Louis, Mo ..... 10.35

From Mr. Heimsoth by Mr. Past. Hahn, Benton L°,Mo ..... 10,00

Hm. Past. Hattstädt by) Mr. F. Schuricht St. Louis, Mon. .... 10.00

„, Mr. I. Birkner in New York through Mr. F. Schuricht, St. Louis, Mo .....8.50

By Mr. Past. Sievers, Frankenlust, Mich, by L Jgfr. Maria Schwab, Jgfr. Anna Schwab, s Frau Wüppcr, Frau Cantorin Brater, Frau Shoemaker farmer, Mrs Louise Koch G \$1.00;

Mrs. Pastor Sievers \$5.00 ..... 11,00

A To Synodalcasse Westl. Districts:

M Mr. Joh. Lureu in St. Louis, Mo. 0.50 f° the congregation of Mr. Past.Bartling, Elkgrove,III. 7.50 " the congregation of Mr. Rev. Polack, Crete, I MCo.ZN..... 5,63

e" Hm. Past.M. Meyer, Leavenworlh City,Kansas 1.00 f° theGem. ofMr. Past. Th.Grüber atPerry- ! Me,Mo. .... 6.50

Mr. Past. Cock, Benton Co. Mo. .... 10.50

From Mr. Marggrandcr, Rochester, N. N- .....2.00 From DreicinigkcitS-Tistr. in St. Louis Mo .....9.90

Immanuels-Distr. in St. Louis, Mo .....11.70

From the comm. of Mr. Past.Wolff,Jcffcrcson Co-,Mo. 1,30

From Mr. Rev. Hahn, Benton Co., Mon. 20.00 From Trinity Distr. in St. Louis, Mon. .... 11.00

Immanuels Distr. in St. Louis, Mon. .... 11.00

To the college maintenance fund:

From the comm. of Mr. Past. Wagner, Pleasant Ridge, Ill. .... 10.00

For the general presiding officer:

From the comm. of Mr. Past. Wagner, Pleasant Ridge, Ill. .... 10.00

For Synodal Missionary Fund:

\*) MissionScollecte of the Concordia-Distr.in St.Louis, Mo. .... 14,25

From Concordia Distr. in St. Louis, Mo. 6.75

From the Norw. Gem. of the Hr. Past. H. A. Preus in Bonnet Prairie, Wis. .... 15,85

" Mr. Past. H. A. Preus, Bonnet Prairie,Wis. 2.50 „,Christian Preus,, " 0.65

" Sina Preus ,,0.50

" Agnes Preus, " " 0.50

Missionscollecte der Gem. des Hrn. Past. Claus, New Bremen, Mon. 14.00

Bonden school children of the Gem. in Ncw Bremen,Mo. 1,50 " Hrn. G. Beck, Frerdom, Mich. .... 1,00

From the commune of Mr. Past. Baumgart, El l orn Prairie, Ill ..... - 8.75

From the missionary box of the congregation of HM. Pastor Miracle, Chicago, Ill. .... 6.06

From Mr. Past. Hattstädt through Mr. M. Barthel in St. Louis, Mon. .... 1.00

" of the congregation of Mr. Pastor Mennicke, Rock Iceland, Ill. ....10.64

The congregation of the Rev. Mennicke, Hampton, Ill. 2.36

Missionscollecte of the congregation of the Rev. Th. Green ber at Perryvillc, Mo. .... 8.00

From the congregation of Mr. Past. Br. Schaller, Red Bud, Nandolph Co., Ill. 9.75

" the commune of Mr. Past. Zucker, Yorkville, Ill. 3.00 " to an unnamed person in Mr. Past. Eirich'SGem. .... 10.00

Ehester, Ill (a vow) ..... 3:40

Of the TrinityS Distr. in St. Louis, Mo ..... 5:40

Immanuels Distr. in St. Louis, Mo ..... 1,00

the Gem. of Mr. Past. Wolff, Jcffcrcson Co. .... 14,26

Mo. .... 1,00

Thank offering of the congregation in Decora, Wis. .... 3.00

E. Roschke.

For inner mission:

Collecte der Gem. des Hrn. Past. Wagner, Pleasant . Nid, e, Ill. 8.00

From the second women's association of the congregation of Mr. Past. Miracle, Chicago, Ill. .... 3.00

E. Roschke.

Received:  
For Synodal-Casse:

From the comm. of Mr. Past. Nuff in Mequon-- \$6.38 „, " " in Saginaw City- ..... 1.,00

" " " Frankenmuth, Amelith and Bay City and contribution by Mr. Past. Sievers ..... 30,00

by M. Schwab in Frankenlust ..... 1,00

" A. Goß in Frankenlust ..... 1.00

" M. Forester in Frankenlust ..... 1.00

„, L. Forester in Frankenlust ..... 1.00

„, F. Keith in Frankenlust ..... 1.00

" of the parish of Mr. Past. Lemke ..... 6,00

By Mr. Past. Nauschert- ..... 17,00

To wit: Collects at the harvest festival ..... \$5,00

"Reformation Festival 6.00

" " Christmas---6. 00

By Mr. Past. Beyer .....21.49

To wit: Of whose St. Martin's parish in Belleplnr, Shaw Co. \$2.95

From whose St. John's parish in New London ....9.20

From whose Christ Gem. in Dlvmfield, Waush Co 7.63

Of whose Immanuels Gem. in Caledo- dvnia and Winchester .....6.50

From the same comm. .... 1.21

By F. Brueggemann-- ..... 1.00

\*) Since the above amount was incorrectly acknowledged in No. 11 it is repeated again here.

To the Synodal Missionary Fund:

" From I. Goppelt in East Saginaw for Clöter .....0.25

From the mission fund of the congregation of Mr. Past. Kolb 4.26 From Mr. Past. Stecher ..... 1.47

" of the Gem. of Hrn. Past. Rufs- - - - 2,32 " . Chr. Birrosch 0 ,5V

" of the congregation in Frankenmuth, Collecte am Epiphaniasteste ..... 12.77

" of the congregation in Saginaw for missionary Clöter - - -10,00

Collection on the child baptism of Mr. G. Streb in Saginaw ..... 3.35

Don Mr. Wmklcr inSaginaw 0,50

" R. Micssler "" 1,00

" the communities in Frankenlust and Amelith together with- by Mr. Past. Sievers ..... 20,00

" F. Keith in Frankenlust .....1.00

" M. Schwabin Frankenlust .....1.00

" A. Götz" " 1,00

" M. Förster" " 1,00

" L. Förster" " 1,60

On W. Kern's baptism of a child in Frankenmuth p.m. ....2.25

From Elisabeth EiSfeldt in Milwaukee, from the Kindcr savings box p .....m.

2.00

" of the parish of Mr. Past. Trautmann ..... 6,00

Thereby \$1,00 collected on Fluhrers child baptism.

From the comm. of Mr. Past. Hügli .....3,00

" Mr. Strudel .....0.85

" N. N. ....0.30

„, the community of Mr. Past. Lemke .....6.00

" the schoolchildren .....1.30

By Mr. Past. Lochner -----27,03

To wit: Collected in missionary hours \$10,03

By Moritz Hg ..... 17,00

For the general presiding officer.

From the comm. in Frankenlust\$12.....,00

" " " Amelith .....6.00

" " " Bey City .....2.50

For college construction in Fort Wayne:

By C. Fink .....5,00

By Mr. Past. Sievers ..... 14,75

To wit: I. I. Eschenbacher, I. G. Arnold and I. G. Weiß G\$2.00; A. Würth \$1.50; L. Wegener and P. Knoerr G\$1.00; Christian Voß 25c.' by Hrn. Past. Sievers \$5.00.

For the widowed Prof. Biewend:

From Mr. Past. Sievers .....5,00

To retain teachers:

From the comm. in Monroe .....9.00

" " " of Mr. Past. Kolb, Crntefest-Eoll. 10.02 " whose community in Town 17-- .....-- 2.00

By Mr. Past. Multanowski .....15,42

To wit: By himself \$5.00; by Imme, Gerwing, Zeitlrr, Mar. Kothe, Joh. Kothe, Binte, Kaulitz, Henschel G \$1,00; Melchert and Schilling G 50c.; Collecte \$1,42.

By I. Dumstrey .....-- 2.00

" of the Town Abbot parish ..... 5.42

On Aug. Scholz child baptism ges. .... 1.07

From some members of the community Frankenmuth ---- 3.50

" of the commune in Frankenlust and Amelith and Bei- of Mr. Past. Sievers ..... 25,00

" I. Appold in Frankenlust ..... 1.00

" A. Götz "" ..... 1-00

From the penny cash register in Adrian- 10,00

From the comm. of Mr. Past. Lemke ..... 6,00

" to an unnamed person by Mr. Past. Günther 0,20

For the Nassau sophomores in St. Louis:

On F. Köhn's child baptism by Mr. Past. Stecher collected-----3-00

Collecte of whose Gem. in Wilson and Moselle 1.65 New Year's Collecte in Sheboygan-4 ..... .60

From the comm. in Frankenlust, Amelith and Bey City and contribution Mr. Past. Sievers ..... 15,00

For Mr. Past. Röbbelen:

Don the undersigned ..... 1-00

" H" ..... gap

0 ..... .50

" Hru. Past. Stecher ..... 1-00

" " " "HUS" ..... E

" " " " Lemke 1-00

" Jak. Nüchterlein in Frankenmuth ..... 1.00

" I. Stoeckert in Monroe ..... 1-00.

" Mr. Teacher Nüchterlein ..... 1-00

" of the comm. in Saginaw City ..... 4 00

For Mr. Pastor Wüstemann:

Bon Mr. Storkert in Monror ..... 1,00  
Ans of the child baptism of the undersigned ges. .... 2,00

For Mr. Pastor Sommer:

Don Mr Lücke ..... 0,50  
"" Past. Engraver ..... 1,00  
"" Lemke 1.00  
,, " Stöckert in Monroe ..... 1.00

For poor pupils and students:

By Mr. Past. Lemke ..... 13,16  
To wit: From its Gem. -3.62; from the Fraurn-  
Verrin -6.00; on G. Schröder's wedding ges.  
-2.54; by L. Schmid -1.00.  
Don Hrn. teacher gap for poor pupils in the school teacher seminar,  
ges. .... 4,00  
" of the municipality in Frankenhilf ..... 6,00  
By Mr. Past. Rauschert ..... 11,00  
To wit: From the women's club of his parish -6.00;  
on Mr. Past. Bernthal's wedding ges. -3.M;  
" " G. Blockow's " " -2.00.

For internal discord:

Bon Chr. Grauf ..... 0,50  
" L. Bieth ..... 1.00  
,,N. Strv'bkI, sea..... 1,I'O  
" F. Kipf ..... 1.00  
" of the Gem. inFrankenmuth , Christmas Rollcte- 26,5tt  
From the sewing club in Frankenlust ..... 10,00

To the printing of the Synodal Report of 1862:

Bon of the comm. in Frankrnrmuth ..... 7,00  
By Mr. Past. Sievers ..... 10,00  
,, "" Günther 5 ..... ,00  
"" 'Also 2,00  
"" Strietcr.. 1,00  
" . Hügli..... 1,00  
"" MultanowSki.. - ..... 1,00  
W. Hattstädt, Cassirer.

Annual Report of the Agent of the Bible Society of the Synod of Missouri, Ohio, &c. States Eastern Districts.

Intake:				
	Bibles.	Wills.	Psalms.	Summa dn copies.
Received from Germany in 1862.....	234	86	48	368
Issue:				
Of which sold to date - .....	107	57	46	210
Given away by society .....	2		-	2
Sold to the Zweigvercrn in New York.....	17	14	-	31
	-----126	71	46	243
Remains in stock .....	108	15	2	125
Baltimore, January 1, 1863.				
Chas. Hilman, Agent.				

Casse Report.

Intake:	
Monthly Contributions from Baltimore Members.....	---82.33
Gift .....	- 5 00
Fest-Collerte- p. ....	.13-72
For Bibles and Testaments sold .....	88.89
Borrowed capital <u>197.00</u>	
Issue:	
For the purchase of Bibles and wills .....	280.55
	^,ZZU77
Balance on January 1, 1863 .....	-55.17
ChaS. Hilman, Agent.	

Annual account of the preachers' and teachers' widows' and orphans' funds.

I. Taking in 1862.

1. 1861 stock of guns .....->60.25
2. au regular contributions ..... 206,00
3. special contributions from municipalities and individuals ..... 139,58
- Summa -505.83

II. Edition in 1862.

1. for 6 widows G 40 dollars with the exception of one who accepted only half -220,00
2. for >2 W nsen G 10 DollarS ..... 120,00
3. special gifts to widows ..... 12,00
4. for money by express ..... 00,35
- Summa -352.35

III. current cash balance.....-153,48

Remark. For the current year, one dollar will be sufficient as a regular contribution from the pastors and teachers. Actually, however, it should be one dollar in gold, or calculated according to gold, so that the fixed small sum can also be paid out.

IV Specific Receipt.

Received:  
1, Don the gentlemen pastors and teachers:  
For 1862: Bilz, Hattstädt, Lindemann, Sprengler, Metz.  
For 18t13: Bilz (t,50), F. Bünger (l,50), Prof. Crämer, Hamann, Metz, Reifer", G. Schaller.  
L. Of the congregation of the Rev. Dulitz in  
Buffalo ..... -3.50  
Bon of the congregation of Mr. Past. Baumgart in Elkhorn ..... 3,95  
Correction: In No. 8 of the "Lutheraner" Mr. Past. Kühn is to be acknowledged with 2 dollars instead of 1.  
I. F. Bünger.

General overview

On the Receipt and Expenditure of the Building Fund of the "Concordia" Seminary at St. Louis, Mo. hom. Feb. 20, 1862, to. . - ' to the 20th of February 186S. ' "

Revenue.  
Total receipts to 20 Feb 1862 -14050.54  
From Eastern District ..... 107.96  
From the middle district- ..... 99.75  
From the Western District ..... 137.85  
From Northern District ..... 1>3.41  
Total receipts to 20 Feb 1863 14509.51

Issue:		
All expenditure up to 20 Feb 1862 .....	-15370.17	
Interests for the last year-- - -26 .....	.15	15396.32
Remains a debt of--- .....	886.81	
Accordingly, -432.20 of the total debt has been paid off this year. (Apart from the above sum of -886.81, on which no interest is payable, there is unfortunately a debt of -987.09 on the second wing).		
Ed, Noschke, Cassirer.		

Books - Ads.

In the present time of Passion, the undersigned takes the liberty of drawing attention to some Passion meditations, among others: Passion meditations, with a preface by  
Dr. G. B. A. Harleß0 ..... .35  
Communion booklet from Benj. Schmolks Ge" ..... .70  
betting scripts0 ..... .35  
Delitzsch, Franz, Communion book with gilt edges1 ..... .00  
Nittmeyer, M. I., Betrachtungen über das heil. Holy Communion1

82 Consolation speeches by Joh. Lassenius0 ..... ,75  
The same,- better bindingIM  
Münkel, K. K. Epistle Sermons2 ..... ,00  
"" Gospel  
Sermons2 ..... ,75  
Scheitberger's epistle1 ..... ,15  
Diary from Luther's writings0 ..... .45  
Gerhard, I. edifying reflections0 ..... ,70  
The Confessions of St. Augustine by G.  
KapplIM  
Caspari, Spiritual and SecularIM  
Heshusius, T. Who has the power, authority and right to appoint preachers0 ..... ,15  
Thomas of Kempen, Four Books of the Imitation of Christ, in giltIM.  
Töpfer, I. G. Theoretisch-practische Organi- stenschule2 ..... ,00  
St. Louis, Feb. 24, 1862.

L. Volkening.

Just published by the undersigned:

A Manual of Prayers for  
SOLDIERS.  
This is a translation of the "Gebetbüchlein für Soldaten," which is now in its second edition.  
Price 10 cents pr. Er.; 90 cents per dozen;  
-6.00 per 100 copies; postage 2 cents extra per copy.  
Aug. Wiebusch & Son,  
St. Louis, Mo.

St. Louis, Mo.,  
Synvdal printing works of Aug. Wiebusch u. Srh".



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 19, St. Louis, Mo. March 15, 1863, No. 15.

(Sent in by Prof. Dr. Sihler.)  
**Slavery, in the light of the sacred  
Scripture Considered.**  
(Conclusion.)

As far as the already Christianized Negroes are practiced very casually by the free Negroes, although concerned, I have the report of a German naval officer the excellently lush and fertile soil is unparalleled in the who visited the Negro Republic of Liberia on the west world and rewards every little effort and work in many coast of Africa in a squadron in 1854. lbr territory ways. "The free colonist who emerges from the Negro covers 450 German square miles and was then race" - so it says - "only brings it upon himself to cultivate populated by 215,000 inhabitants. Of these, 200,000 just as much land as the necessary self-preservation are uncivilized natives who have recognized and requires. In the vicinity of Monrovia - that is the name of submitted to the rule of the Republic, and 15,000 are the capital, also the seat of the government, in honor of Christian and civilized colored immigrants from the the then President Monroe - one can indeed see several states of the Union here. As is well known, the first thousand fields with coffee and sugar plantations, which colony of the present Republic of Liberia was founded are flourishing splendidly. These, however, belong to on the coast of Upper Guinea by the North American only 5 or 6 more intelligent striving half-breeds. Further Colonization Society in 1820. This company had set inland one finds no trace of such plants, although their itself the task to buy as many blacks as possible and to rich yield is obvious. The ordinary Negro has not the establish an asylum for them in their homeland. instinct to do more than to gain a carefree livelihood, which in a country so favored by nature falls to him with Through purchases from neighboring Negro lords, it which in a country so favored by nature falls to him with easy effort. Inertia, which is inseparable from the later expanded to the size indicated above, and in a character of the Negro, is therefore the cliff on which Liberia's future will fail. The negro wants only sufficient people there. food and needy clothing for himself and his family, and works only to escape the greatest material hardship. Farming is too burdensome for him; not even

With regard to the above-mentioned rapporteur, it must be noted from the outset, in accordance with probity, that he possesses a healthy, sober view and a fine power of observation and comprehension directed to the actual conditions, which is not subject to probity.

to the detriment of all, appears to be influenced and clouded by a passionate partisan interest, either for or against slavery.

This eye-witness reports with regard to agriculture, to which the Republic is primarily directed, that it is

He raises livestock. Even most of the meat consumed in Liberia is imported from abroad. Only petty trading is still a business for him. As an artisan, he supplies such raw labor that only he can keep himself satisfied by it. Whatever of the industrial objects found in the cities (of which there are 4) has any claim to value comes from outside. The republic has existed with its present borders for almost 30 years, but has only one single 4 (German?) mile long road on which a wagon can drive. This road was built under the presidency of the American agent and with American money; it leads from Monrovia to the interior. Since Liberia has become self-governing, nothing further has been done to facilitate communication.

The nearby primeval forests are the abode of countless ravenous animals, which incessantly harass the colonists; these forests are also the source of the deadly miasmas (pernicious vapours), which kill almost half of the immigrants. It is in the interest of the state as well as of the individual to cut down the forests and to use the valuable woods as articles of commerce or even just to burn them. Mau would at least improve the climate, and at the same time gain millions of acres of the most beautiful virgin soil. But one is content with extracting from the forest only what is most necessary, the wood for building a house, the spot for the production of a small field, and still allows oneself to be attacked by the wild animals, still breathes the air of the forest.



with the poisonous exhalations of death and infirmity." Christians is far too indolent and indifferent; and so long unnaturally altered. The clergy, both those sent by the From this description of how the freed or ransomed as they suffer no need materially, it may be indifferent to American missionary societies and the native ones, negroes are also engaged in cultivating the land, it them whether Liberia be a republic, a monarchy, or a exercise a great dominion over the minds of the blacks. seems clear that they are by nature just as reluctant and slave state, if only they themselves need not labor." But it seems that this is not based on love, but on fear. discontented to do so as they were in their former state Against these moral corruptions, which are contrary If the founders of the Free State, who were strictly of slavery. As here they are moved to work only by the to the word of God, the Christian preachers there, of all churchmen, wanted Liberia to be regarded as a bulwark of Christianity, and for this purpose sought to spread and strengthen their own principles with the help of the missionaries, there is certainly no objection to this. The iron necessity and the fear of punishment, so in Liberia sorts and colors, do not seem to fight unanimously and of Christianity, and for this purpose sought to spread and strengthen their own principles with the help of the missionaries, there is certainly no objection to this. The small number of crimes that come to punishment in Liberia also proves that it has indeed succeeded in eradicating the evil passions in the minds of the blacks." it is the fear of starvation and starvation, since here they vigorously with the word of God and especially with the (The author means, of course, to repress the coarser outbreaks of the same by the fear of punishment). have no master to provide for the satisfaction of their gospel. They - most of them Methodists and Baptists - "But this was done forcibly at the expense of the character of the Negroes, in that their childlike disposition was likewise suppressed and deprived of all vigor or induced to hypocrisy by frowning upon (punishing) even the most innocent pleasures. Thus, for example, dancing is strictly forbidden to young girls; only church songs are permitted. Every cheerful get-together is thus inhibited and real sociability is lacking. In addition, friendly intercourse is also disturbed by sectarianism, which is just as prevalent here as in the United States. The intolerance of the clergy has led to a situation in which the individual denominations and sects stand starkly and closedly opposite each other, and each shuns contact with those who believe or think differently. That this is also an obstacle to the flourishing of the political community is obvious."

bodily needs. And it is difficult to foresee how, without are content, after their own fashion, to give the blacks mixing with the white race, which, however, is not to be the stamp of their puritanical legalistic formal thought of, they could free themselves from their natural righteousness; for neither there nor here do they environment, not remain slaves to their immediate consistently, by virtue of their heresies, recognize the needs, become industrious and intelligent cultivators of true nature and kind of the gospel unmixed with the law larger tracts of land and masters of the soil, and in this and its works, which, after and with the operation of the way rise to a higher level of education and morality. law, as revealer of sin and disciplinarian upon Christ, The above description also shows how the above The Gospel, on the other hand, does not do anything that mixture has a positive effect on the negro race; for from would be contrary to the law and its works, but rather, as it we have seen right at the beginning how the mulattos, the revealer of sin and the disciplinarian of Christ, it these mongrels of whites and negroes, possess a higher righteously converts, regenerates, and renews the degree of understanding and prosperity. But, according repentant sinner through true faith in Christ alone, and to the testimony of the same reporter, in Liberia it is said works the love of God and neighbor in him, and thus also that the mulattoes form a kind of aristocratic caste, and helps him to a truly moral and lively activity in his civil "would long since have usurped all power, if they were community. The gospel, on the other hand, spares not still supervised and kept in check by the colonization everything that is not intrinsically sinful but natural, society. As soon as this restraint ceases, the rule must as, for example, temperament, manners, habits, fall to them, because property and intelligence will customs, and so forth. After the manner of Christ's love, always dominate poverty and stupidity. The republic it enters into all this natural nature, in order to heal it hereby goes to where it is diseased, and to sanctify it where it is end, while the half-breeds make themselves masters of popularly healthy, and gradually to transform it into a the land and turn into despots and slave owners. nobler form, more conformable to the Christian sense Actually, this is already the case, and it is the gentle, and spirit. On the other hand, it shuns and flees industrious Kroommen (an oppressed Negro tribe native coercion, false conscience-making, and the hothouse to the area), who consider themselves born beasts of heat of the law, which does not produce vigorous and burden, who willingly submit to the slave yoke. On the healthy fruit, not plants that the heavenly Father has sugar and coffee plantations mentioned above, in the planted and watered through the gospel. houses of the wealthy half-breeds and Christian Our author now also provides a full report of this negroes, the whip is already being cracked just as lawful activity and work of the preachers there. He example, certainly does not make one a Christian; but he mercilessly over the Kroomans, who are used as writes: "The blacks on the streets walk silently and with who is a believing Christian has nothing to do with dancing and such singing, because he knows and enjoys a better pleasure and a nobler joy, against which all the lusts and pleasures of this world seem to him to be made-up corpses and Sodom's apples. In this area, too, dealing with the law can for the most part produce nothing but proud, self-righteous, sanctimonious Pharisees, who think they find their righteousness before God in such outward doings, but not in Christ through faith. Another part, however, consists of secret Epicureans, who do what is forbidden only out of compulsion and fear of punishment, while the desire and lust for it burns all the more fiercely inwardly, and occasionally gives vent to itself all the more unrestrainedly, and all the more unjustly."

irreconcilably, and they vent this hatred where they can. a few passers-by speak together, Moreover, the half-breeds are possessed by an this is done in unctuous speech and in a low voice, as if Whoever knows the indestructible cheerfulness of the blacks, which needs only the slightest impulse to gush forth in the most unrestrained manner, their delight in chatting and their great joy in singing - qualities which even the harshest treatment cannot suppress - must be astonished at the tremendous contrast which manifests itself in this respect among the inhabitants of Monrovia. This is the result of a religious compulsion exercised by the missionaries upon the inhabitants; they have, in misunderstood zeal, so forcibly and

the more intemperately gratified, the tighter and tighter is the straitjacket put on them.

How little hope the author has for the prosperous future of this negro republic, in view of the ecclesiastical, political and social conditions of Liberia, is evident from his concluding words, which thus read:

"The colony, founded and cultivated under great expectations of civilization, is heading toward the opposite end, even if this state will not occur for another half century. This lies in the nature of things; for the Negroes are and remain incapable of developing a civilized community of their own accord, whatever name it may have. They can be made to imitate and become accustomed to the outside world by coercion, but as soon as this coercion disappears, they fall back into their natural barbarism without being stopped. The dark skin prepares the way for the whites; it will leave the scene after its work is done. As the Indians have disappeared from America, so the negro will disappear from Africa with the invasion of the civilized peoples, even if thousands of years will pass over it."

It cannot be denied, of course, that this judgment of the author (who has become acquainted with the Negroes in Brazil, the East Indies and Africa) on their capacity for civic and moral independence, for self-acting intervention and independent influence on other peoples and states, i.e. for world-historical significance, has much in its favour.

I, on the other hand, although, in view of the way in which the Negroes have been converted to Christianity up to now, I am more inclined to agree with his view than to disagree with it, - I finally decide to pass an unconditional judgment on the absolute incapacity of the Negro race to become a cultured people and to form an independent state, but rather command God, the almighty, wise and benevolent builder and governor of all peoples, to deal with this matter as well. In my entire consideration, I have only been interested in proving the following points:

First, according to the word of God, slavery is a consequence and punishment of sin, but it is not sinful in itself, that is, it is contrary to God's commandments, even though many evils, even corruptions, cling to it. Therefore it cannot be made a sin for any man to keep slaves.

Secondly, that everything depends on slaveholders and slaves believing in Christ and being converted to God through the gospel, and thus both being freed from the slavery of sin and the devil.

Thirdly, that through this their mutual conduct be wholesomely transformed and placed in the service of Christian love, without thereby making a bodily release of the slaves immediately necessary.

Fourthly, that nevertheless, according to the evidence of history, the gospel, in the course of time, tended at first to alleviate and gradually to abolish slavery in its harsh forms.

Fifth, that the older and newer abolitionism, as...and thereon hangs all our happiness.

originating in a quite different spirit, is utterly contrary to this wholesome influence of the gospel, and, being dressed in the same way as the figurehead of Christianity, is hostile to it, and only aggravates the lot of the slaves.

Sixthly, that here in this country, after the elimination and overcoming of the pressing and storming emancipation frenzy (if God gives grace to do so), the gospel and the true faith in Christ thereby wrought must resume and continue its work of love, first to free

unconverted slaveholders and slaves from the slavery of sin and the devil, and gradually to educate and train the latter to the Christian and moral use of bodily freedom.

Seventh, that the present method of conversion, which is customary in the country, and the ransoming or manumission of the negro slaves connected with it, will hardly enable them to work their way out of a condition dominated only by the satisfaction of natural needs, by their own efforts and without mixing with the white race, - and to work their way up into a higher condition, in which the moral and civil law, and the formation of natural substances and natural forces ordered by both, have the rule.

In conclusion, it should be expressly noted that this entire consideration, as proceeding from the word of God and supervised and guided by the same, has nothing to do with the question of slavery from the political point of view. Nor is it at all in the intention of this essay to interfere in any way with such steps and measures as these and those slave states may of late wish to take and adopt by legal means in order to raise slavery as quickly as possible in their respective territories. The wise or unwise, the salutary or harmful in this procedure may be discussed and negotiated in more detail in political journals.

Ernst: How did you actually come to this church?

Karl: I have a church member to thank for that; that's where I first heard something about the difference between right and wrong teaching; I had never heard of that in my life. The dear man often exhorted me to go to

this church and not to let anything stop me, because he noticed that I had a certain shyness about it, since I had heard a lot of bad things about this church and its preacher. So I went there once and then more and more often.

Ernst: That is exactly how it happened to me, and I have you to thank for it. When we met together, you told me about the sermon and how the whole gospel was always interpreted verse by verse; you also told me about the difference between right and wrong doctrine and exhorted me to go there myself and listen to it all. So I also came to this church.

Karl: You haven't regretted it yet either.

Ernst: No, certainly not; but I have often regretted that I did not follow you sooner and that I did not attend the service more diligently. I understand the preacher and the sermon far better now than I did in the beginning.

I have already learned many things that I did not know before and that every Christian should know. I am especially happy every time Holy Communion is held. When the preacher sings the beautiful entrance and the congregation responds by singing and then intones the three times Holy, when the strong exhortation to the communicants is read out and the preacher then sings the holy Lord's Prayer and the congregation the conclusion, whereupon the words of institution are sung by the preacher in the same way and the congregation intones the song: Christe, du Lamm Gottes, und wenn dann unter der Auspendung alte geistreiche Abendmahlslieder unter sanft Orgelbegleitung devoutly gesungen werden - da treten mir die Thränen in die Augen und mir ist's, als wenn sich der Himmel über mir aufthät und ich möchte gleich auch mit zum Altar hintreten und den heiligen Leib und das heure Blut meines HErrn Christi mit Mund und Herzen genießen, um dadurch Vergebung meiner Sünden zu erlangen.

Karl: What kept you from Holy Communion, since you had such a desire for it? Communion, since you had such a desire for it? I think I can guess; it is the catechism lessons.

Ernst: You guessed it,

Karl-. Well, I can tell you for consolation, it happened to me just as it happened to you. My aversion to these hours was unfortunately greater than my desire for Holy Communion. If you will now follow my advice, I tell you in advance that you will soon experience what I have also experienced, for my desire for the Holy Communion is not so great.

Karl: I see you more and more in our church now; that makes me very happy.

Ernst: I always prefer to go to your church too; but tell me, why don't you go to another church sometimes?

Karl: You know, Ernst, our dear parents, God rest their souls, always admonished us: Children, be diligent in church. Now we found several churches here, they all called themselves Lutheran; so we went to this church and that church, because we thought there was no difference, they were all right. Finally, I came to this church, where I want to stay, because I have learned in every part of it the truthful preaching of God's word and the right administration of the holy sacraments.

(Sent in by Past. Keyl Sr.)  
Conversation about the catechism lessons with  
deu new communion companions.

I finally overcame my reluctance for these hours of preparation. are necessary and useful, because one can learn much and the priest tells me that I've become so old and don't know what a schoolchild knows here, and then the good from them.

Ernst: What kind of advice is this that you want to give me? Ernst: I have to agree with you on that; but how come people look at me and laugh - Karl, I can't stand that, I'm we didn't learn anything about it in school? we also had so ashamed and angry that I run away in the first lesson.

Karl: That's the one: You tell me very sincerely the catechism. Karl: That is not so dangerous as you think; I have everything you object to these lessons and then listen Karl: Dear Ernst, the correct interpretation of the also tormented myself with such thoughts, until I listened very patiently to what I say in response. individual pieces was lacking. We learned the catechism to the "good" friend who brought me into this church, who by heart, so that we could recite it quickly, but we did not also brought me into the hours, and that with a single

Ernst: I will gladly do that. Karl: Now tell me why you can't find it in yourself to learn it internally, namely how to understand each piece saying, before which all the wrong thoughts vanish like to the catechism classes before you go to Holy Communion? correctly and what benefit we would have from it. There the mist before the sun.

Ernst: I have always thought that it was not necessary to learn about all kinds of other and false teachings; we were not warned about them and were therefore easily Karl: It was when our Lord Christ said to his disciples

for anyone to go to the lessons first; after all, we learned the catechism in school over there and were also seduced. That is what happened to us here in the first become like children, you will not enter the kingdom of properly confirmed. The priest said: "Children, you have years: we thought that all the churches that called heaven. His former pastor had often used this saying to now gathered as much knowledge of religion as you need themselves Lutheran were really Lutheran; indeed, we entice the old people into the children's doctrine. I for your whole life, and then we went to Holy Communion thought that other churches were as good as the wanted to enter the kingdom of heaven, and since I could and when we were eager to do so again, we didn't need Lutheran church. Where did that come from? We knew not enter it in any other way than by becoming like a child, who also learns the catechism, I wanted to learn it to go to the lessons again. no difference between right and wrong doctrine, therefore again, and let him give it to me as he wished.

Karl: Our pastor also spoke of this in the first we did not even think of examining the doctrine we heard, catechism lesson here; he said to us: "Believe that we nor could we have done so, for we lacked the guide. Ernst: I also know this saying from my school days, have been instructed in the catechism, but he cannot. Indeed, for a long time we held the false doctrine to be but I would never have thought that it could also be know how this happened. He was a steward of God's sight and the right doctrine to be wrong. For people used applied to the teaching of catechism. But I would still like mysteries, and therefore also of the Holy Supper, and to say of our present church, 'Don't go there; they're all to know how it went for you in the lessons. could not give it to every one who desired it without Catholic there, and you'll become Catholic there, too.

Ernst: I cannot yet see that it should matter so much Karl: Quite differently and far better than I first distinction; rather, he must first inquire whether such a thought. The priest never snubbed or shamed any of us, one knew the main points of Christian doctrine and their whether one knows the difference between right and even if one of us didn't know anything or answered the right understanding. If we knew these things, we would wrong doctrine or not.

all the more gladly come to these lessons; but if we did Karl: That depends a lot, because if you don't know he didn't get impatient or angry. No one laughed at the not know them, we would hopefully not be ashamed to what is wrong, you don't know what is right. It is not true other and had no reason to do so, for seldom did anyone learn what every one should know who wants to be a that if we get marks in trade and commerce that we think know much more than the others; and when the priest Christian and become blessed. are good, and yet they are bad, we are cheated out of our noticed something like that in one of us, he immediately

Ernst: Well, as far as that is concerned, I think I have money; but by false teaching we are cheated out of our asked him to forgive him in a friendly way, then he was ashamed of himself and stopped laughing in the future. learned the catechism properly. souls' blessedness. Think back, too, how we learned When the first lesson began, I was also still afraid; but it

Karl: That's what I thought too, but in the first lesson reading, writing, arithmetic, and so on, in our school; how did not take long before it was completely over, and from there were many things that we didn't know together, innumerable times the teacher had to call out to us: This then on I always preferred to go to the lessons, and when the Then the priest asked: Who gave the 10's wrong! That is how it must be! So it is also with the last one was over, I wished that there would be more Commandments? We answered: Moses. Then he asked Christian doctrine, which can never be taught and of them, and so did others. Could Moses say to the people: I am the Lord your God? learned rightly, if the false doctrine is not continually

Was he then God? We answered: No! To the question, indicated and warned against. Do you now understand, Ernst, that these lessons are very necessary and useful? "Who then gave the Ten Commandments?" we all

answered, "God gave them. He then asked, "Which then Ernst: It's becoming clearer and clearer to me.

is the true God, and what is His name? Since we were Karl: Can you now decide to go to the lessons?

not able to answer this question either, he asked us: In Ernst: I wanted to say yes to this, but I can't yet.

In which God were you baptized? and all of us answered: Karl: What's holding you back?

In God the Father, the Son and the Holy Spirit. To the Ernst: I don't know what to call it myself, it's anxiety, question: How do you call these three persons of the fear, shame, shyness and the like. Since my school days no one has asked me about such things as they occur in Godhead with one word? A couple of us answered: The the lessons, and now I am to begin again to be examined like a schoolboy. If I now

triune God. Yes, said the priest, this triune God, who created you, redeemed you and sanctified you, he also gave the 10 Commandments through Moses to his servants.

You see from this that these hours are very

To the ecclesiastical chronicle.

When it comes to the lessons, they ask me scornfully: "Do you want to be so stupid as to learn the catechism like a schoolboy? But such talk no longer bothers me.

Karl: What's stopping you from coming to the lessons now?

Ernst: I don't know what it is myself.

Karl: I'll tell you: it's the devil!

Ernst: How then the devil?

Karl: Don't you know that the devil walks around like a roaring lion, seeking whom he may devour? I have written a passage from one of Dr. Luther's sermons in my hymnal, which I will now read to you:

"The devil, with all his evil angels, is God's word, so that he keeps men from it wherever he can and may, so that they do not learn the catechism, do not keep God's commandments, do not believe in Christ, do not believe, fall away from God, and the like; all these are the works of the devil."

Ernst: But how do I get to the point where I don't let anything stop me?

Karl: Pray diligently and earnestly that God may break and hinder all evil counsel and will in this, too, and help you to accomplish His will, namely, to hear and learn the sermon and His Word gladly, and this also applies to the catechism, which is a short excerpt of God's Word.

Karl: I will gladly follow your advice: but there is still one thing that has kept me from attending the lessons until now. That is this: I don't like the time; we have to work hard all day, and after work, when we're tired and weary and want to rest, we have to walk all the way to the lessons, and on top of that it often snows or rains so badly that we dread going out.

Karl: That's why you don't need to worry, it will all go easier than you think. After all, there is only one hour in every week and the six to eight hours will quickly pass you by, but the benefit you get from it will not pass you by, but will remain until your last hour, yes, until all eternity.

Ernst: Well, Karl, I thank God that he has brought me so far through your encouragement; now I don't want to waste any more time and report straight away for the next catechism lesson.

Karl: God let these hours be as blessed to your heart as they would be to me.

Ernst: I thank you from the bottom of my heart for this Christian wish and for all the good things I have heard from you even now; God bless you for it!

**Prof. Lehmann**, as we see from the latest issue of his Columbian church newspaper (February 15), has sat down on the tripod to sit in judgment on the "Lutheran" and "Lehre und Wehre". First of all, this astute man finds it highly inconsistent that we have hitherto been drooling against politicking in religious papers, and now ourselves expound the doctrine of slavery from God's Word! We can hardly believe that the aforementioned editor should not see what a vast difference there is between politicizing and teaching from God's Word about a doctrine. The real reason for the displeasure which we have incurred from the professor by our expositions is more likely to be found in the American Lutheran principle that one must always first ask: *What is expedient?* (What is beneficial?) and only then: What is true? (what is true?) But we can never reconcile ourselves with this principle. We rather live by the conviction that under all circumstances the truth of the divine word must be confessed, and then God must be commanded as to what consequences this will have. But if Prof. Lehmann at the same time "points out the necessity of not being finished so quickly with one's own judgment," we must declare to him that it is a sad thing when he who has assumed the office of teaching others is not yet finished with his own judgment on a hard doctrine that is great in God's Word.

**The so-called "General Synod of the Lutheran Church in the United States of North America."** "We have often testified to our readers that this Synod, which calls itself Lutheran, bears the name Lutheran quite wrongly and should rather be called the united General Synod. The report of last year's proceedings, which we have received in these days, again shows this quite clearly. On page 17, for example, we read: "The General Synod is in correspondence by mutual agreement with the following ecclesiastical bodies, namely: 1. the Synod of the German Reformed Church. 2. the General Assembly of the Presbyterian Church. 3. the Northern Provincial Synod of the United Brethren Church. 4. the Evangelical Church Association of the West. With these bodies we alternate delegates, with the privilege of attending all proceedings occurring in the respective assemblies, but without the right of proposing any act, or voting on any proposition. The following rule with respect to these several bodies is also recommended to the District Synods for adoption: Preachers and church members who are in good standing, and desire to pass from one of these bodies to the other, shall, on claim, be issued a certificate of their good standing with the respecting body." The General Synod, therefore, not only accepts German Reformed, Presbyterian, Mr.

The General Synod not only admits the Unirte to its ecclesiastical council meetings, but also teaches that one can go over from it to them at will and receive a letter of recommendation for this purpose. Therefore, among others, we find the following report of the delegate of the General Synod (Rev. K. A. Hay) to the Synod of the German Reformed Church in the proceedings of the General Synod, which was approved by the same: "The undersigned, appointed at the last General Synod to represent our Church in the meeting of the Synod of the German Reformed Church, held at Harrisburg in 1859, respectfully reports: That he was most kindly received by the said body, and commissioned to return their cordial greetings, with the hope, expressed by our Reformed brethren, that the present fraternal correspondence between our churches, twin sisters of the Reformation, may never be interrupted. The President of that body has been appointed as a delegate to this Synod, and we are glad to see him here taking an active part in our proceedings." We must confess that as great a harm as those who call themselves Unirte bring to the saving truth and the spread of Christ's kingdom, the fault of the General Synod, which dishonestly calls itself Lutheran and is decidedly Unirt, is by far greater.

(Submitted.)  
St. Louis Lutheran Hospital.

In the past year, we have also built and maintained our hospital in the four rooms of the house we used before, some of which were given to us free of charge and some of which were rented. However, through God's blessing we have now come so far that we have purchased a building site for the hospital. The building site is in South St. Louis, a few squares north of our Concordia College, at the corner of Missouri Avenue and Potomac Street, 201 feet 3 inches frontage and 124 feet deep. This neighborhood is considered the healthiest, not only because it is high and free, but also because the weather, comes from the first hand, and has not already absorbed all sorts of noxious fumes as it does farther into the city. The present time, when the land has a lower price, was particularly suitable to buy a place. In addition, the seller, Mr. Alexander Kaiser, gave us 50 feet of frontage for this charitable institution of his own free will. The whole sum for the building site, amounting to \$1200, has been paid. The money for this is largely left over from the mild contributions which have been collected monthly for three years for the hospital only among the Lutherans of St. Louis, after deduction of the not insignificant expenses for the feeding of the sick during this time, for

Pension and purchase of all kinds of necessary objects for the hospital. Four hundred dollars, bequeathed to the hospital in his will by Scl. Ferdinand Rudloff (former member of the local Lutheran congregation) and kindly given to us by his widow before the final administration bill was completed, were also used for this purpose. Obviously pure blessing of God through willing and cheerful givers whom the Lord loves. No worldly means have been used to raise money. No one has been urged or forced to contribute anything for the sake of shame. In this way, then, we should continue to trust in the divine blessing and in the order that is pleasing to God.

In order to get the purchased place tax-free and to receive other advantages, namely that legacies cannot be disputed against us, we have made a petition for a charter at the present session of the Missouri Legislature. There is no doubt that it will be granted to us. It has already passed in the House of Representatives. In the charter, consideration has also been given to a possible expansion of the institution, so that, if the Lord blesses the enterprise, not only curable patients and those afflicted with non-contagious diseases will be admitted, as has been the case up to now, but also incurable sick people and those afflicted with contagious diseases, as well as all kinds of miserable people, the blind, the deaf, the stupid, the crippled, the infirm, and especially orphans and the neglected, will find a home and a place of refuge. For this reason, we have named the institution "the German Lutheran Hospital and Asylum" in the charter submitted to us. When the charter has been approved, it will be published in a special brochure.

Now, of course, we have the ardent wish to make a start as soon as possible on a suitable building, which could later be enlarged by an extension. But, as can be seen from the account, our cash has been completely exhausted by the purchase of the building site. If we now wanted to collect the money for the building of a house in the same way as we did for the purchase of the building lot, it would take many years until we would have collected a few thousand dollars, which are necessary. And it is very desirable, indeed it is a very urgent need, especially in this time of misery, when so many have become miserable and abandoned because of the war, not only to have the small hospital, but also to be able to found and establish the asylum, the place of refuge for all kinds of miserable people. Therefore, by informing our dear fellow believers, near and far, of what has been granted to us through God's gracious blessing, we also present them with our heartfelt request to kindly help us with a contribution for the construction of our hospital and asylum. Would the dear Chri-

We must remember to help our wretched neighbors and have been taught. Therefore we should also found an fellow believers by establishing a place of refuge and orphanage on our site, in which the poor children are obeying the command of the Lord (Is. 58:7): "Bring immediately taken in and at least fed until they can be those who are in misery into the house. Some time ago given to a good Christian family.

it was reported in the newspapers that the heathen So then we have presented our plan to our dear fellow Chinese had built an idol temple in San Francisco, believers. Who would not offer us a friendly hand in California. And with what was it surrounded? It says: carrying it out? May the Lord awaken many hearts in "On the water side there are buildings belonging to a us, who will gladly contribute their gifts as the rich and hospital and orphanage, which is connected with the their mite as the poor, and help to build an institution idol temple. The temple with the infirmary and that is pleasing to God and that will be a great benefit orphanage is said to have cost 20,000 dollars." Thus the to many of our poor, miserable neighbors and fellow blind heathen have sought to sm oke their idol temple. believers. We do not want to prescribe how The Christians must not emulate the heathen, but must contributions should be collected in a congregation, but surpass them, and surpass them they do. Probably it would be beneficial if some zealous members of a every Christian house should be such a refuge for the congregation would take up the cause in heartfelt love wretched, but we know how difficult this often is. What and ask old and young, rich and poor, for a donation for happens? Many a poor, miserable person and Christian the building of our hospital and asylum. The wretched and fellow believer must be glad if he can be placed in must ask others, and such collectors would do it for the public State or County Welfare Homes, or in Sick, same poor persons who have long been known to the Lunatic and Supply Houses of the False Believers, Lord Jesus. Perhaps in the course of this year, Roman Catholics and other communities. Our church especially in the communities around St. Louis, which and synod should also be provided with such would prefer to consider this institution as their own, an institutions. May the St. Louis Wobltthätigkeitsanstalt be emissary would come from here and present our the first, which, especially in the vicinity of our Concordia request verbally. Well, help us, beloved brothers and Seminary, would be an ornament to the entire Lutheran sisters in Christ, only soon to the beginning of a Synod of Missouri, Ohio and other places. Soon, building'. The charitable gifts have been sent to our however, such will spring up in other places. When our Cassirer, Mr. Ed. Bertram, ears vk Bev. 6. B. ^Valtker, institution is established, it will certainly be a comfort to who will acknowledge and account for them individually many an individual and many a congregation to know in due time. Each donor could specify for which section where they can turn with a clear conscience for of our institution his gift should be used. This would give admission of a miserable person whom they have to us instructions on what we should pay special attention care for. There will be no lack of persons who should be to. In conclusion, we would like to remind the dear admitted. After all, people who have suffered for a long Christians of the admonition of our Lord Jesus Christ, time have been brought to our little hospital from far Luc. 16, 9: "And away, especially from rural communities where there I say also unto you, Make friends with unrighteous was no skilled doctor nearby, and they have returned to Mammon, that, when ye now offer, they may receive their homes, cured and happy. Many are already waiting you into the everlasting tabernacles."

The Board of Directors of the German Evangelical Lutheran Hospital in St. Louis.

**In his name: I. F. Bünger.**

**Medical report**  
**about the hospital in the evang. - luth. from the**  
**I. January until the end of December 1862.**

- Twenty people were admitted to the hospital, namely 12 males and 8 females.
- 17 were discharged cured, 1 was discharged uncured, died
- 1, in treatment remains 1.
- The diseases were as follows: Eye inflammation, chronic1
- Facial rose (Lrzsipelos)..... 1
- Harelip (operated)..... 1
- Pericarditis1
- Inflammation of the Liver-1
- Inguinal hernia-1
- Tracheal decussation2
- Tuberculosis1

Pulmonary tubercle1  
Mogcnkoi.nrh, chron. .... 1  
Nervous fever1  
rUheumatism , ..... chronic 1  
' . Wcchselficber7  
According to age: under 10 years 4 were ill, from 10-20 years 67  
from 20-30 years 4, from 30-40 years 2, from 10-50 years 2, from  
5V -60 years 2.  
-The average length of time a sick person spent on rations was 22  
days. Aämmtt-che.Kranke were Germans. 14Iuthe- Ascher and 6  
evangelischxr confession.  
St. Louis, Mo./the 31st of December, 1862.  
. Fr.Sch ade, IVI. v.

V----- -- -----  
Fourth Annual Accounts . ' of the  
ev.-luth. hospital about income and  
expenditure from 8 February 1862 to 6 Febnmr  
1863.

Intake.  
Zinmanucls-District au monthly contributions geücu'n'melt.  
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Baren..... f ..... 4,25 \*  
Tesammclt at the wedding of Mr.Aptzc1 "1.00 Bon cured persons  
in.the.hospital ..... - 42.50  
Bequest of the same Mr. Ford. Nudloff 400,00 Exchange for AoH  
and silver .....60,20 Baar borrowed  
..... .. 60,00  
\$! 107,60  
Stock from previous year 1862- - 562,80  
Total revenue\$1670 ..... 40

A-u sgabe.  
For Mcnstlicn, wood and the like\$ ..... 103.35  
" Lcbensiultcl .....81.15  
"annual rent .....84,00<  
" Catering to theHoSpitalwartcrin92 .....25  
A building lot of 200 feet angckauft (incl.  
Si> Foot of Mr. Alex. Emperor as  
Gift) .....1200,00  
Borrowed money paid back ..... 60,00 Apolbekerkosten  
..... 6,90  
Doctorlosten .....-  
Sumin^ä of issue\$1627 ..... .65 stock^on  
February 6, 1863 --\$ 42.75  
St. Louis, February 8, 1863.  
L. E. Cd. Bertram, Cassirer.

Church News.

On Thursday, the 26th of February, 1863, the  
candidate of the enclosed preaching office, Mr.  
Theodor Mertens, until then a pupil of the Concordia  
Seminary at St. Louis, Mo. Mr. Theodor Mertens,  
until then a pupil of the Concordia Seminary at St.  
Louis, Mo., after having passed the prescribed  
Eramen pro oandlistn- turn well and having received  
a proper Berti/ an the Lutheran St. Johannis -assemble in Fort Wayne, God willing, at noon Tuesday  
Gemeinde zu Champaign City, Ill, by order of the  
Honorable Presidium of the Lutheran Synod of Mo.  
2c., Western District, he was publicly and solemnly  
ordained by the undersigned in the midst of his  
congregation at an evening service and installed in his  
office,

with commitment to all symbolic books of the Lutheran  
Church.  
May Christ, the Lord of the Church, also make this  
new worker and minister of words a blessing to many!  
Chicago, Ill, March 8, 1863.  
I. A. F. W. Müller, Pastor at the Lutheran Immanuel  
Church here.  
The address of the l. brother is:  
U.6V. l'li. Nortons,  
OUklNpkUZN Oit/, III.

On Sunday Quinquag. as the 15th of February of this  
year, Rev. F. A. Ahner, hitherto Lutheran preacher at  
Grafton and Cedarburgh, Wisc. having acknowledged  
and accepted the lawful calling of the congregation of  
Frankentrost, Mich. to be divine, was installed in his new  
office by the undersigned, assisted by Messrs. Pastors  
Sievers, Günther and Bernthal. The former pastor had  
resigned it himself.  
May the merciful God and Archpastor of His  
Church grant unity and peace!  
O. Fuerbringer.  
d. Z. President of the Northern  
District of the Synod of MiffouA Ohio  
et al \*\*

"After Mr. Pastor W. Bartling of the German ev. - luth.  
Dreiemigkeitsgemeilche, tn j^pringsield, Ill.^ had  
received an ordenMcheü Berks part and mik unanimity  
of his former congregation at Elkgrove, Ill, he was  
publicly and solemnly inducted into his new office on  
Sunday Reminiscere, March 1, by Pastor Büngr of St.  
Louis, assisted by the undersigned. May the Lord bless  
the work of the dear brother also in this hopeful field  
abundantly."

C. F. W. Walther. Address: Rov. IV.  
LartlinZ, Box 19, 8prinZüelä, III.  
(Delayed.)  
Mr. Heinrich Meier, a pupil of the Practical Seminary  
at St. Louis, having passed the prescribed Eramen,  
received a call from the Lutheran congregation in Central  
Township, St. Louis Co. He was accordingly ordained on  
the Fourth of Advent, Dec. 21, 1862, by order of the  
Presidium, by the undersigned, assisted by Rev. F.  
Büngr publicly and solemnly ordained and inducted into  
his office. May God make this dear brother a blessing for  
many! Amen.

AugustLehmann,  
Pastor of St. Paul's Lutheran Church on  
Manchester Street, St. Louis, Co, Mo.  
Address: Rev. 8th Noior, k. 0. Oontral, 8t. I-ouis Oo.,  
No.

Conferenz displays.

The next Fort Wayne'r Districts Conference will  
the 7th and hold its sessions until Friday the 10th of  
April. Items to be discussed will be: theses on the third  
Ariom from "Doctrine and Weirs" and a paper on the  
Doctrine of the Holy. Scripture.

In accordance with a resolution, each member of the  
Conference is once again urgently requested to study  
these papers diligently beforehand so that the negotiations  
may be all the more fruitful. Members are once again  
urgently requested to study these doctrines diligently

The Southern Weft- Indiana Districts- Conference will  
meet, according to resolution, the full week after Easter,  
April 14, 1863, at Vincennes, Ind.  
P. Seuel, Decret, x. t.

The St. Loms District Pastoral C^  
Gathers May 1 in St. Louis, Mo.

Death notice.

On Monday, March 2, Mr. Friedrich Hätter, second  
teacher at our parish school, passed away blessed in the  
Lord. Almost two years ago (April 1861) he was appointed  
here, and although he was suffering from a chronic heart  
disease, he nevertheless administered his 'holy' office with  
faithful diligence and great conscientiousness until his  
death. He administered his holy office with faithful  
diligence and great conscientiousness until his death. - His  
faithful work was visibly blessed by the Lord, as is  
evidenced by the school he directed and served.  
The funeral took place on March 3, in the afternoon,  
during which the undersigned preached a memorial  
sermon to the deceased on Ev. Luc. 19, ^7.  
Indianapolis, March 4, 1863.

C. Fricke.

Cooper's book against the secret societies  
will be ready, as Mr. A. Schlitt writes us in Baltimore, on  
the 15th of March. It is 366 pages strong, and costs 62  
cents, with postage 75 cents the copy, the dozen K5.00,  
with postage K6.00. As a premium a handsome picture of  
Luther will be enclosed with each purchaser. The book  
may be obtained at: No. FoNitb, Lox 1471, Laltimoro, Nä.

The  
History of the suffering and death of our  
Lord and Saviour Jesu Christ,  
is divided into five parts.

At the request of several pastors, Mr. Wiebusch has  
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is printed so small that if a church is poorly lighted, or if the  
eye is even a little weak, it cannot be read well. Still less  
does it seem possible to most preachers (even to those  
who have a good eye), when they preach on the Passion,  
to read off at once, in the flow of the speech, without  
halting, the words which they desire.

in that the small pressure is an obstacle to finding it instantly.

The gentlemen Aug. Wiebusch and Son were so kind, at my request, to print the story of the Passion, as it stands in the back of the hymnal, so large and beautiful that the aforementioned difficulties are thereby completely overcome. The print is like the large print of the Agende, on 17 pages, and in such a format that it can be suitably stapled by anyone into the Agende or into the Altenburg Testament for use in the pulpit. Whoever wishes to make use of it in this Passion Season and later, may obtain it from Messrs. Aug. Wiebusch and Son for 10 cents."

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C. F. W. Walther.

With thanksgiving to God and the bountiful givers, I attest to the receipt of the following gifts:  
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By Mr. Past. Lehman" from Jac. Werder from his parish 1 peck of beans.

A. Crämer.  
Correction. - In the acknowledgement of \$5 by' Hrn. Past. Biltz in No. 12 of the "Lutheraner" it should read instead of: "Hrn. C. Stünkel" "Hrn. L. Stünkel."  
' C. C r ä m e r .

With heartfelt thanks, the undersigned certifies that he has received \$60.00 from the inner mission fund through Dr. Sihler.  
H. Loßner.

Marshalltown, Iowa,

**Correction:** In No. 7, Year 19, instead of: of W- Stockmann 1^ Bushel potatoes: 2^ Bushel potatoes is to be read.

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**Misprint in No. 13.**  
P. 97, column 2, line 17 v. above read instead of bessern, der- bessernden.  
" Column 3, line 4 v. above read instead: From: Dor.  
"" 3, line 2 v. below read instead of: "no: rl" n.  
p.99, column 3, line 5 v. below read instead of: sinful: southern. r  
S-100, column 1, line 2 from top reads stostt: beginning: appendix.  
S-100, column 2, line 34 from above read instead of: Christian": Christian.  
P. 100 Spztzte 2, Z. 7 . iten li'es held: Lehresvnfas- sung^LehNH^" i^na.

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(Sent in by Pastor Köstering.)  
Something about the ecclesiastical  
revolution in the  
Kingdoms of Hanover.

Some readers of the "Lutheran," especially those from Hanover, will certainly be glad to hear something about the present ecclesiastical events in Hanover Land; we want to serve them with the following. - It is true that what we want to report, viewed from one side, is nothing pleasant; on the other hand, however, such events as have recently occurred in the Hanoverian regional church must gladden a Christian heart. For the cruel raging and blustering of Satan and his accomplices is a certain sign that the Lord Christ has entered the little ship; hence the turbulence in the sea, so that even the little ship is covered with waves. It is always and everywhere so: where the Lord Christ enters, there he brings discord and the sword. Why is that? Because he comes to expel the strong-armed one from his palace, but he will not leave it; so the quarrel between Michael and the dragon, between Christ and Belial, distorts; the old serpent and his brood hiss and rage, spewing poison and gall, fire and flame, and will not leave his dwelling. Even though his head is crushed, he still rages with his tail as if he wanted to throw heaven and earth into each other. - The situation in the Hanoverian church has been similar in recent times. Probably in no other country is the

Lutheran Church has been more devastated by the icy night frosts of rationalism than in this very country. The nakedest, most blatant unbelief was, until a few years ago, almost universally taught in all schools, sung in all churches, preached from all pulpits, and defended by the lowest and highest church authorities; and the natural consequence of this was that the people in all classes and estates were devoured by rationalism. Fifteen to twenty years ago the rationalistic wolves could still freely deny the great deeds of God from the pulpits and declare them to be fairy tales; if it happened that they were sued for this by the church authorities, they nevertheless came out of the matter justified. Only one case serves here as an example. In Osnabrück, in the parish of A., the priest spoke from the pulpit to his congregation on the Feast of the Ascension as follows: Do you think that Jesus of Nazareth really went to heaven? That would be nonsense. Jesus was a wise and prudent man, and understood more than other people; by his art he hid himself from the eyes of the spectators on Mount Oel behind the bushes, and his disciples said afterwards that he had gone to heaven. When the local church patron heard this, he got up and went out to the church, and a part of the congregation followed him on foot. The matter came before the consistory. What did the consistory, which was of the same mind, do? It condemned those who had left the church.

to 1^ Thaler fine. Why? Because, as it was said, they had disturbed the divine service. So a Lutheran consistory considered it a divine service to listen to such an abominable blasphemer and mocker of divine truths; on the other hand, to flee such a ravening wolf, as the Lord Christ commanded, was a disturbance of the divine service. However, the fines imposed on the people were never paid, for before the matter was fully settled, another consistory arose which acquitted the people and declared the blasphemous priest unworthy of the sacred office of preaching. He then became a hunter and shot rabbits, which was also much better. To God's glory and our great joy, however, we must confess that things have taken a different and better turn in recent years. Believers are sitting in the consistories, the gospel is being preached again from many pulpits, and in many schools a good foundation of faith is being laid; this has not remained without blessing, but the faith has spread again among the people, and it is also showing itself actively through participation in the building of the kingdom of God. That the power of unbelief is still great in the Hanoverian church is evident in every good ecclesiastical movement. About 5-6 years ago, in one part of the Hanoverian country, in the principality of Osnabrück, a small church, made of

The Holy Saviour Himself, Matt. 15, in the words, "Out and let them grow up like the trees and animals in the forest; for to feed and clothe them abundantly, sins of their children as virtues and praise them in their of the heart proceed evil thoughts, murders, adulteries, fornications, thieves, false witnesses, blasphemies." occasionally also, as far as the children themselves like own ears, for defiance and self-will must be called

Every naturally fertile field of wheat must be prepared it, to teach them this and that, to teach them for their later strength of character. Yes, some of these parents are so by plough and hoe, and cleared of weeds; every advancement this and that knowledge and skill as blinded that they regard the manifest sins of their naturally good and noble vine must be bound up, matted quickly and superficially as possible, is nevertheless children as virtues, and even praise them before their down, and pruned; and on the good fruit-bearing trees impossible to educate children in a sensible or even ears; for there defiance and self-will must be called and shrubs the horny shoots and water shoots must be Christian way. strength of character, pride and fame-seeking are called

taken away; and all this skillfully to the end, that all these Such atrocious and shameful neglect, such highly sense of honor, revengefulness sense of justice, naturally good and noble plants may bear the more fruit. pernicious carnal abandonment of the young people ambition in learning is called praiseworthy competitive But we children of men, since Adam's fall, are, through from infancy on the part of the parents, and usually also zeal, lust of the eyes and of the flesh is given the name the sin inherited and passed on to us in our generation, of the teachers and preachers, is - God be lamented - of innocent enjoyment of life, inclination to waste is only corrupt and wild fruit trees, which, just as such, can the prevailing manner and bad habit in this country, and praised as love, inclination to avarice as thrift, and what bring forth only bad fruit; for even that in us which is not naturally, as a terrible fruit of unbelief and contempt of is more. And where God holds up to them mirrors of in itself a real sin and transgression of a divine the divine word, helps to vigorously accelerate from repentance in the similar sins of their children's commandment, but something naturally good, as, e. g., within the moral ruin and bankruptcy of this people. Nor temperament, they look into them only as embellishing love to father and mother, is not in itself a real sin and is there any doubt that the civil war that has already mirrors of their own love. For, according to their opinion, transgression of a divine commandment, but something broken out is in large part a terrible consequence of this the carelessness of this or that child is the good-naturally good. For even that in us which is not in itself a unchristian and unreasonable neglect of youth. But we naturedness and cheerfulness in born in him from them; real sin and transgression of a divine commandment, but shall speak in detail of the destructive effects of this in the wrathfulness of another is the fiery and lively spirit something naturally good, as, for instance, love to father the other part. Here it shall only be recently explained which he has received from his father or mother; the and mother, wife and child, brother and sister, to the how such neglect and corruption are in direct closed, introverted disposition of a third is the deep, common fatherland, civil lawfulness, truthfulness, and contradiction to God's word. For this is what Proverbs contemplative, reflective spirit implanted in him by one or honesty, is not good before God, because it does not 19:18 says: "Discipline your son because there is hope. other part of his parents.

proceed from faith and does not flow from true love to But this one part of the carnally minded parents omits Another part of unbelieving and carnally minded God, but is rather permeated with the same original such chastening with God's word and with the rod; and parents sins against their children in a different and sinful corruption. opposite way. For if those parents are too lax and let the

How dreadful and terrible, then, must not this changes its outward form with the years of the children, reins of discipline and government out of their hands, the corruption already manifest itself in the children through increases more and more in strength, until the children latter are too sharp and pull those reins too tightly; if all kinds of real sin, unless the forgiveness of sins is grow so over the parents' heads, and have them in their those sin by neglect and dwarfing and by letting them imparted through baptism and faith in Christ, and the power, that, humanly speaking, there is no hope left. loose too much, the latter sin by subjugating them and new creature, the spiritual man, produced in it by the God's Word says, Proverbs 22:15: "The thorn, the spirit, restricting them too much. If they bring up their children Holy Spirit, is nourished and strengthened by the gospel, is in the heart of the child, but the rod of discipline shall too little or not at all, they chastise and punish them too and the old man, with his lusts and desires, is not drive it far from him." But such parents, by leaving such much by words and works; if they are a kind of idols and powerfully counteracted by the law in doctrine and wholesome chastening in disobedience to God's word, household gods to them, they are a kind of servants to history, even through domestic discipline, and the same strengthen thereby the foolishness and ungodliness in them when they are grown up, and in the lower classes is not more and more weakened and killed. With such at the hearts of their boys, until these themselves, in they are mere money-earners; if there the apple is twofold neglect and corruption of the children, God's increasing contempt of their parents, become a criminal without the rut, here the rut is without the apple. Both noblest earthly gift, it is no wonder that an unbelieving offence to them, a thorn in their eyes, and a scourge in parents, because of the prevailing unbelief against and disobedient, selfish and self-loving, world-loving their sides. Christ, lack the light and the lamp of the divine word and

and pleasure-seeking, unbridled and unrestrained, God's word says, Proverbs 13:24: "He that spareth insolent and wild generation grows out of it, which later his rod hateth his son: but he that loveth him chasteneth application of law and gospel to the souls of their fills the penitentiaries, gallows, and finally hell en masse; him quickly." But these parents, by rejecting under the children.

For the thieves, fornicators, harlots, adulterers, robbers, appearance of love this wholesome discipline with the other part of our text, Col. 3:21: "Ye fathers provoke not counterfeiters, murderers, and the like, who come later, rod, are, according to the judgment of the divine word, your children to anger, lest they be afraid." But there is a were in former times mostly such children, neglected real haters of their children, and while they preserve marked difference among these fathers. For the one through the fault of their parents, who received neither them according to the body, they murder them in the exercise a persistent legal severity and sharpness the wholesome effect of prayer and intercession, nor of soul. No less does the wise moral teacher Sirach 7:25 against their children, in order to break down their the wise and vigorous discipline of the Word and the rod, write, "If thou hast children, breed them, and bend their wickedness and self-will, and to compel obedience and from their parents. And how great and terrible the necks from youth." These carnal parents, however, only submission thereby. But they have, humanly speaking, blindness and ignorance of such parents, wrought by the strengthen the stiff neck and the hard nape of the neck, according to the judgment of reason, a good opinion. It power of original sin, is, can be seen from the fact that, in that they do not even take into account the real sins is more ignorance than ill will against their children. while they break their young horses and put a bridle and against God's commandments (to say nothing of all Nevertheless, for want of Christian wisdom and bit in their mouths, use the whip if necessary, and kinds of naughtiness of the flesh and outbursts of knowledge, they lack the right insight both into the accustom their young bulls to the yoke, in short, train childish courage), partly by reproaching the divine inherited, corrupt nature of human nature, and into the their servant helpers among the domestic animals to commandments and punitive judgments against the connection between the inherited and the real Sun. service and obedience, they at the same time neglect and neglect their own children in the most shameful way.

that is, the transgressions of the divine commandments. they do not seek in it, for they do not place their reason to thoroughly handle law and gospel with evangelical And hence it is that they direct their punitive discipline below but above God's word, and by therefore denying wisdom for the benefit and piety of their children. only against these latter, in which, moreover, they often the triune God and especially the divinity of Christ, they, do not show justice; for they often punish a lesser fault by virtue of their unbelief, do not have the true God, that

## II.

just as severely as a greater one, yea, a temperamental is, the God revealing himself in his word alone, according We now come, according to our purpose, to prove the naughtiness of the children, which is perhaps to his nature and will, therefore no God at all; for their bitter and terrible fruit which the manifold unchristian and particularly odious or burdensome to them, just as reason-god in contradiction to the Bible-god is nothing carnal child-rearing, according to God's just judgment, severely, yea, perhaps still more severely, than a real but a loose thought-thing, a dead, impotent, self-made works for parents and children, for the ecclesiastical and sin against the first table, or than, for instance, lying and reason-god, which they call God, but which, against the civil community.

denial. And in this matter also the mothers sin very charges of their conscience and the holy ten If we first look at all those unbelieving and carnal-often. Through such occasional injustice and the commandments, against the fear of death and the minded parents, it is clear and evident that, first of all, prevailing severity in general, in which not seldom a judgment of God to eternal bliss, as the coarser or finer through the continued practice of their unbelief in their fatherly heart and friendly nature is shown, the hearts of carving of their own hands, which educated or corrupt child-rearing, the power of this unbelief is the children are naturally turned away from the fathers, uneducated heathen call, worship, and adore as their continually strengthened and thereby their insensitivity shy, fearful, and filled with servile dread. god. to a righteous conversion to Christ by the power of grace

But the other fathers of this kind are worse than Such parents, who have no understanding of original is greatly increased. Then they must to some extent these. These are the bears and lions in their houses, of sin and baptismal grace, and do not accept either as already reap from their children what they have planted which Sirach makes mention; but these fathers differ operative in their children, can have no other method of in them or neglected in them as negligent and soft from them in that in them not the law, but the capricious educating them than to misapply to their children the parents. For what happened to the high priest Eli, whom arbitrariness and cruel harshness of a despotic and moral law which is written in the hearts of all men. For in sacred history presents as a warning to all lax and tyrannical disposition rules the house. They are in their their ignorance of the spiritual nature of the law, as in the pampering fathers of all times and peoples, in the case homes what the Oriental princes were and are in their Ten Commandments, so in the hearts into which God of his sons, is encountered by similarly minded fathers kingdoms, except that there is very little or nothing of the has written it, they are under the delusion that it will be from time to time after God's holy judgment. Eli's sons, patriarchal and fatherly nature, even measured by sufficiently fulfilled by outward obedience. This delusion Hophni and Phinehas, were bad boys who did not ask natural love. It is these, in fact, who make their children they then impart to their children, and nourish in them the anything of the Lord and forcibly appropriated from the bitter and fill them partly with secret anger and hatred, pride of reason and virtue, as if man could, by his own sacrificial animals those pieces that were denied to them partly with servile fear; for, as they are the lightning reason and strength, do enough to meet the demands of according to the divine order and were to be set on fire conductors of their fathers' moods and tempers, and the moral law against God and man, and earn a and burned for the Lord; they also took the women who even minor offenses are soon punished by them with righteousness that would be valid before both. By such served in the tabernacle of the congregation and thus excessive chastisements, the longer the natural filial action of the law they can, of course, under certain gave the people a twofold ghastly trouble. Eli gave them love in them is stifled and transformed into hatred and circumstances, repress in their children the stronger an occasional admonition, 1 Sam. 2:23, 25, but they did anger, resentment and malice. outbreaks of original sinful corruption in all kinds of gross not obey their father's voice, and were already given up

A third group of unbelieving, carnally-minded real sin, so that their children do not later curse, eat, by the Lord to the judgment of hardening, which is parents takes a different attitude and course of action drink, steal, etc., and appear moral, honorable, and just evident from the words, v. 25: "For the Lord was willing toward their children. They are concerned, however, before men. But inwardly, and in the sight of God, and to kill them." And this was done: they fell both of them in that their children should not become wild, licentious, according to the judgment of his law, they are therefore one day in battle against the Philistines, in the which also and unruly through neglect and neglect, nor that through no different and better than gross sinners. It is rather so the ark of the covenant was taken by the enemies. And too harsh treatment and restriction a servile and with them that, in consequence of such parental teaching Eli, when he had received tidings of this twofold calamity, fell backward from his seat, and his neck was broken. rebellious disposition should be produced in them, and discipline, the stronger devil of pride, as it were, What was the cause of this terrible judgment of God on Nevertheless, their education is not a Christian casts out the weaker devil of frivolity, lust, avarice, wrath, Eli's part, which plunged the impenitent into the eternal education, which is wrought in the power of faith, etc. Out of such a school come the self-righteous and torment of hell? The answer is given by God Himself, according to the instructions of the Word of God, self-sacrificing Pharisees, who are far worse enemies of since He, 1 Sam. 3:13, to Samuel, that he would be the through the enlightenment and power of the Holy Spirit, Christ than the Sadducees and Epicureans of all times judge of Eli's house, because he knew the iniquity of his and in all its teachings, according to the law and the and nations. children, and how they behaved themselves shamefully,

Gospel, always goes back closer or further to the Thus we have become acquainted with the nature of and was not even angry with them. Now there are original sin and baptismal grace present in their carnal child-rearing in its various deformities, partly in the hundreds and thousands of such Eli's, especially here in children. These parents do not first and foremost have carnal corruption and at the same time spiritual neglect the land, who do not care that their children are in mind that their children be and remain true Christians and harmful release, partly in the excessive restriction shameful, wild, boisterous, unruly, impudent, and through true living faith in Christ, and that out of this and fierce fighting, partly in the development of the pride insolent, even as boys, and afterward, as young men, attitude they show themselves to be God-fearing, of reason and virtue and an apparent lawfulness and despise their parents and all their superiors, shun hard understanding, and public-spirited citizens of their state, righteousness. What they all have in common, however, work, and give themselves up to sloth and idleness, to Rather, from their legal-moral standpoint, these parents, is the prevailing unbelief against Christ, that is, the unall manner of pleasures of the eyes and of the flesh, even in the best case, have only the latter in view in the Christian, even the anti-Christian attitude, and therefore to shameful debaucheries and vices, and are unfaithful upbringing of their children. But the honor of the true also the lack of understanding and the powerlessness, to the law. Bible God and the eternal blessedness of their children by the strength of faith and the power of the Church, to are the most important things. make a difference.

The children of the world will become thieves, crooks, are foolish or impudent enough to subordinate their drunkards, gamblers, and bankers, and will finally become a partisan opinion to the divine word. Nevertheless, judged by civil justice as thieves, fraudsters, forgers, it is still possible to turn to one's Savior and become robbers, and even murderers, and will end their lives in such churches that do not fundamentally deny the penitentiary or on the gallows. But if neither parents, the triune God and Christ's person and work, but still nor children repent, then, according to God's just judgment, their eternal damnation follows their temporal death. Here, however, such parents will suffer double punishment, first because they have rejected Christ and his gospel in persistent unbelief against the salvation of themselves to no church, and do not want to hear God's their own souls, and secondly because they have sown sword at all, whether it be pure or counterfeit, added to it shamefully neglected their children's souls, deprived or taken away from it, they must of necessity go to eternal judgment of discipline and admonition to the Lord, and ruin through the deceit of the devil and of their own flesh. thereby miserably murdered their souls, and cast what And as in this way the multitude of churchless people and lay beyond them into eternal hellish damnation. despisers of the word increases more and more, so of

The same cruel judgment of God is visited upon parents who, by virtue of the same unbelief, have, as it decreases more and more, and both are largely the fruit of the above-described, repeatedly corrupt child-rearing. were, as jailers and cane-masters, made their children timid and bitter by unreasonable severity and But what blessing and fruit the unchurched, who despise harshness, or have, by the wrong application of the law, the preaching of the divine word, bring into the civil community, is easy to see and can be seen from fundamentally nourished in them the pride of reason and virtue. For they have no and virtue, and brought them up to be Pharisees. These experience. When men of this sort come into civil offices and two parents, too, have withheld from their children the and dignities, it is not to be wondered at, since there is teaching and discipline of the divine Word, and have no true knowledge and fear of God in them, that they are strengthened in them hereditary and real sin, especially corrupt judges, deceitful advocates, negligent or money- the latter parents in the form of arrogance, pride, and hunting officials, ambitious and fanatically partisan self-righteousness, and have turned them away from representatives, and demagogues against the common their Saviour, who, after all, can only help the weak and welfare of the country; for they seek, with all appearance sick, the poor sinners, but not those who think of the contrary, only their own benefit, honor, and well- themselves strong and healthy. No wonder, then, that being. If, however, they are commoners, they do not these parents, like those, will be found in God's make a conscience of it, wherever they know and can, to judgment to have murdered the souls of their own mislead their fellow citizens, to lie and deceive, to usurp children, and if they go unrepentant and unbelieving, and to exploit, and to avert all sorts of lese rank and sneaky tricks, in order to make as much money as possible in as short a time as possible, with as little

But that an unspeakable ruin is brought upon church and state by these corrupt modes of education is clear trouble and labor as possible. Sometimes they do this with pitiful use and exploitation of all favorable and evident, unless the children are converted to Christ circumstances and with calculating cunning, sometimes by God's grace against the pardoning, or enslaving, or they play a kind of game of chance with their god, fate, oppressing of unbelieving parents. and make this and that daring throw, in which they can win a lot, but also lose a lot.

In the first place, it is more than probable that by far the greater number of these children, especially in this country, will not belong to any ecclesiastical community, and state by these corrupt modes of education is clear trouble and labor as possible. Sometimes they do this with pitiful use and exploitation of all favorable and evident, unless the children are converted to Christ circumstances and with calculating cunning, sometimes by God's grace against the pardoning, or enslaving, or oppressing of unbelieving parents. and make this and that daring throw, in which they can win a lot, but also lose a lot.

Finally, as already indicated above, the scum and sweepings of civil society, the gross and flagrant unchurched; and thus, by such neglect of proper transgressors of the ten commandments, the morally quite depraved people, the inhabitants of the unchurched people will be increased to an increasing penitentiaries, consist almost exclusively of such people, degree. It is true, of course, that the teaching of the whose disobedient and naughty flesh, whose corrupt divine word is in a miserable and pitiful condition in all natures, from their infancy, have never, with and denominations, with the exception of the Lutheran according to the word of God, been brought into Church, where the teaching of the individual wholesome discipline and restraint, or who, by their fathers, through arbitrary severity and cruel harshness, have been kept in a state of condemnation. For it is a temporary hired servants of the people, not a few of common occurrence and common experience that such whom preach, then make their people's ears itch, bring people, when they have outgrown the oppressive yoke the politics into the pulpit, are inflamed by enthusiastic or have somehow thrown off the fetters, give themselves up all the more wildly, unrestrainedly and boisterously to partisan zeal, confuse the secular and the spiritual with worldly lusts, plunge into all kinds of disgrace and vice, one another, and even sometimes and become plague-ridden.

of bourgeois society. But if their wrong education does not always bring just this bitter fruit for themselves and for the bourgeois community, it does produce another, which is also sad and terrible enough. For it is this, that this tyrannical discipline produces in the softer minds throughout their lives a timid, fearful, dependent nature, nips many fine gifts in the bud, and produces only mechanical heads and machine-like people who lack a strong, personal idiosyncrasy. In the stronger minds, however, only anger, hatred, revenge, resentment, malice, suspicion, distrust, and similar outgrowths of original sin are, as it were, deliberately brought up by this despotic domestic discipline, even though such young men and maidens who have grown up keep themselves outwardly respectable. But it is obvious that the common man is not helped, but only hindered and harmed by both.

But young people are just as little a blessing to bourgeois society in whom self-righteous fathers and educators fundamentally and systematically nurture and cultivate the pride of reason and virtue. For they have no other god than their own ego, their benefit, honor, and good life, and true patriotism, sincere public spirit is foreign to them. And just as they, as unbelievers, do not seek and strive to promote the glory of God in all their doings, so they care for the benefit and piety of the commonwealth only so far as they themselves can acquire and increase in it money and goods, honor and reputation. But if this fails, or if they even reap discredit and ingratitude for their services, their sham love for the common welfare is over; and by their complaints or resignation from their service and office they prove plainly enough that the very true love "which does not seek its own," is not present in them, and that faith in Christ, from which alone such love flows, does not live in them. Before God, then, these disciples of the pride of reason and virtue are just such children of unbelief as those manifest transgressors of divine and human commandments, which they highly despise against themselves, and as judges and authorities condemn to prison or death. Yes, as self-righteous Pharisees, who, against Christ's righteousness, seek to set up their works as meritorious before God, they are much more wicked and decided enemies of God than the people of unbelief, who live into the day in gross and manifest sinfulness.

But the longer they live, the more they appear before men as selfish and ambitious Pharisees who, in their work in the worldly government or civil service, though under the appearance and pretence of the common good, seek only their own. But as such a disposition necessarily has an infectious effect on the weaker, these men also exert a corrupting influence. And while those children of infatuation or pugnacity later disturb the common good more in a grosser manner

and sometimes violently encroach upon the rights of their fellow-citizens, so that they challenge the strictures of the law against themselves, the Pharisees work more from within, in a quieter and subtler, but all the more destructive way, to ruin, in that their selfish, self-loving disposition, as an infectious poison, seizes from them more and more hearts and thereby gnaws away at the inner root of the common welfare. For it is certainly true beyond all doubt, and has been proved and confirmed by the history of nations and states through the centuries: Without being truly built on the foundation of righteous fear of God, faith in Christ, and obedience to God's word, no nation or state can act and walk according to the ten commandments or the moral law and prosper civilly for long, but must sooner or later, when the measure of its sins is full, also perish civilly according to God's righteous judgment. To the hastening of this judgment of God and the ruin of the nations, the corrupt child-breeding of the unbelievers undeniably contributes in the most decisive way. As a rule, this increasing moral ruin precedes civil ruin.

May the gracious and merciful God help, then, in this last and ghastly time, that still some depraved parents and children may be saved from this growing river of destruction through righteous conversion to Christ, and be snatched from the kingdom of the devil and brought into the kingdom of grace and blessedness. Let him do this for Christ's sake, amen.

The sermon is taken from the "Sermons on the Gospels of the Sundays and Festivals of the Church Year together with an appendix, published at the request and expense of his congregation by Dr. W Sihler, pastor of the Lutheran congregation at St. Paul in Fort Wayne, Ind. In the following number of the "Lutheraner" a partial sermon will be given from it and at the same time the actual announcement of this faithful book will be connected with it, which will be ready for dispatch by then with God's help.

For the reconstruction of the Israelite synagogue and we need nothing! And if ten thousand priests came, they should not mislead me!" I answered him that I must regard him as an emissary of the devil, since he is hereby disturbed our quiet conversation, but that his master would reward him for it one day, with whom he would go to hell if he remained so! But the Jews breathed a sigh of relief, began to laugh, attached themselves to him, and went away with him! -

Ministry. What do you say, dear Christian reader, to such tolerance, that the Christians should help the Jews to build their synagogues, in which they blaspheme Christ, by order of their Christian authorities? - May God have mercy!

**Pastor Harms in Hermannsburg** only wants to know about the Gentile mission, but nothing about the mission to the Jews, because he believes that a general miraculous conversion of the Jews is yet to come, and that the matter will take care of itself. To justify his wrong thoughts, he wrote some time ago, "The Jews live in the midst of Christendom, and the churches are open to them." How wrong this excuse is is shown by Pastor Becker, who many times asked to take care of the Lost Sheep of the House of Israel. He writes about this in the Pilgrim from Saxony of February 1: "Yes, they live in the midst of Christianity, but what do they hear and see there! God be lamented! Has not almost everything in Christendom been flooded by the most horrible unbelief? Only lately a Jew in Leipzig said to me, in a circle of others, -"Not one among the Christians believes what you teach!" To my further argument that the Jews were not directed to the life of most Christians, which might be godless, but to their doctrine, and that was sick Past. Pohle and chose him as their preacher. The divine, he nevertheless replied further: "If you come into a city of 5000 souls, you will not find 500 among them who believe, perhaps not 50!" - My experiences among the Jews are generally of the kind that I find among them much better opportunities for starting a conversation about biblical truth and healing than among the Christians, and often also greater receptivity. Yes, it is to me Unfortunately! it has happened often enough that so-called Christians, when I was engaged in calm conversation with Jews, intervened and tore the whole thing apart. Thus it happened, to cite only one example, one year ago once in Leipzig. I had struck up a conversation with four or five Polish Jews; it became interesting, the Jews were able to talk about the passage which I had given them in a Hebrew Bible. and declared that they could not get away. One of them had thick drops of sweat on his forehead; all their objections were overcome by the word of God, which seemed to make a deep impression on them. Suddenly a Christian merchant or manufacturer, who had been listening to the conversation for some time, intervened, reproached me for misleading the Jews in their faith, and cried out: "Nature, nature, nature, nature!"

To the ecclesiastical chronicle.

**Workmanship.** With astonishment we read in the Reformed "Evangelist" of March 1: "It is the custom in America to measure the degree of piety which prevails in a church by the sum of its missionary contributions, and who can prove that this is not correct?" We must say, on the contrary, that he who needs proof that this is a true Jewish and Pharisaic principle, must either be ignorant, or yet not know what godliness is, and not have read, or yet not considered, such passages of Scripture as the following: 1 Sam. 15:22, 23; 1 Cor. 13:3; Marc. 12:41-44.

**How far tolerance is pushed in Germany, can be found in the Protestant Weimar Church and School Gazette as a strange example. In this newspaper, under the official rubric of the church department, the following announcement was recently made: "According to the highest authorization, a church fund will be set up to cover the costs of the reconstruction of the church.**

Mirror  
the  
Shepherding of our Lord Jesus.  
Sermon on the Ev. of the 15th Sunday after  
Trin.

Matth. 6, 24-34, held by K. Röbbelen.  
Basel, C. F. Spittler, 1861.

This sermon was preached by our dear Röbbelen on the occasion of a drama to which he voluntarily submitted in Germany. In order to gain something from the sale of this sermon to cover his living expenses, he has handed it over to the printer and sent five hundred copies to Mr. H. Ludwig, New York, from whom it can be obtained at five cents. The sermon is prefixed with the following dedication:

"Preface to my friends and benefactors in North America. - Dear brothers! You have borne with me what God has imposed upon me, and have followed me here with your love. How could I refrain from sharing in your sufferings, since you have been so unexpectedly afflicted with a severe land plague, indeed probably the most severe, the civil war? Of course I cannot help as you did... But you shall kindly accept again a spiritual gift from me. It is a sermon that shall serve me here, where I am unknown, as a testimony as to whether I am worthy of the office in grace that I have held in your midst since 1846. For under the present circumstances I thought it necessary to do something so that you would be less burdened. - The text and subject of the word that I am dedicating to you herewith, as it is my free choice, serves the cause insofar as your present affliction, with all the pain that it brings, is basically only detrimental to God Mammon, while the sheep of Jesus Christ are also thereby, as through all the suffering of the time, all the more exercised to turn away from all visible goods and to give their hearts to Him who is our eternal treasure.  
Schweighof near Müllheim in Baden.

K. Röbbelen."

Having read the sermon, we must confess that the same is a noble counter-gift, far outweighing all that has flowed from here to the suffering servant of Christ. We are reminded here of the apostle's word, "If We sow you spiritual things; is it a great thing if We reap your corporeal things?" 1 Cor. 9:11. You see, under the blaze of the sun of severe temptation, the fruit grows sweeter and spicier, which a tree planted by the "water brooks" of the Word brings forth. Whereas most sermons from the present day (we are speaking only of orthodox ones) are of such a nature that one may read them only once, because they are meager and shallow, Röbbelen's sermons, on the other hand, are of such a nature that, although one reaps a rich harvest of God's thoughts awakening one from death and nourishing one's life of faith already at the first reading, one does not reap an after-reading of them when they are read again and again.

The sermon was written and preached in Germany, but For the teaching of music, we ask the dear it seems to find the richest fruit only then. It is true that congregations and their pastors to assign to us, where this sermon was written and preached in Germany, but possible, only pupils who are not over the age of 14 to it is a word of its time for us. Whoever desires, in the 17 years. Experience has taught us that, as a rule, older present almost general forgetfulness of the one thingpupils no longer possess the fluidity, flexibility and that is necessary, to be awakened to care for the suppleness that is necessary for certain subjects, salvation of his sinful soul, and in the present misery to especially those mentioned above, in order to attain the be lifted up into the bosom of his heavenly Father, in maturity that is rightly required of a teacher. Nor can we order to enjoy there the rest and peace which this poor fail to declare that conspicuous physical infirmities, world cannot give, let him have the sermon, read it in especially those which make the playing of instruments silence, read it again and again, and he will confess that impossible, must be regarded as an obstacle to we have not said too much, but too little. The price of a admission to the teachers' seminary.

copy is, as I said, only five cents, but of course there is Now, the Lord our God, who has so graciously no limit to love with this approach, since the surplus from looked after us up to now, especially with regard to the the proceeds is to benefit the servant of the Word children who have come to our institution, will continue languishing in bitter poverty and sickness and his to have mercy on us, and even in spite of our requirements for admission, which may appear to be increased, he will continue to look after us.

We hope that through your faithful help, dear brothers, you will prepare and send us instruments who are capable of feeding the lambs, of adorning the public services with music and sweet singing, and also of teaching and practicing all kinds of useful knowledge and skills necessary for advancement in "civic" life.

Fort Wayne, March 4, 1862.

P h.  
Fleischmann.

( sent in.)

Indication.

In order to meet many inquiries, it is hereby noted to the dear congregations and pastors that it is not possible for us, the teachers of the school seminary, to dismiss a pupil of our institution as a teacher or assistant teacher of a congregation before the fall of this year. At the same time, we would like to mention that, as a rule, such a dismissal should only take place at the end of the school year, i.e., at the beginning of July, as we have also determined for the admission of new students to our Seminary, and hereby announce that this will henceforth only take place at the beginning of the new school year, i.e., on September 1. However, it will be advisable that applications for this be made to the undersigned already in the course of the preceding school year, so that in the meantime the necessary instruction and advice can be given about the prerequisites for admission, and here especially about the previous knowledge. However, we can already make the following general remarks about these requirements: The boys and young men who are to be accepted must first of all be of such a kind that good testimony can be given concerning their Christian knowledge and their Christian conduct. They must also possess sufficient aptitude for the office of schoolmaster. With regard to their previous knowledge, we reasonably require of them that they can read well and fluently, write legibly and neatly, calculate the four species in unnamed and named numbers, as well as in fractions, write down dictated sentences without conspicuous orthographical errors, and give a short recounted story in writing. Also some knowledge of the English language should not be missing. An aptitude for music and singing, especially as far as hearing and voice are concerned, must not be lacking in one who wishes to become a teacher. Especially because of the last two points, the ability in English and in

Washington on religion.

A local German newspaper, which almost at every opportunity insolently mocks everything sacred and spreads the poison of irreligion and atheism into the hearts of its poor readers, had Washington's "Farewell Address to the People of the United States" printed on his birthday in honor of his memory. We take from it the following excellent passage: "Religion and morality are the indispensable pillars on which every moral direction and spiritual development rests, which promote the political welfare of a country. Whoever shakes these mighty pillars of human happiness, these unshakable points of support on which all the duties of man and citizen rest, will claim the tribute of patriotism in vain. Not only the pious believer, but also the wise politician should revere and uphold thee leader of mankind. Volumes would have to be written to describe the manifold impression they make on the happiness of the individual as well as on that of the nation. I raise only one question: Where is there still security for property, honor, and life, if the sense of religious obligation, to which we bind ourselves by an oath, is extinguished, which in the court of justice is the only means of inquiring into the truth? But the presupposition that morality can continue to exist without religion is one we should carefully examine before we

On the 5th Sunday after Epiphany, when on the 9th of February u. e. had the German Lutheran St. John's parish at Kendalville, Noble Eo>,



By the congregation of the Rev. Cock, Benton Co., Mo. 17:25

Past. Claus, New Bremen, Mo. ....	0.50	"	"
Gcrh. Oldenettel at Collinsville, Ill. ---	5.00		



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 18, St. Louis, Mo. April 2, 1862, No. 17.

## Of the Christian discipline of children.

Ephes. 6, 4.

And ye father, provoke not your children to anger, but bring them up in discipline and admonition unto the LORD.

### Beloved in Christ!

We have learned before that parents, though they may be called Christians, are utterly powerless and unfit to bring up their children in a truly Christian manner, if they themselves are not true Christians, ...which either by carnal release produces a youth without restraint and discipline... ..or by false legal restraint, or even by tyrannical bondage, produces only servile, fearful, and inwardly angry, ugly, suspicious, misanthropic young people... ..or finally, by strengthening the innate pride of reason and virtue, produces haughty, self-loving, self-righteous youths and maidens. We have at last recognized what a bitter and terrible fruit is wrought for the ecclesiastical and civic community by this manifoldly depraved breeding of children. For youth is the hope of a prosperous future for church and state. But if domestic discipline is in such a bad way in many ways, as was recently demonstrated, it is irrefutably certain that in the rim and effect of it the church and the state will be more and more corrupted and the inner ruin of both will be accelerated. For what help

z. For example, in the civil community, even the best laws and the most excellent constitution are lacking if there are no faithful overlords and just judges who fear God, are truthful, and are not avaricious, and if there is an ever-increasing number of citizens who do not fear God and are not just toward their fellow citizens, but always seek either to grossly transgress the laws or to circumvent them in a more subtle way and to seek their own advantage with their neighbor's disadvantage. Likewise, it is undeniable that such youths and virgins, neglected or subjugated by domestic discipline, oppose the preaching and teaching of the divine word in the church, if they do not completely withdraw from it, and, according to common experience, only the smallest part of them convert righteously.

Thus it is of the greatest importance, as it is for parents and children themselves, so also for church and state, that the dear youth receive thorough and persevering Christian training from their parents at home from their infancy, without which the simultaneous teaching and training of the school and church can do but little and little for them.

Let us therefore, under the gracious assistance of God the Holy Spirit, and according to the guidance of the divine Word, direct our consideration to the following two pieces:

First, wherein Christian domestic discipline consists.

On the other hand, what salutary fruit for church and state would thereby be wrought.

## I.

Before we speak of the nature of true Christian education in the parental home, it should first be noted that this can only be done by parents who are true believers in Christ and who are under the teaching and discipline of the Holy Spirit, whose dwelling place and workshop they themselves are. For it is impossible by one's own reason and strength, without the enlightenment and power of the Holy Spirit, to bring up a child in a truly Christian manner, with and according to God's Word, even for one hour. But how do such parents attack this work, which is so great and important in God's eyes?

In the first place, they recognize and confess against God what precedes and accompanies all their education, that they, in their inherited sinful nature, are quite incapable and powerless to bring up their children according to God's word and will; rather, left to themselves, they would corrupt everything in the children's souls, be sometimes too strict, sometimes too lax, sometimes restrict or release too much, sometimes too little, and so on.

On the other hand, Christian parents, believing in Christ, always ask for the grace and power of the Holy Spirit in order to be able to raise their children in a Christian manner.

Thirdly, they regard the triune God as the right and proper owner of their children, as the one who created them, redeemed them, sanctified them through holy baptism and faith, but only as the steward and administrator of these noblest earthly possessions.

The children are to be brought up as helpers and co-to make them bearable. In their holy zeal for God's glory and be healed. In a similar way, Christian parents should, workers of the Holy Spirit, according to the will of their and for the salvation of their children, Christian parents according to God's word, present Christ as their Saviour Lord, with and according to God's Word, in discipline and direct this twofold discipline against disobedience, to their children from an early age, according to their state admonition to the Lord.

obstinacy and self-will, selfishness, wrathfulness, of mind, who also fulfilled the law for them, paid their sin Fourth, they direct all their education and influenced deceitfulness, laziness, malice, unchastity, real evil lust, debt, atoned for and expiated their sins, and died for them on the children to the two states of their souls, original and other outbreaks of original sin. In this discipline, on the cross, in whom they also had redemption through sin and baptismal grace; for all discipline, teaching, and however, they not only avoid carnal anger as much as his blood, namely, the forgiveness of sins. And this exhortation, which is not directed nearer or farther to one the soft limpress of unbelieving parents, but they forgiveness and the spirit of grace the faithful Saviour had or the other state, and for which God's Word is not the accompany it with two things of which these carnally already imparted to them in tender childhood through indirect or direct ground and source, and gives light and minded parents have no idea. faith by means of baptism.

power, is not Christian child-rearing, nor can it work In the first place, in view of the sins of their children, This is especially "the exhortation to the Lord," in anything essentially wholesome, because it does not they are constantly humbling themselves before God, which Christian parents act the gospel in various ways recognize the inner nature of the baptized child to be who holds these sins up to them as a mirror of toward their children, sometimes in pictures with the brought up, in whom the very sin of Adam and the grace repentance, in which they can often see their own and accompaniment of simple narration of the biblical gospel of Christ are simultaneously present and active. But he peculiar sins in the children, this flesh of their flesh, in a stories, sometimes in this alone, sometimes in the who lacks this knowledge cannot possibly find the right striking way and can grasp them with their hands, as it teaching in the relevant main passages of the catechism, ways and means to bring up such children truly, that is, were. On the other hand, they cry diligently to the Lord sometimes in the enticement and instruction to pray and Christianly. Again, the wisdom and art of Christian both for grace and wisdom for and in such child pray, especially to the faithful sinner and child Savior, and parents consists in attacking original sin by the discipline, and that he may bless it in the souls of the especially when they have sinned more grievously. In application of the law in doctrine and punishment, and in children, and not let these and those blunders of connection with this, Christian parents diligently set weakening the continual grosser outbreaks of it into real weakness or rashness of their own flesh harm their before their children the godly examples of Joseph, sins, into transgressions of the holy ten commandments, children. Samuel, Daniel, etc., as the Holy Spirit has presented

by such discipline, but especially in bringing the children While Christian parents use the law against their them to us in the Word of God; for from them they can thereby to a repentant recognition of their inherent sinful children in this way, to restrain and restrain the naughty learn how powerfully the grace of God is manifested even corruption. For it is undoubtedly certain that all the and unruly flesh, they also use it, though only in a in children and young men, and how the fear of God, teaching and discipline of the law cannot bring about any preparatory way, to train and instruct their children, as faith, and obedience work in them. And through such essential change of mind, spiritual life, or new obedience far as it is possible, in the fear of God, obedience, instruction and exhortation from and according to God's in young and old alike, nor can it instill in the heart any submission, humility, thankfulness, truthfulness, service evangelical word, the grace of baptism, faith, and the new true love for God and neighbor, which alone is the and hard work, and a moral and disciplined nature. In man will undeniably be strengthened in the children. For fulfillment of the law. sum, just as God trained his people through the teaching as certainly as the children of Christians are by nature

Nevertheless, the law is also of great need for and discipline of the law, so do godly parents imitate him, just as permeated with the poisonous pestilence of baptized children, partly to curb and soften the grosser in this with their children. Nor are they misled by the fact original sin as the children of the heathen - for bodily outbreaks of the naughty and wicked flesh, and partly to that through such work of the law on the souls of their children are begotten and conceived not as of Christians, gradually bring the children to realize the wickedness children, sin comes out all the more powerfully, but as of natural men - just as certainly is the grace of and depravity of original sin, the natural wickedness of inasmuch as, as a clear sign of the inherited depravity of baptism not yet rooted in almost all of them, so that they the heart, and to work sorrow and suffering against God, nature, the very prohibition all the more stimulates the need conversion just as much as the unbaptized a serious and heartfelt fear of God's wrath and judgment desire to transgress. But from this again arises the heathen. This truth, however, is very much in their hearts; And so the law becomes a healing advantage that the parents can make the wickedness of misunderstood in all places where the Lutheran doctrine disciplinarian of Christ for them, so that they, as poor sin-their hearts all the more evident to the children, and can is not pure and clear, and hence it comes about that, corrupted and sin-sick children, learn to long for the only prepare in them the deeper knowledge of their innate disregarding the power of baptism, much pietistic work is Physician and Savior from the bottom of their hearts. depravity. And so it also happens, through the effect of done on the children in order to bring about a kind of

It is therefore necessary for Christian parents, the Holy Spirit in the hearts and consciences of the conversion in them in a legal way, but thereby, of course, through the light and power of the Holy Spirit, and as it children, that out of such knowledge of their sin also either only hypocrites are brought up, most of whom later were illuminated by the majesty of the fourth repentance and sorrow over sin, as an enmity against fall decidedly into the world, or fearful and servile lawyers commandment, to make the seriousness of the law, as God, and serious fear of God's wrath and judgment, and and workers who do not live and weave in the justifying the holy will of God, impressible to the consciences of a heartfelt desire for God's grace and forgiveness of sin, faith. In sum, the right, healthy, Lutheran discipline of their children and palpable to their hearts. The teaching arise in them, and thus the law also becomes a children consists precisely in the law and the gospel of the Ten Commandments, the threats and curses, and disciplinarian of Christ for their children. being acted together for the benefit and good of the

even the already executed terrible judgments of God But God, in addition to the teaching and discipline of children, the former to attack hereditary and real sin with against the transgressors and despisers of the Ten the law, has always held forth to His people His gracious a salutary sharpness and to work repentance toward God Commandments, of which biblical history contains and comforting gospel through the ministry of His ever more thoroughly and to stimulate the desire for the many, must be used to vigorously attack the hereditary prophets, so that hearts crushed by the law might be comforting certainty of the gracious forgiveness of sins in and real sins in their children and, where necessary, to comforted again by the preaching of Christ, whom faith Christ ever more powerfully, the latter, the gospel, to severely punish them with the rod and other corporal has taken hold of. strengthen faith in Christ and thereby to bring about the

punishments appropriate to the nature and degree of the

offense, in order to make the children feel the

seriousness of God against sin.

forgiveness of sins.

or to become more and more certain of righteousness have applied the same earnestness and diligence of before God, and to strengthen more and more in them doctrine and discipline to all their children, that they may learn to send themselves into God's incomprehensible spiritual body of Christ, that is, the church, they will also commandments by the grace of the Holy Spirit. For ways and unsearchable judgments.

though the law, through the fear of punishment,

## II.

restrains and restrains the grosser outbreaks of sin, and We now come to the other part, namely, what through the promise of reward produces outward works, wholesome fruit for the ecclesiastical and civil community opportunity and inward gift, help to instruct the ignorant, yet it is the gospel alone which, through faith in the Lord is wrought by such Christian child-rearing. to reprove the erring, to punish sinners, to fortify the

Christ, gives the Holy Spirit into the heart, and thereby The divine word, especially in oral preaching, as in the wavering, to comfort the afflicted, to feed the hungry, to a voluntary obedience, and a desire and power, at least order and foundation of God, has in Isa. 55:10, 11. A clothe the naked, to shelter the stranger. They will be the in the beginning and progress, to keep God's sweet and comforting promise, which reads thus: "For as righteous ministers of the Word as commandments and to do them. the rain and the snow come down from heaven, and

Only in this way alone, by adding at the same time return not again; but they moisturize the earth, and make the godly example of the parents, as it were as a model it fruitful and yield seed, and give bread to eat: so shall and image of their teaching and discipline, do the word be that goeth forth out of my mouth: it shall not children, these little plants of God, by God's grace and return unto me void, but it shall do that which I please, blessing, finally become trees of righteousness, which and it shall prosper when I send it.

take root among themselves and bear fruit above This word, of course, is also alive and strong in the themselves, to the praise of God the Lord. But, mark mouths of Christian parents, who, according to God's will, you, it is by God's free and undeserved grace alone that as Abraham, according to Gen. 18:19. And according to such fruit is produced in the children; for even the right his holy earnestness in the ten commandments and and true, that is, the Christian and godly discipline of according to his sweet consolation in the gospel, they children cannot work it without this grace, which is teach and discipline their children in the home, so that not absolutely free, and to which even the most faithful and only is the right knowledge of God and of themselves earnest Christian parents may make no legal claim. worked in their minds, but also their hearts and Moreover, even the wisest and most faithful discipline consciences are wholesomely affected and seized; For in of children according to law and gospel is contaminated this way they begin to experience sin and grace inwardly, on the part of parents with so much stain of their original and to come to righteous repentance toward God and to sinful corruption, with so much listlessness, sloth, living faith in their Savior and to willingly do the divine softness, wrathfulness, inconstancy, etc., that it cannot commandments, in so far as they have just been born stand the test of divine law. Rather, even such parents again and renewed. And beyond an honest beginning must always sigh and plead, "God be merciful to us and blessed progress in repentance, faith and works, sinners;" and without Christ's merit and intercession, together with patience in the cross, parents do not get any whom they hold fast in faith, even the work of their child-further.

rearing, however conscientious and wise and truly

Christian, would only cast them into hell.

How could it be lacking, then, that under God's

As a testimony to the fact that even with this proper Grace, even if this or that child were temporarily or child rearing, the Christian development of children completely out of sorts, would not the thus educated depends solely on God's free grace, there have dear youth first become a lovely blessing for the church always been godless children next to godly children in community? For then, as true believers, the young men the homes of Christians, even though they received and young women will be the salt of their congregations the same teaching and discipline of the divine Word and lights in the Lord. They will hear and keep God's from their parents. Thus we find Abel beside and word with earnestness and diligence, and also faithfully against Cain, Ishmael beside and against Isaac, Esau read and contemplate it at home, praying and groaning beside and against Jacob, his brothers beside and to the Holy Spirit, moving it in their hearts and attaining against Joseph, Absalom beside and against to an ever more thorough and profound understanding Solomon, and so on. But this is not to say, of course, of it. And through such hearing, reading, and learning, that such things were done in a good Calvinistic way, they become more and more poor sinners in Adam and according to an unconditional decision of election or righteous in Christ. But the more they grow in faith rejection; for just as the free grace of God was the first through the gospel, the fresher and more vehemently cause of the salvation of Abel, Isaac, Jacob, Joseph, they will confess their Lord Christ before the world, etc., which through the word of God worked in them partly, where there is opportunity, before the open faith in Christ and from it the godly nature, so only the deniers and despisers of him, of whom our time is full, malicious unbelief against the promised Christ was the and partly before the self-righteous and saints of works, cause that Cain, Ishmael, Esau failed. In any case, who bitterly hate Christ in their hearts and persecute him such examples are written for the consolation of godly in his believers as far as they can. But not parents of all times, who, after all, believe in Christ.

They will hold the angels of the Lord of hosts in high esteem, as ambassadors in Christ's stead, as stewards of the divine mysteries, as helpers and co-workers with the Holy Spirit, serve them, obey them, and love and value them. And they will behave in a similar way toward their biological fathers and mothers as long as they live, even if they themselves have already been married with their parents' consent and blessing and have children of their own.

No less will they also participate with and in their congregation in all works of faith and labor of love for the preservation and spread of the church. The young men, in so far as they have already become co-representatives of the whole church, will help to ensure that the orthodox ministry of preaching, with its auxiliary ministries, such as the school ministry, will flourish. The young men, inasmuch as they have already become fellow representatives of the whole church, will help to ensure that the faithful preaching ministry with its auxiliary ministries, such as the school ministry, continues to flourish, that doctrinal and hymn books are used in church and school, that helpless widows and orphans, the poor and sick of the congregation are cared for and nurtured in a Christian manner, that fraternal punishment is increasingly practiced, that godly and gifted young people are trained for service in church and school, that the congregation also increases in all other godly ways and works, and that everything in the congregation is done honestly and properly.

Likewise, in and with the congregation, Christian-minded young men and young women will, depending on God's opening a door from the outside and giving a hint and a sign, be eager with prayer and handouts that the preaching of the divine Word may also reach the Gentiles, so that they may be converted from darkness to light and from Satan's power to God; And they will be still more concerned here in the country that the pure and clear, that is, Lutheran preaching of the Word of God be carried to their fellow believers and people scattered in the wildernesses and forests of the West, so that not all of them either degenerate and wither spiritually or are seduced by the wandering spirits of the swarms and the mobs, who wander over land and sea in order to make a fellow Jew, that is, a Methodist lawyer and worker, but so that some may still come to right repentance toward God and true faith in their Lord Jesus Christ and thereby attain to the forgiveness of sin, life and salvation, and live by their faith.

The Christian-educated and Christian-minded virgins to make wholesome laws which promote the common that they may still be and remain earnest and thorough are also a great blessing for the church community in good; such citizens are necessary to execute these laws Christians, who, as parents, out of a living faith in Christ that, if they then become married and persevere in such vigorously as judges and officials without regard to and through the enlightenment and power of the Holy a mindset, and the Lord blesses them with bodily fruit, person, and to establish justice and righteousness Spirit, with and according to God's Word, bring up their they then also bring up their children, as proved above, impartially in the land, and to oppose cunning or violent children in deed and truth "in discipline and admonition "in discipline and admonition to the Lord. Thus they are encroachments and abuses of injustice, of selfishness, to the Lord. This he gives for Christ's sake, amen.

also faithful prayers and intercessors in the closet, not of self-interest, with wisdom and strength. only for their husbands and children, but also for their and to maintain them. Such citizens, together with their preachers and congregations, yea, in all kinds of like-minded wives and families, belong to it in order to distresses and concerns of the whole church. Likewise, spread and promote true education of the heart and they are a lovely and enticing example for other women, mind, noble manners, fine discipline, lovely friendship in that they are able, with a quiet and gentle spirit, with and fellowship, charming instruction and amusement in shame and restraint

They are adorned and hate and leave all arrogance and in the field of writing, are the most important in the world. postilion, which has been warmly desired by so many lavishness in dress, food and drink and all kinds of It is necessary that the Protestants, who are above petty and eagerly awaited for a long time, is finally finished pleasures of life from the heart, in that they are also and selfish partisan interests, set the constitutional and ready to be sent out. The title of this is: "Sermons subservient helpmates to their husbands and just as principles in clear light in their various applications to on the Sunday and Festival Gospels of the Church Year housekeepers as they are hospitable stewards of their political and civil conditions, and lead an open and together with an Appendix, published at the request and households, trusted friends and wise counselors in all honest fight in an objective manner against opposing expense of his congregation by Dr. W. Sihler, pastor of kinds of domestic affairs, friendly comforters in all kinds opinions and errors, should not be the only men who, the Lutheran congregation of St. Paul in Fort Wayne, of occupational and official crosses, charitable helpers orally and in writing, as thinkers, poets, and scholars, Ind. Motto: ""That I always write you one thing, does not of these and those poor and afflicted. deny God and blaspheme the products of anti-Christian vex me, and makes you the more certain."" Fort Wayne,

But also for the civil community the Christian professional geniuses. There is no less need for such Ind. published by Aug. Siemon and Bro. 1862." educated and Christian minded young people are a men who, orally and in writing, as thinkers, poets, and We confess that hardly ever has the appearance of a great blessing of God. And where this is lacking and scholars, fight with holy earnestness against the God- a new book given us such great joy as the appearance lacking, all other gifts and goods are corrupted in the denying and blasphemous products of anti-Christian of this postilla. Already Solomon complains: "There is the service of unbelief and unrighteousness, and the professional comrades, as well as apply their gifts for no end to the making of books," Ecclesiastes 12:12, and blessing is turned into a curse. For what is the use, for the common good in pious timidity before God's words. especially as far as sermon books are concerned, they example, of a liberal constitution, equality before the law, But whence come all these men of this mind? Surely have finally become a true plague, especially in the and the non-preferential treatment of individual estates, not from the homes of unchristian parents, unless the German language. Like locusts they cover the land. We free access to all kinds of civil offices, honors, and Lord, according to his unfathomable mercy and the good must agree with Luther, however, when he writes in dignities, yea, the self-government of a pleasure of his will, plucked such and such a 1543 about Solomon's saying, "It is right and well said, free independent people in their representatives conflagration out of the fire, converted such and such an but it should be understood by my and my kind of dependent on them in the establishment and execution individual, and changed him from a vessel of wrath into untimely books," (Luther means those of his books of laws, etc.; what good is this a vessel of which he wrote while he was still in papal darkness),

Everything, if in the powerful sovereign people, He made his gift truly useful for the common good. On "which either are not yet sufficiently learned and according to the ruling attitude, no fear of God, no love the contrary, these godly, moral, and serious people experienced, or do not want to praise the name of the of justice, no patriotism, no subordination of the charitable men mostly come from the bosom of such Lord, like Moses, but their own name; do not see how In the world, there is no sobriety, moderation, families, in which "the discipline and admonition to the the church can improve its doctrine or explain the professional loyalty, no moral discipline, no earnestness Lord" with and after God's Scriptures, but do not see how the church can improve for true and thorough education, no righteous Christian The word of God, according to the law and the gospel, its doctrine or explain the Scriptures. child-rearing, but rather, judging by the mass of the was practiced earnestly and wisely. And this is where how they may be sold and praised on the market; which the people, godlessness, immorality, unrighteousness, and, the the godly virgins come from, who then, as wives and in the end are like the untimely fruit, which the sows eat in consequence of the diminished fear of God, love of mothers, through enlightenment and the power of the under the trees before it is half ripe. As we have seen country, justice, and public spirit, partheism and civil war Holy Spirit, already scatter the seed of the divine word many books these thirty years, none of which is any finally break out, as is now the case here? in the tender hearts of children, water the germinating longer in memory or available; but there have never been too many good books, and not yet. (S. Luther's

Therefore this is undoubtedly true and certain' It takes God-fearing, righteous, public-spirited, Preface to Dr. Wenceslai Linken's Annotationes on the understanding citizens to make proper use of such a 5 Books of Moses. XIV, 171. 172.) Read, then, also of the constitution for God's glory, for their own and the the present Postilion: it does not belong to the "untimely," but to the "good books," and the more the common benefit, and also for an honorable position godly shaping of the domestic, civil, and ecclesiastical country is flooded with bad sermon books, or at least with such sermon books in which no thoroughly wholesome food is offered, the more important it is that against other states. Such citizens belong to it, in order community. God should also give His Church such sermon books, the contents of which are in accordance with the "model to be orderly representatives of the electing people. and muzzlers, yet always of the wholesome words.

## A new Postille.

It is with great pleasure that we can thank our dear We would like to inform our readers that Dr. Sihler's postilion, which has been warmly desired by so many on the Sunday and Festival Gospels of the Church Year together with an Appendix, published at the request and expense of his congregation by Dr. W. Sihler, pastor of the Lutheran congregation of St. Paul in Fort Wayne, Ind. Motto: ""That I always write you one thing, does not deny God and blaspheme the products of anti-Christian vex me, and makes you the more certain."" Fort Wayne, Ind. published by Aug. Siemon and Bro. 1862."

We confess that hardly ever has the appearance of a new book given us such great joy as the appearance of this postilla. Already Solomon complains: "There is no end to the making of books," Ecclesiastes 12:12, and especially as far as sermon books are concerned, they have finally become a true plague, especially in the German language. Like locusts they cover the land. We must agree with Luther, however, when he writes in 1543 about Solomon's saying, "It is right and well said, but it should be understood by my and my kind of untimely books," (Luther means those of his books which he wrote while he was still in papal darkness), "which either are not yet sufficiently learned and experienced, or do not want to praise the name of the Lord, like Moses, but their own name; do not see how the church can improve its doctrine or explain the Scriptures, but do not see how the church can improve its doctrine or explain the Scriptures.

how they may be sold and praised on the market; which in the end are like the untimely fruit, which the sows eat under the trees before it is half ripe. As we have seen many books these thirty years, none of which is any longer in memory or available; but there have never been too many good books, and not yet. (S. Luther's Preface to Dr. Wenceslai Linken's Annotationes on the 5 Books of Moses. XIV, 171. 172.) Read, then, also of the present Postilion: it does not belong to the "untimely," but to the "good books," and the more the country is flooded with bad sermon books, or at least with such sermon books in which no thoroughly wholesome food is offered, the more important it is that God should also give His Church such sermon books, the contents of which are in accordance with the "model of the wholesome words.

Though God has helped that now many pre--

We are referring to the two postillions of Luther, which(2 Tim. 2, 15.) So that no carnally secure person receive send abundant blessings to the souls of this age and of were not only useful for all times, but which willfalse comfort, but also no one on whom the law has doneall ages to come, for the sake of Jesus Christ, His Son, probably never be surpassed, but which were pulledits work is left without the comfort of the gospel, of whichour Saviour. Amen.

out of the dust after lying hidden for a long time,he has need. In it the law is not blunted by the The book may be obtained from Mr. Aug. Siemon reissued and spread far and wide across the country.interference of the gospel, nor is the gospel soured by theand Bro. of Fort Wayne, Ind; J. H. Bergmann, No. 147 We mean especially Luther's two postils. Butmixture of the law with it. There is not found in it anMater Street, N. A.; and M. C. Barthel, St. Louis, Mo. nevertheless, new postils have by no means becomeattempt to make the readers bound in half-fringes, for the price of Kl.75.

something unnecessary and superfluous. For in theWhile the law is applied to the old man, even in the first place, there are unfortunately still many otherwiseChristian, the new man is not admonished by the law, but righteous Christians who are partly so unfamiliar withby the mercy of God and the love of Christ. It faithfully the old Bible and church language that the olderwarns against all dangers, especially those that now writings seem incomprehensible to them, and partlythreaten souls, whether they be the dangers of false faith have such a depraved taste that the spiritual food, as itor those of an ungodly life and nature. In both respects, The Anabaptists, who now prefer to call is served to them in the old writings, is not to their taste;the book is really an American Lutheran postilion, in thatthemselves Baptists, seek to overthrow infant baptism, therefore they always prefer newer books to the oldit deals with just that with special diligence, which isor at least to make it suspect, by pretending that the ones. But if the church is to be all things to all men, andnecessary for a Lutheran in America to know. oldest church teachers knew nothing of infant baptism, therefore weak to the weak, according to St. Paul's 1 The book is therefore not only to be recommended tothat it was not introduced until the end of the second or Cor. 9:19-23, it cannot possibly give such Christians, tothe so-called laymen, house fathers for worship, or those the beginning of the third century. In order to overthrow whom the old edifying writings do not yet seem edible,who cannot attend public worship, but also to preachersthis futile reason, we have therefore included in No. 12 the danger of eating themselves sick with the unhealthyin the warmest and most urgent manner. Not only theOf the "Lutheran" testimonies of the oldest church food of the newer "praised" writings; it must ratheryoung inexperienced preacher will find in it a manual forteachers for infant baptism. What is Mr. Fleischmann, the come to their aid by bringing them the old purethe right application of the Word of God to theeditor of the Baptist journal "Sendbote des Evangeliums" nourishing bread in new baskets. On the other hand,circumstances and conditions of our present time, butdoing? In the March issue of this paper he says that the the way of the orthodox church of all times, even thealso the more experienced preacher will find in it a rich"Lutheran" seeks "to prove to his readers that little way of God Himself, teaches us that men need thesource for his own advancement in the right, trulychildren must be born again, and that this is done by Word of God in ever new applications. God could havecontemporary preaching of the Word of God. Our Postillenothing else than infant baptism." "And," says the given a prophet or apostle a message for all times andis also excellently suited for public reading services. messenger, "how then does the "Lutheran prove this?" all men, or rather could have left it at the inspiration of It contains sermons on the gospels of all Sundays andby the sacred Scriptures? No, by some passages from the Holy Scriptures. He could have left it at that. He didfeast days of the church year, on high feasts also on thethe most ancient Fathers of the Church." You see from not do this, however, but established the public ministrygospel of the second feast day, as well as a sermon forthis how dishonest these people are. He knew well that of preaching, and thus arranged that his word shouldthe memorial day of the Lutheran church reformation. Inthis time we only wanted to prove that the oldest church always be preached by living persons, taking intoaddition, there are 8 sermons in an appendix: 1. on un-fathers bear witness to infant baptism, which of course account the special needs of each age, and applyingChristian marriage; 2. on Christian marriage; 3. on un-we can only prove from the church fathers; but Mr. the word to the particular circumstances and conditionsChristian child rearing; 4. on Christian child rearing; \*) 5.Fleischmann tries to make his readers believe that we of that age. To this end God also gives to every age,on carnal-minded youths and virgins; 6. on Christian-wanted to prove the doctrine of infant baptism ourselves, according to his promise to be with his own every dayminded youths and virgins; 7. on Christian charity; 8. onand did not cite Scripture for this, but only the church until the end of the world, the necessary special gifts.fraternal punishment or Christian church discipline.fathers.

And, thanks be to God, this gift is not entirely lackingTogether 74 sermons. The book contains VIII and 800 Whiskey. When the Tax Committee of Congress in even in our sorrowful last days. pages in large octavo. The chosen typeface is so largeWashington inquired how much whiskey was made annually in the United States, they found the prodigious

Of course, it cannot be denied that a preacher canand clear that even the dullest eye can easily read it. figure of 600 million gallons; that is, there are 20 gallons have the gift of preaching the Word of God to thePrinting, paper and binding leave little to be desired. We for every inhabitant. So writes the "Evangelist." Sayest congregation entrusted to him according to theircan boldly call the book an ornament to our American for every inhabitant. So writes the "Evangelist." Sayest particular needs and to give each member of theLutheran Church, according to its contents and decor.thou, dear reader, perhaps, what business is this of a congregation his due at the proper time (Luc. 12:42)May the faithful God, who does not want anyone to bechurch paper? I answer thee, Oh, indeed, it is the without his sermons being suitable for a postilion, thatlost, but that all may be helped and come to thebusiness of the church too! For the church should see is, for the use of the church in general. But that this giftknowledge of the truth, bless the book with his blessing from this how many are depriving themselves of soul and is bestowed upon our dear Sihler, we doubt not, will bein many ways. blessedness through the shameful drinking of whiskey, and should therefore take up earnestness and zeal to proved in the hearts of all those who will use it. It is not intended to cause a temporary excitement of feeling, fight against this terrible enemy of the soul with her weapons, which are mighty in the sight of God.

but to lay out, as simply as thoroughly, the counsel of God for salvation. No strange fire burns in them, but they give glory to God, that it is his word alone which calls, enlightens, sanctifies, and sustains man in the right faith. The word of truth, law and gospel, is in it as it is to a man.

\*) These last two sermons of the appendix are included as samples in the previous and present number.

**Pastor Brobst, who, as** our readers remember from No. 12 of the "Lutheran," published an atrocious article on Confirmation, demands of us as a justice owed to him that we now also communicate to our readers his subsequent explanation: that in that article "there are some sentences about the power and meaning of ordination to the sacred office of preaching, which, according to his present opinion, are not true.

The words are a little too strong and could therefore learned that the church possessed immense riches, and That all grace may abound among you, that ye may easily lead to misunderstanding or error. This also therefore ordered Laurentius to deliver up these have full sufficiency in all things, both bodily and means to wash one's fur, but not to get it wet.

(Submitted.)  
**St. Louis Lutheran Hospital.**

We would have liked to inform our friends that we days, and thought he already had the shining gold in his passage: "You see before your eyes every year that had made progress in our work, and in particular that we power. During the three days Laurentius went to and fro when seed is sown in the ground, God gives his blessing had carried out the decision made at the previous throughout the city, and gathered together all the poor that it may multiply abundantly, and so men not only annual meeting to buy a site for a hospital and and infirm who were received from the community, and have their food from it, but also have something left over poorhouse to be built; but in the past, troubled and placed them in the temple in orderly rows. Then he for seed. Therefore you should not doubt that if you do unemployed times, an expansion of the work could not summoned the prefect, who was glowing with good to the poor, God will bless you and your food be thought of. We have reason to be satisfied with this, covetousness, and said, "'Come and admire the abundantly, so that you will not only not lose anything and to thank God heartily that we have not returned, but treasures which our God has in his sanctuary; the great through such good deeds, but that yours will also be have been able to exist and work as before. Because court gleams with golden vessels.'" The prefect beheld abundantly blessed and increased."

new immigrants have not come over here in the past and marvelled, and turned to Laurentius with angry looks Of course, Christians must first care for the kingdom year, and many immigrants have left the city, or have and threatening countenance. "'What dost thou of God, that the word of God be preached, preserved, been taken in and kept as sick soldiers in the well-fed threaten? - replied the latter-what displeases thee? The and spread; for by this means true saving faith is military hospitals, we have had fewer sick people to care gold which thou eagerly demandest is but bad metal dug awakened and strengthened, and also right love toward for in this time than before. Poor, decrepit persons who out of the earth, and serves for seduction, sin, and crime. the brethren and all men is worked and increased. But can no longer do anything and have to be fed, we could Why do you value it so highly? The true gold is the light we are to be rich in "all manner of good works." Here it have taken in several in the past year, if our small house of which these poor are disciples. Poverty serves them is also true that one thing is to be done, and another not had been suitable and intended for this purpose. They for salvation. While the body suffers the pains of disease, to be left undone.

have been accommodated by the congregation in the soul is strong and joyful. Sin is the true disease of So then, the dear brothers and sisters in Christ want families with other members of the congregation. We do man. The great ones of this earth, who cling to their to continue to contribute their mite willingly to this work not give up hope that the good Lord will continue to help seductive goods, are the truly poor and miserable. of love, to our hospital and to the hospital to be built, and us and first provide a suitable, healthy building site. Behold then the treasures which I promised thee, to kindly receive the collector who appears every month The first Christians also, soon after they had received imperishable treasures! These are the jewels and riches and not let him go away empty-handed. Mild gifts from rest from the fierce persecutions, established their own of our church! Here take it! You will adorn the city of out-of-town Lutherans will be gratefully accepted by the hospitals for the sick, the poor, widows and orphans. The Rome with it, you will enrich the Prince and yourself with Cassirer, L. E. E. Bertram, care of rev. Prof. C. F. first hospital is said to have been founded by a wealthy it."-What a glorious sight! What a revelation of love, W. Walther, St. Louis, Mo.

woman named Fabiola. Jerome writes of her in his 30th which considers the poor, to whom it is kind, as its most For all the gifts of love, both large and small, which epistle: "Fabiola established a hospital at her own beautiful ornaments, as its highest treasures! Of course, we have received in the past year, we express our expense, gathered all the sick and abandoned into it, the language of love must have been a strange, heartfelt thanks to the generous donors and wish them and diligently cared for the weak and weary." Strangely, incomprehensible sound to the avaricious Roman who God's rich blessing, which in particular our sick, who enough, in our Lutheran Bibles, among the list of despised the poor and the miserable. Enraged to the have been healed and who have died, have done in a Sundays and feast days with their Epistles and Gospels, core, he condemned Laurence to death. He had him, touching way. We are also indebted to Dr. Schade for the day of St. Laurentii is also found. What may be the stripped of his clothes and roasted on an iron grate so his unpaid, faithful services. He has also kindly reason that this very day is still mentioned and, as it that he would die in slow agony. Praying for all, even for promised to continue his services to the hospital. God were, recommended to the Lutherans for celebration? At his enemies, the martyr gave up his spirit. bless and promote our institution through Jesus Christ. any rate, that we may be encouraged by the example of Not only Laurentius lived in this esteemed love for Amen.

St. Laurence. In any case, this is the reason that we poor Christian brothers and sisters, but also his St. Louis, March 7, 1862.

allow ourselves to be encouraged by the example of St. contemporaries must have had such love; for 1500 sick, The Board of Directors of the Evangelical Laurence to learn to regard the poor, the sick, and the infirm, poor persons were maintained by the Lutheran Hospital. Hospital. miserable as treasures of the Church and to take care of congregation in Rome at that time. We should emulate I. F. Bünger, President, A. Crämer, Vice President, C. Saxony in his "Traits from the Life of Christians in the Day, which falls on August 10, 2 Cor. 9, 6-10, Schweißer, Inspector, L. Bertram, Cassirer. First Centuries," tells us about Laurentius: "In the encourages us to do so: Collectors:

Valerian persecution in 258, several clergymen had to "He that soweth sparingly shall reap also sparingly; and F. Rudloff. H. von Behren. F. Heinle. die a martyr's death in Rome. Bishop Sirtus had already he that soweth in blessing shall reap also in blessing. G. Sauer. G. C. Römheld. C. Ude. been executed with some others. Then the prefect had Every man according to his own will, and not with G. Goehring. J. Schubarth. F. W. Heinig. the deacon Laurentius summoned before him. He had displeasure or constraint: for God loveth a cheerful giver. But God can make,



**Medical report** on the patients treated in the Lutheran hospital from March 1 to the end of December 1861.

There were 17 people admitted to the hospital, namely 13 males and 4 females.

Released as cured are 14, died 3. The diseases were as follows:

Diarrhoea 1; fever, gastric 3; do. bilious2; do. alternating 2; boil l; sore throat, scrophular 1; paralysis of urinary bladder 1; paralysis of knee 1; paralysis of prey away by saying after a sermon: People should not (These 3 last cases ended fatally.) Gastritis 1; dysentery 1.

By age were:  
From 10 to 20 years, 3 sick; from 20 to 30 years, 1; from 30 to 40 years, 6; from 40 to 50 years, 1; from 50 to 60 years, 4; from 60 to 70 years, 1; from 70 to 80 years, 1.

The average period of care for a sick person was 12 days. All of the patients were Germans and of the Lutheran confession.

St. Louis, Feb. 1, 1862.  
Fr. Schade, U. v.

Third Jchres-Rcchmmg of the Lutheran Hospital from February 1, 1861 to February 7, 1862.

Intake:		
Jmmnucls District, monthly contributions H	105,45	
Drcieinigkcits     ""     ,,	152,80	
Zions"     ""	4,90	
Concordia     ""	4,05	
Jünglings Verein     ""	18,00	
Young women     ""	32,55	
Gift .....	1,00	
Don Madame Stübing by Mr. Schuricht1	,00	
"Mr. Friedrich Meier in Bremen .....	1,25	
" cured persons in the hospital.....	16,M	
Sum of revenue \$	337,00	
Stock from previous year 1861	440,30	
Summa \$	777,30	

Issue:	
chr utensils, wood and the like .....	\$ 35,85
" LcbenSmittel .....	27,45
" annual pension .....	84,00
" Catering to the hospital attendant - -60	.75
" Apotbekerkcstcn .....	6,45
" Doctorkostcu .....	0.00
Total expenditure \$	214,50
Present stock \$	562,80 St.
Louis, February 22, 1862.	
L. E. Ed. Bertram, Cassirer.	

**Message from Kansas.**  
(From a letter to Prof. Crämer.)

As I briefly described the journey here to you in my first letter, I will confine myself for this time to the distance and number of my preaching places.  
If I go out from the place where I have my books and clothes in a southwesterly direction, then, as on all my journeys, I have to cover 12 miles, usually without a path or footbridge, across the prairie, according to the compass, to the nearest preaching place. Here three families live in the midst of the Methodists. One family is already known in Germany from

The other two families were probationary members of the Methodist Church here. The other two families have been probationary members here with the Methodists. From this place it continues 15 miles in southern direction. There are five families living there and there is one more family coming here, but they live 7 miles from these people. These people would have become a prey of the Methodist preachers, if the Methodist preacher had chased this prey out of his own hands. But he scared the others with this false doctrine. Thereupon they gathered together more and entertained each other with Luther's house postilion. Among these people one finds a special earnestness and zeal for God's Word and pure doctrine.

From here it continues in a southeasterly direction 24 miles. Here live the relatives of Pastor F. From here we go back in a northwesterly and northerly direction 46 miles to the place from which I started. There are only five families living here so far, but there will be three or four more within five weeks. Some of these are quite versed in God's word and have a fair knowledge of all the articles of faith. From here we go on in an easterly direction for another 18 miles. Here eight families live. Among these people the Methodist preacher had also crept in just before I arrived here. After my arrival they divided into two parts at first. Beer families attended the service when I preached there, and also the sermon when the Methodist preacher preached there; now, however, even these want nothing more to do with the Methodist preacher. From here we continue in an easterly direction for another 14 miles. I do not yet know how many families will gather here, because some are very much inclined to Methodism. Then it goes again 34 miles in western direction back to the place where I have my main stay. On these named places I preach once every three weeks. Some weeks ago I also started to give school lessons in each of these places, because it makes me sad to see the children growing up like this. There are children of 14 and 15 here who cannot even spell, let alone read; and so I have my hands full.

To these works one has also still then

and when to fight with the Methodist preachers. They lie to you when and where they can, even to themselves and their own hearers. Some weeks ago a Methodist preacher accused me of leading false doctrines. When asked to show me one based on Scripture, he said, "I could forgive this, in his eyes, was a false doctrine on the ground of Scripture; and that he might right it, the saying John must have lost his spirit and life on the 20th after the death of the apostles; and now I should immediately confirm my doctrine of the forgiveness of sins with miraculous signs. In making this demand, however, the dear man had quite forgotten the saying of Matt. 18, where Christ delivered up this power with a "verily" to all Christians. But a fortnight afterwards I learned from my hearers that the Methodist preachers had rejoiced with their hearers that I said to All Mum, Mum. This made me very angry that they were treating God's word so shamefully. Thereupon I decided with myself: Even if none of the Methodists would come to the knowledge of the truth, I still wanted to prove to the whole congregation from God's Word how they were lied to by their preachers. When I visited their congregation on the following Sunday, none of the preachers was there, but a local preacher was conducting the service. After the service was over, I asked the people present if they would allow me to say a few words to justify what their preachers were accusing me of. But I received neither yes nor no. Then I presented to them the conversation which I had had with their preachers. After I had discussed the matter with the local preacher for an hour, and he had to admit that the Lord Christ had given all Christians the power to forgive and retain sins in the apostles on the 20th, he asked me to preach there in the afternoon before the Methodist congregation. I refused, however, because whoever wanted to listen to my sermon only had to walk several hundred steps further, because there was enough room at the Lutheran's, where I preached in the afternoon.

W. Lange.

The different properties of the seven  
Petitions of the holy father-unsers.

An old teacher writes:  
In the Lord's Prayer there is no petition to which one could not give a special surname and thus distinguish it from the others.  
That the first petition is the holiest is given by the letter itself, "Hallowed be thy name."  
The other, "Thy kingdom come," is the most blessed, for if we are in God's kingdom, here in grace, there in glory, we are rightly blessed.  
The third: "Thy will be done," is the most difficult, for it is hard to enter in when

not our will, but God's will in us shall be done.

But the fourth, of daily bread, is the easiest, because our hearts are attached to the temporal (so that we feel this need most easily).

The fifth, "Forgive us as we forgive," is the most dangerous, for with it we can easily invite God's wrath upon ourselves if we do not also want to forgive.

Again, the sixth, "Lead us not into temptation," is the surest, for if we are free from temptation, so we are safe.

The seventh, "Deliver us from evil," is the most necessary for those who are already Christians, for as long as they live in this evil world they are up to their ears in evil and misfortune.

If he had received a copy of the letter, he would inform the undersigned of this as soon as possible.

The number of participants in the association in the past year was 2665, thus 1412 less than in the previous year. A number declared their membership only after the printing was finished, which is why their names could not be included in the printed list of names. Lord willing, a selection of Luther's letters will appear this year and fill the VII and VIII volumes. Volume. The editors reserve the right to give a more detailed advertisement in the Lutheran. Subscription money for this year is requested to be sent to the undersigned as soon as possible.

St. Louis, Mo. March 28, 1862.

Adolph Heinicke, Cassirer.

Address: WIMOLL k

o. 26 Rortb iVInin 8street.

## Receipt and thanks.

For the Proseminar in Germany

received from Rev. Claus in St. Louis, Mo. 81.00, -from members of his congregation 81.00, -from N. N. in Collins- villr, Ill. \$1.00,-from the congregation of Rev. Streckfuß in Grand Prairie, Ill, from N. N. as an offering of thanksgiving for recovery from serious illness 810.00,-from Mr. Wilh. Griebel sen. of Pastor Husmann's congregation \$1.00. (In previous number Mr. Kromphardt's offering should be \$1, not \$7.) C. F. W. W al th e r.

For Pastor Summer

Received from N. N. in Collinsville, Ill. \$1.>0, - from Rev. Bünger in St. Louis \$1.00, - from N. N. 81.00. ' C. F. W. Walther.

Through the kindness of Mr. J. H. Bergmann femer to have received 130 Thaler gold, certifies with sincere gratitude

Gronau near Elze (Hanover), on February 15, 1862 K. A. W.

Röbbelen.

The following funds have been received by me for college construction as of March 3:

From the comm. of the Hm. Post. Schöneberg ..... \$14,00 " some members dcs Hm. Past. Daib and him

itself ..... 31,65

" of the congregation of Mr. Past. Stephan, 3rd Send. 45,00 " H. Brückemann ..... 2,00

By Mr. Wilh. Meierfrom N. N. .... 5,00

From the congregation of Mr. Past. Schuster, 2nd Send. 30,00 " " " " Werfelmann, 4-Sd. 18,00

By Mr. Past. Köstering by H. Lardencr \$15., by Nie. Zelt \$5. . 20,00

From the congregation of Mr. Past. Jä'bker, 3rd Send. -- 100,00 " Mr. Past. Sauer ..... 5,00

By the same from H. Bcnter 5..... ,00

"Mr. Past. Nützet of his parish ----

20.00

" " Husband ..... 2.00

Bon der Gem. des Hrn. Past. Lochner, 2nd Send. - 50,00 " " " " Jox 76,00

to wit: By Past. J. H. Jox \$15.00, H. Statzke \$8.00, H. Heckcndorf \$3.00, C. G. Retzlaff \$4.00, F. Bublitz, A. Bublitz, E. Hillmann, D. Garbisch, C. Milbrath, J. Höhne, Fr. Radke, D. Fellbaum, C. Kickbä- fer, J. Jakobus, M. Uttech G \$2.00, C.Groth \$1.50, G. Zasterow, Wittwe Bublitz, A. Schneider, G. Garbisch, G. Krüger, J. Last, Ch. Heckendorf, C. Heuer, Fr. Stinow, J. Statzke, Wittwe Kurth, H. Frädrich, Ch. Kurth, J. Jüdes, L. Maaß, Ch. Waldt, D. Heckendorf, Fr. Wendt, J. Heckendorf, H.

Kruger <K \$1.00.

D. Wendorf, Michael Statzke, A. Gäbken, W. Uttech G 50 Cts, A. Kallies 25 Cts. Mrs. Völken 16 Cts.

" Members of the congregation of Mr. Rev. Detzer, Southridge, Defianre Co. ....--5 .00

namely: F. Mueller, J. Memmer, J. Dietsch, Nie. Dieroff and Mich. Dieroff G \$1.00.

Further from the Gem. in Defiance ..... 39.39

to wit: By Past. Detzer \$24,60, Collecte am Sonntage Sexag. \$5,39, Martin Viebach \$3,00, Joh. Martin, C. Martin, Andreas

Martin, C. Warnke, Fr. Longschmidt, Karl Arming G \$1,00, Joh. Krüger 40 CtS.

From the comm. of Mr. Past. Klinkenberg, 2nd Sd. 20,00 " " " "

" Jungk, Blooming-

ton, Ill. .... 4,00

" of the Gem. of the Hro. Past. Ruhland, Oshkosh, WiSc. .... 7.00

to wit: By Past. Ruhland, Joh. Grün- hagen G 1.00, H. Grünhagen, teacher Kränz- lein, W. Grünhagen, Logeaux,

Plötz, Arnold, and F. Gust <l 50 Cts., Schumann, Schatz, H. Anger, H. Kretschmann G 25 CtS.

" of the community of Mr. Past. Brewer ..... 25,00

" " " " " Stürken..... 32,25

By Mr. Past. Bode ..... 2,00

From the Gem. of the Hrn. Past. Weyel ..... 22,10

\*\*\*\*\*King . 3. send.--119W

\*\*\*\*\*Ernst 11,50

" " " " " Swan 25,00

" " " " " Sallmann, New-

burgh, Independence, Ohio ..... 36.00

to wit: By Past. Sallmann \$5.00 H. H.

Boehning, and by the Township \$15.00.

Don the school teacher J. H. Nolting, Jackson Co.

Yes. .... 5.00

" of the parish of the Past. Bergt-- ..... - 20,00

namely: Past. Bergt \$4,50, Christ. Neid- hardt \$2.50, Georg

Schneider \$3.00, Nisch- witz and Joh. Krupp G 2.00, Fr. Knipp

\$1.50, Georg Ketterer \$1.00, Caspar Aberhaus, Ja- cob Braun

(l 1.00, Con. Kützly, Jacob Zornig and Jwett G 50 Cts.

" Past. Kühn \$5.00, W. Rothe 2.00, L. Stol- zenbach \$1.00 .. 8.00

., the comm. of the Past. Horst, Minneapolis, Minn. 7.00 to wit: By

Past. Horst, P. Winter, W. Thomä G \$2.00, Bro. Krückenberg,

Bro. Düh- ren (A 5l> Cts.

" of the parish of Mr. Past. Richmann, 2.Send. 40.00 and namely: Mr.

Thies Jr, Fr. Lichthardt G \$10.00, Joh. Fasse, Fried. Stehe,

Fried. Gieseke G \$5,00, Fried. Kastening, Conrad Salge, G

\$2,50.

By H. Homeier \$2.00, Lud. Albrecht, Sophia Bähe, W. Becker

G \$1.00, H. Kreft Jr. 75 CtS. H. Kreft sen. 50 CtS.

., Aichele in Baltimore ..... 2.00

" of the comm. of Mr. Past. Seuel, Vincennes, Ind. .... 24.50

To wit: From the women's club of the parish \$7.50, Past. Seuel

\$3.00, Mrs. Wehmeier \$1.00, from two good friends 75 Cts, G.

KluSmcier 75 Cts, H. Kröger, Fr. Kuhl- meier, Hanig, Heinr.

Rnümnn, Fr. Windmann, Fr. Twietmeyer, A. Louis, G. Veite,

Fr. Bucre, Fr. Rösche, Fr. Lieber, Miss M.

L. Reitmeier and D. Schokkemilller,G50 Cts. L. Reitmeier 45

CtS., Mrs. Ottensmeier and H. Vollmer O 30 CtS., A.

Osterhage, E. Osterhage, Hochmeir, Sparrcnberg, Seele-

mann, Fr. Rullmann, Hartmann, Mrs. Müller, Brehm,

Laakmaun, Strattmann, Hauk, Miss M. Kröger, L. Nullmann O

25 CtS. G. Müller 15 CtS., Mrs. Eppinger 20 Cts.

" of the comm. of Mr. Past. Merz, Lancafter, O. 26.85

"Mr. Past. Stecher ..... 10,00

By the same from G. Badcnstein and from Jakob Innigt (K \$2,00,

From Schumacher R. \$1,00, from 2 women G 25 Ctö. smaller gifts

50 C. 6,00 " Hrn. Past. Hattstädt ..... 126,54

From the comm. of Mr. Past. Sihler, 3rd Send.- 105.75 Fort Wayne,

March 3, 1862.

Jul. Knothe.

## Correction.

In the last General Synodal - Report, in the alphabetical list of

standing members of our Synod, page 85, the following address is

incorrect: "Pomeroy, Meigs Co., Ind." should read "Meigs Co., Ohio."

F. W. Oestermeyer.

MSSSMSWSMMMM-M. ....

## S1. Louis, Mo.,

Synvdal printing works of Aug. Wiebusch u. Sohn.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Year 18, St. Louis, Mo. 16th April, 1862, No. 18.

<p>Paul Gerhardt. *)</p> <p>In order to make the fight against false doctrine and religious misconduct suspicious, all kinds of cunning are used by the enemies of pure doctrine and by those who are neither cold nor warm, but whom the Lord wants to spit out of his mouth (Revelation 3:15, i6). Such cunning consists, among other things, in the most shameful blasphemy of those who are zealous for the purity of divine doctrine. It is said that such zealots only prove by their zeal that they are unconverted men. They only insist on purity of doctrine, but they have no zeal against ungodly living. They were dead people and wanted a faith without love. They had faith only in their heads and mouths, but not in their hearts. Their Christianity was nothing but a faithless "recitation of all kinds of dogmas" that did not come "from the innermost". **) The seriousness of their</p> <p>*)The historical content of this essay is mostly taken from the following excellent booklet: "Paul Gerhardt. The faithful fighter and patient of the Lutheran Church. By Carl Becker, Lutheran pastor at Königsberg in the Neu-Mark. Breslau. Geiser'sche Buchhandlung. 1852." The booklet, 80 pages in octavo, costs no more than 4 Silbergroschen and is heartily recommended to every Lutheran who is concerned about the damage done to Joseph and desires to strengthen his faith in the glorious example of an old godly fighter. This little book is far preferable to the biography of Paul Gerhardt by Wildenhahn, since the latter is a novelistic account, while Becker's little book is strictly historical.</p> <p>**) This, for example, Pastor Fengler has reproached us with, and Pastor Brobst, through the</p>	<p>Let words be nothing but coarseness and bitterness. They quarreled out of quarrelsomeness, arrogance, and fanaticism. Everything is interpreted to them in the most spiteful way. The lies spouted against them, even if they lack the appearance of truth, are believed with joy as irrefutable truths and spread orally and in writing. And alas! man is only too inclined to believe the evil of his neighbor rather than the good. This fight of slander against the fighters for pure doctrine and divine service therefore by no means fails of its purpose. Not only are those who are thus slandered hated, but in general all serious and conscientious struggle for the preservation of the orthodox confession is made suspect, and with it, what is most sad, the pure doctrine itself. What a heavy responsibility, therefore, such suspects and detractors have on their consciences!</p> <p>Where, to speak humanly, would pure doctrine be now, had not those once so relentlessly, so unsparingly attacked the falsifications of doctrine, who in their time were also reviled as quarrelsome stubborn men, such as an Athanasius, a Luther, a Jacob Andreä and others? Where would pure doctrine be now, where would our glorious confession be now, if such men had become soft, if they had sacrificed something of the truth for the sake of human earthly peace, if they had looked upon men and preferred the purity of doctrine rather than</p> <p>all living faith and thus all Christianity is denied to us, be reprinted.</p>	<p>or if they had only presented the pure doctrine in indifferent calm, without sharpness and earnestness, and refuted the false one without signs of indignation, as if it were a false arithmetic, so as not to offend any enemy of the truth or of the twoächslers, and not to provoke his venomous blasphemies? There is no question but that we have to thank those blasphemed fighters, who did not fight coldly but with a movement of the heart, as the instruments chosen by God for this purpose, that our Church even in this last, in this midnight time, has the brightly shining candlestick of its truthful confession. And whoever still has an open eye for this sweet, comforting light in this last darkness, will bless in his heart those men whose worn-out bodies now rest in the grave, and whose souls triumph before Christ's throne, for their faithful struggle, look upon their end with a moved heart, and seek to follow their faith, Ebr. 13, 7. They had, as it is said of Barnabas and Paul, "offered up their souls for the name of our Lord JEsu Christ." (Acts 15, 26.) but the world spurned them during their lifetime as confounders of the people, as once an Elijah, (1 Kings 18, 17.) preferring those who limped on both sides, (v. 21.) as the respectable, temperate, loving ones; the world was not worthy of them. Ebr. 11, 38.</p> <p>That one should be strict and adamant in doctrine, firm and sharp against false teachers, and an enemy to a union of love without unity in the</p>
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We can see this quite clearly in the example of PaulFlames. Nothing can be said about his youth andIn Mittenwalde, our Paul Gerhardt was given the office Gerhardt. This man has the testimony of all German youthfull years either. The history of these years lies in of a provost there, and he was therefore ordained on 18 Christianity that the word of the Lord was fulfilled in him: darkness, as it is God's way to let such people emergeNovember 1651 in the Nicolai Church in Berlin. On this "He who believes in me, as the Scripture says, from his from the darkness, out of whom he wants to make a lightday he wrote the following lines in Latin in the ordination body will flow rivers of living water. Joh. 7,38. His 120and also set others to a light. When Gerhardt left thebook, which in the German translation read thus: In the songs are such rivers of living water. \*) Thousands, even university, Germany was devastated, cities and villagesname of the Holy Trinity. Amen. I confess and promise millions, have been refreshed by his fervent songs in all had been turned into heaps of rubble, and there werethat I will preach and defend the doctrine contained in situations of their lives, in their highest trials of life andfew sheep to feed for those who wanted to become the first unaltered Augsburg Confession and its Apology, in the anguish of their souls. Countless have already spiritual shepherds. The Mark of Brandenburgin the Smalcaldic Articles, in Luther's two Catechisms been awakened from their security, brought to resembled a desert. In the whole of Priegnitz there livedand in the Concordian Formula, which is based on the repentance, and inflamed with the love of Jesus and theonly one inhabitant - a preacher; in the county of Ruppinclearest and firmest testimonies of the prophetic and joy of the goods of salvation. He is one of the teachersonly four villages had escaped devastation; Berlin itselfapostolic writings, and that I will persevere in this faith to who have "pointed many to righteousness," and who counted scarcely a few thousand impoverishedthe end of my life by the help of divine grace. therefore "shall shine as the brightness of heaven, andinhabitants. Therefore it cannot be omitted that Paul He kept his word, that became clear and known to all as the stars for ever and ever." Dan. 12, 3. And yet heGerhardt remained a candidate until he was 45 years oldthe world. In Mittenwalde he administered his office was a man who, though he loved peace, yea, was a rightand had to earn his living as a tutor. We find him in 1651faithfully and emphatically and led many sheep to the child of peace, yet who put truth before peace, seeking in this position in the Hanse of the Electoral BrandenburgLord. He remained there until the year 1657, but had to first truth and then peace, according to the divine order, Court of Appeal - Advocate Andreas Bertholdt in Berlin.endure many a suffering and many a grievance during "Love truth and peace." Zech. 8, 19. In his heart dwelt Here, however, he had not been idle and had buried his that time, the latter especially from his colleague, true love, but that love which, as Paul says, "rejoiceth pound in the sweat cloth. He had directed himselfDiaconus Allborn, who had been passed over when the not in iniquity, but rejoiceth in the truth." 1 Cor. 13:6. He according to the apostolic exhortation, "Sing and playposition of provost was filled. But God also gave him therefore gave not a hair's breadth to false teachers. He unto the Lord." Several of his spiritual songs are alreadymany a joy and brightened his days. In particular, he did not yield one iota from the teaching of our orthodox found in the Märkisches Gesangbuche, which Joh.married Anna Maria Bertholdt, his former pupil, on Lutheran confession. He denied brotherly fellowship to Crüger, music director at the St. Nicalai Church in Berlin,February 11, 1655, with whom he led a marriage richly those who would pervert and falsify God's Word even in published in 1649. They were sung in the churches withblessed by the Lord, in that they both sought only that One Article of Faith. He could not be induced to take the great edification. This is made out of the songs: which was pleasing to their God; but it went through slightest step that would promote church, religious, and Up, up, my heart with joy, I lift, Lord, to thee,crosses and tribulations. On May 19, 1656, his little religious sectarianism. He would not allow himself to be Awake, my heart, and sing. And the following refer,daughter Maria Elisabeth was born to him, who died muzzled, to warn publicly against false teachers, to call according to their content, to the Thirty Years' War andagain on January 14, 1657. them by name where the danger to the souls of his the Peace of Westphalia: The lord of the church, however, had assigned a sheep required it, and would rather be deprived of his Enter in at thy gates, O LORD, which before larger vineyard to his servant to cultivate and work on. office, expelled from the country, and driven into misery, hast thy land, How great and heavy is the On October 10, 1656, the provost Peter Vehr of the than to give up his fight against those who challenged burden, God's praise is now sounded. Nicolai Church in Berlin died. The former Archdeacon the divine truth. We will tell you something about this He raised his voice not only in spiritual, sweet songs,Georg Lilius took his place; the Diaconus Elias fight of his. but also in the pulpit like a trumpet to call sinners toSigismund Reinhard became Archdeacon and the Paul Gerhardt was born in 1606 in the small town of repentance, and God let his lips drip with balm forDiaconate was offered to our Paul Gerhardt by the Gräfenhainichen (between Wittenberg and Bitterfeld).wounded hearts and challenged minds. At that time heMagistrate. He joyfully followed the call, and in July 1657 His father, Christian Gerhardt, was mayor there. His preached frequently in Berlin and became known to thetook up his new office in Berlin, where he was now to youth therefore coincided with the troublesome time of magistrate and the whole city, since his eloquent lecturesfight not only the battle of faith for his own soul, but the the Thirty Years' War, which raged in Germany fromedified everyone. battle for the glory of God and for the glory of the 1618 to 1648, which is why we have such beautiful On March 13, 1651, the provost Caspar Göde hadLutheran Church. And he was found faithful and carried songs by Gerhardt for the time of the war and for thedied in Mittenwalde and the local magistrate wrote to theoff the crown. time after peace was concluded. We do not know theBerlin ministry to suggest a capable man who would be In the Brandenburg Electorate, the Lutheran Church exact date of his birth, because his hometown was suitable for the position. In a letter very favorable to was in a sad state at that time. Already in 1613, Prince ravaged by a great fire in 1637 by the Swedes, and the Gerhardt, the ministry suggested him. It said in the letterJohann Sigismund had left the Lutheran Church and church records were destroyed in the process. of recommendation: "His diligence and his erudition areconverted to the Reformed Church. He immediately well known, he is of a good spirit and unadulteratedshowed great bitterness against the Concordia formula doctrine, at the same time of an honorable, peace-lovingintroduced in the Lutheran church of his country, mind and a Christian irreproachable life, therefore he isbecause it was such a powerful bulwark against the also held dear and valuable by the high and low of ourintrusion of the Reformed heresies. Since Jakob Andreä, town. this zealous fighter for the pure doctrine, had made a On such recommendation the Magistrate transferred special effort to advertise the Concordia formula everywhere and to promote its acceptance, this man was a great help to the apostate churl.

\*Even many non-German speaking Christians have experienced and still experience the blessing of Paul Gerhardt's songs, since many of these songs have also been translated into other languages, e.g. Norwegian and English, and have been included in the hymnbooks of these languages.

especially hated by the princes. Therefore, in a letter to the doctrine of the Holy Communion and of The should be due to suffer and bear a more." Gerhardts knew his estates in 1614, he called the honorable Andreä an Lutherans did not believe that the doctrine of the Lord's well why he added this. The "great Elector," in whose "ambitious priest," who, with the Concordia formula, Supper, baptism, and all that went with it, but that the power he was with his colleagues, took note of these had sought to "introduce a Lutheran papacy over the doctrine of predestination was the main cause of the negotiations with anger, and his wrath grew ever more churches and congregations of God, but not to promote separation. But this explanation not only did not satisfy threatening over the Lutherans who remained steadfast the glory of God alone. But since such a great lord Paul Gerhardt and his colleagues in Berlin, but only in the faith, like a heavy thunderstorm. Father Gerhardt uttered this slander, the Lutherans had to keep silent made the Cologne Lutherans more suspicious to them. continued to write on that occasion: about it and could only sigh to God about it. Sigismund So it was finally agreed that each of the Lutheran "Our titles, which we have hitherto had to suffer from also forbade the students of his country to attend the ministries, the Cölnische and the Berlinische, should the Reformirten, we have earned for them with nothing University of Wittenberg, where the teaching was still negotiate separately. else than we *pacem syncretisticam* strictly Lutheran, and now reformed the churches in the On September 8, 1662, the Colloquium began. From (a peace of faith), which they offered us, that we also manner of Carlstadt. His like-minded successor was the Lutherans of Berlin, in addition to Paul Gerhardt, the cannot at present speak rightly of their religion and George William, who died in 1640. Under the reign of Provost U. Georg Lilius, the Licentiate Elias Reinhardt, confession, but have (at their demand and request) had the aforementioned, however, the Lutherans still N. Martin Lobath and the two preachers at St. Mary's to make our confession and say: 1. that they teach contrary to God's revealed word; 2. that they persist in Frederick William, who was given the name of the colloquium, so to speak, was Paul Gerhardt. Since one such doctrine with constant resolution after sufficient faithful instruction; 3. that in the Lord's supper they only "Great Elector," took the helm, the freedom of the also negotiated in writing, he had to lead the pen. From statue mere bread. For this we have had to be called agitators, seditious, Calumniants, Injurians, Lutherans, as meager as it already was, was what Paul Gerhardt malicious, slanderers, etc., and are still called so, completely lost. This Reformed Prince, namely, Here we want to communicate only a few things. without any and every condition, as appearances give, and we may let all the world judge us here." conceived the plan of a church union, intending to unite When the Reformed declared it an "insinuating" The reformers tried to make it seem as if the doctrine of the Lutheran and Reformed in one church. When this speech that the Lutherans had said that the Reformed of the Lord's Supper was a matter of the Lutherans asserting the oral partaking of the body and blood of Christ, while the reformers denied it. The Reformers endeavor of the Elector became known, the Lutheran taught falsely "with constant intent," Paul Gerhardt tried to make it seem as if the doctrine of the Lord's Supper was about the Lutherans asserting the oral partaking of the body and blood of Christ, while the Reformers denied it, otherwise they would be united in preachers of the Electorate, especially those in Berlin, answered them: this article. They declared that the doctrine of the oral eating and drinking of the body and blood of Christ in the Lord's Supper was not of such a nature. They declared began to warn their people from the pulpit all the more "That the Reformed consider our words, when we of the Lord's Supper was a matter of the Lutherans asserting the oral partaking of the body and blood of Christ, while the reformers denied it. The Reformers zealously against the heresies of the Reformed say that they teach against God's Word with constant asserting the oral partaking of the body and blood of Christ, while the reformers denied it. The Reformers Church. The Elector was outraged to learn of this. He intent, to be insinuating speech, we must let happen, tried to make it seem as if the doctrine of the Lord's Supper was about the Lutherans asserting the oral partaking of the body and blood of Christ, while the Reformers denied it, otherwise they would be united in therefore issued a special edict on June 2, 1662, in and cannot prevent it; but that it is in fact and in truth Supper was about the Lutherans asserting the oral partaking of the body and blood of Christ, while the Reformers denied it, otherwise they would be united in which he forbade zealotry against the Reformed insinuating speech, we by no means concede to them. partaking of the body and blood of Christ, while the Reformers denied it, otherwise they would be united in doctrines with "severe disgrace and severe When we speak of the "resolution" of the Reformers, we partaking of the body and blood of Christ, while the Reformers denied it, otherwise they would be united in punishment." Finally, the edict stated: "If among the speak of their hardness, since the heavenly truth and Reformed denied it, otherwise they would be united in candidates of the ministers (of the preaching ministry) the bright, clear Word of God is before their eyes, and this article. They declared that the doctrine of the oral eating and drinking of the body and blood of Christ in the Lord's Supper was not of such a nature. They declared or among the preachers in our lands some unzealous has been shown to their full satisfaction by Luther and thought that the doctrine of the oral eating and drinking of the body and blood of Christ in Holy Communion was not of stretched by this Christian well-meant decree of ours, theirs does not come into their mouths and pens by body and blood of Christ in Holy Communion was not of such importance that without its science and knowledge, then we can well let it happen that they will look for chance, but is spread, protected, and defended by them even confession, God would not want to save any other opportunities and settle outside our Electorate. with good deliberation and with all their strength. We Reformed preacher or Reformed Christian. To this, Father Gerhardt replied on Nov. 7, 1662, among other things, as follows: This edict was followed by a letter to the Berlin speak of their consciences as they reveal them to us "Although I see quite well that this sentence: oral Consistory on August 21, 1662, in which the "Great through their works, in that they do not want to allow any enjoyment is not of such importance, is not set here Elector" decreed that a friendly colloquium should be teaching that actually happens to their consciences in absolutely, but only comparatively, I still cannot hear it without pain to my soul. It is easy for the reformers to held between the Lutherans and the Reformed in order so many writings and books, but despise it more and think and speak in this way, since they deny oral enjoyment and consider it to be imagination, even to bring about peace and harmony. Since the Lutheran more. Whether they act against conscience is otherwise madness. But we know that this enjoyment is an ordinance of our glorified Saviour, and is founded and preachers in Cologne, who were to take part in this to be found when they ascribe all kinds of gross errors commanded in his word in the clearest and most definite colloquium, had shown themselves to be unconfident, to the Lutherans, from which, however, many of them manner, for the salvation of our souls: and therefore the weight, the content, and earnestness of it are heavier than heaven and earth. But that some who do not know Paul Gerhardt protested at first against being united themselves absolve us." and understand this article are not condemned, comes, with these false brothers. He raised an objection in When the Reformed declared it to be a "malicious I believe, not from the want of weight, but from the abundant mercy of God, which pardons that weakness of men. But he who does not know that oral enjoyment which he wrote: "Shall we conjugate with the Cölnische slander" that they were accused of false teachings on in such a way as to deny it at the same time, and to contradict it obstinately, maliciously hostile, persistently, and blasphemously, we certainly cannot exclude him from the Ministerio and act together with them in a common the part of the Lutherans, Father Gerhardt explained: Reformed doctrines are false, which we constantly say, and wish to say, until another is presented to us, be- cause, since with most of them in the same place "And must we now, that we say that the contested and reproached for malicious slanderers, does not concern us, as we are ready, for the sake of our most holy confession, not only to say such harsh words, but also, since it is God's will thus to do so, to say that the Reformed doctrines are false?"

The emphasis and whole weight of the oral enjoymentLutheran preachers therefore submitted under the 29.or, however, if they refuse to do so, they should be aware arises partly from the founder and author, who is theOctober 1664 to the Elector, in which they asked mostthat "we do not want to tolerate them in our country as God-man, Jesus Christ. The emphasis and the wholehumbly: "to leave them as before with unaltered freedomthose who disobediently oppose our Christian weight of the verbal enjoyment arises partly from theof conscience and their church; for the Electoral Edictordinances" (i.e. as rebels!). According to another founder and author, who is the God-man, Jesus Christ,contains a number of high and important points whichinstruction given to the secular rulers, Provost Lilius and partly from the offered object, which is not an ordinarythey find full of dangerous and soul-disturbing difficulties,Licentiate Reinhardt, if they did not immediately sign the food, but the body of the Son of God Jesus Christand by which, if they wanted to comply with them, they"Revers", were to be immediately dismissed from their Himself; partly from the final purpose, which is thewould separate and isolate themselves from the entireservice in the name of the Elector; however, patience salvation and blessedness of our souls."

Lutheran church, with which they intended to remain untilwas to be exercised for a short time against the When, nevertheless, the Reformed demanded thatthe end of their lives." The Elector, however, let themremaining preachers. the Lutherans recognize them as brothers, Paulanswer that he had never intended to weigh down their Lilius, who was already a venerable old man of Gerhardt replied: "that neither we can accept them asconsciences, and added scornfully that their freedom ofseventy, and Reinhardt refused to sign the demanded brothers and fellow believers, nor can they desire ourconscience seemed to consist only in blaspheming andconscience-impregnating lapel. So they were brotherhood. They have cut us off several times, sinceheresy against the Reformed. The edict would remain inimmediately deprived of their office. Later, in January they have freely let themselves be heard in public, thatforce, and they would refrain from writing such letters and1666, Lilius was able to sign the reversal in a softened they would never depart from their confession; wefrom further complaining to him. form, after his own son, who was court preacher in should not think as if they wanted to become Lutheran; Now the distress of the faithful confessors becameBaireuth, had persuaded him to do so as an innocent it would also be counted to us as a great sin that wegreater and greater. They wanted to give to Caesar whatcause, and he was therefore reinstated in his office; but should have used ourselves, we wanted to make thewas Caesar's, but above all, they wanted to give to Godhe died soon thereafter "after heart-rending anguish of Elector of Brandenburg Lutheran."

what was God's. They also knew quite well, even if theyconscience, in serious repentance. \*) Reinhardt, on the The Lutherans, Paul Gerhardt at their head, stoodall wanted to be driven out of office and fatherland for theother hand, who remained steadfast, was accepted in like a wall. Since the Reformed were by no meanssake of the blessed truth, that this would not help theirLeipzig, where he became pastor at the Nikolai Church, aiming at a mere peaceful toleration, but at anpoor sheep; they knew that miserable hirelings wouldthen Doctor of Theology, Professor and Superintendent. ecclesiastical union without unity in doctrine, the long-then be forced upon the congregations so dear to them,†)

standing colloquium finally broke up. On May 29, 1663,who, in order to escape the wrath of the "great Elector," In vain the Berlin preachers, who had not yet been they met for the last time and then parted without havingwould abandon the word of the King of all kings anddeprived of their posts, addressed a humble petition to reached the goal of a union; rather, the gulf between thedeliver the congregations still entrusted to them tothe Elector, in which it said at the end: "Finally, we ask in Lutherans and the Reformed, which consisted in theirheresy. In their great distress of conscience, thethe deepest humility that Your Electoral Serene false doctrine of Christ's person, of baptism, of the Lord'sLutheran preachers of Berlin turned to the universities ofHighness will graciously deign to allow us no less Supper, and of predestination, had only become moreWittenberg, Jena and Helmstädt, as well as to thefreedom further in all our church-actibus (ecclesiastical insurmountable. spiritual ministries of Nuremberg and Hamburg, andperformances) and Christian ceremonies than the popes

The Elector, however, did not want to give up theasked them for a theological opinion on how they shouldhave to enjoy theirs under Your Electoral Highness's matter yet, and wanted to call other so-calledbehave in this emergency according to God's Word. Ofmost gracious protection and umbrella, which we are, "peaceable" Lutheran theologians from other cities to acourse, all expert opinions were to the effect that theyafter all, so much the nearer than those we have gone new colloquium, while the stiff-necked Berliners were toshould not give in, but should faithfully and steadfastlyout from the Papacy Gottlob." Nor should so much right be excluded from it. But when this did not come aboutcontinue to confess. The Elector received news of theseas was granted to the Papists by the Elector be granted either, the Elector issued a new, stricter edict on Sept.theological counsels. Even this step, taken in obvioussto the Lutherans in their churches inherited from their 16, 1664, in which he decisively ordered both parties todistress of conscience, was counted as a crime by thefathers. The Elector also took this letter very badly, refrain from fighting each other and especially from usingtyrannical prince against the Lutheran preachers,declaring that he "could not feel their obedience from it," insinuating names, especially on the pulpit. TheTherefore, on April 25, 1665, he issued a rather harshand that it would remain with the former decrees. preachers, however, were to commit themselves byletter to them, in which he ordered them to deliver all the When no small movements arose among the issuing so-called "reverses", that is, written vows, to liveceived opinions in the original (i.e., not in copy, but ascongregations over Reinhardt's and Lilius' deposition, up to the electoral edicts and to refrain from all hostilethey had been sent to them) to the Consistory on Aprilthe Elector sought to reassure the people by declaring attacks. Whoever refused to do so was threatened with28, 8 o'clock in the morning, and "to appear therethat he in no way wished to introduce a religious war and removal from office. The conclusion of the edict read personally. To the Consistory itself, however, he hadnot to disturb the Lutherans in the practice of their "We hereby most graciously (!) command that this edictwritten under the same date: "We thereupon mostreligion; only the Lutheran preachers were to be and decree of ours be held rigidly, firmly andgraciously order you, when the said ministry will appearprevented "from attacking, blaspheming, and heresy unbreakably, and that not a single pastor or preacherand also deliver the censures and indicia (judgments)against the Reformed and their teachings;" but if such whoever he may be, be permitted to act contrary to it,obtained about our edicts, not only to seriously reprimandgodly, peaceful, and religious people were to be attacked but rather that, in the adverse unexpected case that onehim such mischief (!) in our name, but also to indicate toby the Reformed and their doctrines, the Elector was not would allow himself to act contrary to it, he be him that they will immediately inform our edicts of theto be reassured. immediately and obediently brought to us. year before, as also of Anno 1662 and just of the edicts

Among the Lutherans this edict naturally causedpublicized in Anno 1614, that they have the same great consternation. The collected

\*) The above-mentioned son of the old Mus was later even tempted to give up all his theological offices and became Margrave Christian Ernst's Privy Councillor at Baireuth. (S. Innocence. Nachrr. 1727. p. 1088.) '

†) S. innocence. Nachrr. 1727. P. ION.

When, however, a lapel was demanded from loving, which rests on a work begun, somehow legitimizes andFor the one, not because he has already acquired the truly moderate men, such as Paul Gerhardt was, it was confirms the divinity of the same, then we may certainlysufficient previous education to be able to enter an easy to see what was behind it: the Lutheran preachers also boast this of our missionary work for North America, American seminary immediately; for the other, because were no longer to warn their listeners of the errors of the and I would like to boast and confess it with my mouthhis age makes a shorter course of education seem Reformers, to become mute dogs, and to let it happen full and from the depths of my soul, not to give glory todesirable. And finally, in addition to these, I consider the so quietly that the Lutheran Church would be swallowed men, but to give due praise to the glorious name of thefollowing to be suitable for sending to America: an older up by the Reformers. great God, who, in the founding of our missionaryyoung man from the congregation of Pastor Feldner in In a letter of June 9, 1665, even the deputies of the institute for North America, has once again so visiblyElberfeld, then a second from Bavaria, who had already Estates interceded in vain on behalf of the Lutheran demonstrated his strong hand to us and has sospent some months in Neudettelsau with Pastor Löhe, preachers before the Elector, reminding him that they graciously looked upon and blessed our work andbut was dismissed from there because he was not "could not well be expected to commit themselves to endeavors in it. considered completely suitable for the holy ministry. anything with a doubting, resisting conscience, about Last time I reported to our dear readers on the existence Upon my inquiry, however, he gave an otherwise quite which they might have to suffer contestation, since in and progress of our local missionary institution. Today I favorable testimony and was highly recommended for spiritual matters doubt may easily offend tender would like to especially emphasize the task that the Lord an assistant position in the missionary service of the consciences in the case of contestation. The fanatical has assigned to us for the new year in our mission to church, which seems to me to be a sufficient guarantee Elector could not be softened by this, and replied that North America, and the greatness of which moves my that in any case the person named would be suitable for the preachers only used conscience as a pretext, that soul no less at the beginning of this new year than the school teaching in America, especially since his is, as a mere excuse, and that he, the Elector, could retrospective view of the greatness of the divine graces persistent earnestness and zeal cannot be misled by not be expected to let his "high respect be trampled already experienced. - I have already told you how many any obstacles in his intention to help in any way in the building of the Kingdom of Christ; Finally, a third, from under his feet. The Elector was evidently under the workers have come forward for our church in North Württemberg, currently in Silesia, who has been engaged in the education and teaching of children for a delusion that he had as much right to command and America, among them also those for whom a provisional admission to our local proseminary is partly impossible, number of years in several non-university institutions and has acquired excellent credentials, but would now demand obedience in the church as in the state. partly at least unsuitable. I assume the latter to be the case with those who have applied for admission, whose age seems to have advanced too far for them to be able to learn the Latin language, and who can by no means like to devote his energies to the Lutheran Church.

(Conclusion follows.)

Another call for help. \*)

With a deeply moved soul, Schreiber closed the past ability of each of these individuals in order to be able to bestowed on our new missionary work in North America, year and began the new one. It was around this time send them to America with a clear conscience and to that He is already bringing such a large number of last year when the thoughts and plans of the new recommend them there for admission to one of our missionaries to North America in the first year of its missionary institution to be founded here filled him with seminaries. It has also not been difficult to obtain the beginning. If some other causes, as far as they are not life, and as all God's works are almost always produced necessary information about the enrollees from the reprehensible, may have contributed to the decision of and born with a difficult struggle in faith and prayer, so mouths of their own pastors or other close friends. some of those reported to go to America, that may be, if also this one. My soul hovered between fear and hope; According to the applications received so far, the they are only honest of heart and capable of serving the Not as if I had doubted at all whether a work that is to following are ready to leave for America next spring: a Lord, as we may hope with full confidence, then it is serve the ban of the Kingdom of God, and especially in still younger pastor, who, however, has made his entry enough for the purposes of our mission and the joy and America, where there is such urgent need and such into the service of the American church dependent on blessing with which the Lord has crowned us, that He has explicit requests for help, is the will of the Lord, or even whether the ties that bind him to his previous given us such a number of workers to send to America, whether the Lord's hand is strong enough to bring congregation will really be severed in the expected remains completely unabated for us. Otherwise, what about such a work, oh no, - but this cost me the most manner; then four school teachers, all of whom have good would the richly filled missionary treasury do us if inner struggle, the question of whether the Lord had already served in the school office and three of whom we had no people to send out? But once we have the just chosen our Steeden to be a missionary institute for have declared themselves ready to leave in the spring, people and they are really given to us by the Lord and North America, and especially whether I was the right while I cannot yet say for certain about the fourth. Some destined for His service in America, I think it will be a very man for it, And finally the worry, when the work was of those named here are already married, and since all small matter with the money that is still lacking. - I have begun, whether we would have enough faith to carry it of them are almost completely lacking their own assets, already told the dear readers that the Lord has so far out and not spoil it again through small faith and all the it will be necessary for the time being to bring their given our institution in Steeden abundantly what it has other daily sins and infirmities, to overcome such families with them (however, all but one of them are still needed, and the Lord, who has made so many hearts doubts and to get a firm and confident heart against without children), as happens in a similar way in other willing to do this in the past year, will probably do it again them through God's grace, that was the hardest thing. missions. Furthermore, I would like to let two of the in the next year. Well, the Lord helped, and I was able to close the old young people who have been staying in my institution here since the fall go to America in the spring, since for year with praise and thanksgiving. When the divine here since the fall go to America in the spring, since for both of them a longer stay is necessary. blessing,

"This call for help can be found in the first issue of the Blälein von Brunn of this year. It shows that the institution is growing promisingly, but is still in need of our help. D. L.



new ones. However, our institution's treasury does not have already said before that no one looks upon me as that German children's song: "Ich hör' eine wunderliche have so much left that the sending of the above ten could a lesser man than he who has begun this work, perhaps Stimm, von fern ein Echo ich vernimm" the other half of be financed from it, especially with the inclusion of some started it out of his own discretion and presumptuous the verse for Mr. Brobst: "So oft ich diese Stimme hör', women and children. It will require a sum of 7-800 intention, and who may now also carry it out. No, I think macht es mir allmal Freude mehr. Cuckoo!" - The good Thalers. In the firm confidence and conviction that this is I am only a lowly servant and helper in the whole matter, friend in the far West is not right in all his pieces, but in no other cause than the Lord's, I bring this to the as one needs one for every work. But the cause is the because of all the good articles he takes the bad ones public's attention and ask for the necessary help and Lord's and his church's. Therefore, next to the blessing too. That's the way it goes in trade - and in the Far West support to carry out the work that has been begun for of the Lord, everything will depend on the church the choice is getting smaller and smaller. The credit in North America. The Lord has made it so evidently recognizing it as its own, so that it will be taken in hand bad time is also still to be struck. successful up to this point and has given it such a in church and Christian circles, and that the mission of What refreshing consolation does the harried editor glorious beginning, and now it is to remain unfinished? our church in North America among our abandoned in old Pennsylvania make of it! "Friendly and righteous" brethren in the Missouri Synod vis-a-vis his "honored That should "burn" and hurt me in my deepest heart, and countrymen will be no less a sacred duty of faith and love and learned" colleagues in St. Louis. Will the Missouri I wish that all my dear readers felt the same way. The given to us by the Lord than the mission among the Jews Lutheran not remain good friend-it lets a Missouri friend blessing that the Lord gives us in our mission to North and Gentiles. from the far West hear his sweet voice. "Oh think that in all zones there are still good men."

America is truly a mighty challenge for us to direct a work that promises such rich and glorious fruit. After all, it is something great to send ten workers to our church in America, with whom just as many congregations that are already ready for them and waiting for them will be helped out of their ecclesiastical need and abandonment. Therefore, when I consider the size and importance of this task, in which the eternal salvation of many hundreds of souls, the ecclesiastical care of ten congregations is at stake, and compare it with the active zeal with which Christian love often takes care of so many smaller and subordinate purposes in the area of Christian and ecclesiastical life, then I believe I may happily and confidently hope that my request for help will find enough sympathetic hearts. It seems quite impossible to me, if one willingly gives so many tens of notices; literary manufacturers take an almanac, thousands to send some missionaries to the poor address it in order, and give the Post Office a dollar to however, demands three virtues from his clients so that heathens, that we should lack the few hundred thalers it earn for every hundred of their products. One of these he can sin against the second commandment. He will be takes to provide preachers or school teachers for ten indefatigable "voluntary reader" seekers is the Rev. grateful if a Missourian here and there is helpful to him. congregations of baptized Christians. And it is not as if Brobst.

our church in America demanded help from us while Once you have the paper in your hand, I guess you and mercy, will probably never earn Mr. Brobst's remaining completely inactive itself; no, our brothers in look inside. That's what happened to No. 6 of the gratitude. America, among whom each congregation has to Brobstisches Blatt, called "The Lutheran Magazine." But the matter also has a very serious side. - maintain its own church system, not only provide for their After the earnest plea to the Lutheran (if the man's heart According to the numbers that have been sent to me six three ecclesiastical teaching institutions, but have also, does not soften in St. Louis, I don't know), Mr. Brobst or seven times against my will and thanks, Brobst's despite the present difficult war conditions, already made gives himself and his readers a "lovely and righteous paper is a dangerous and pernicious paper for the soul. such significant contributions to our missionary voice from Missouri" for their refreshment. He writes: It is not good to play with such goods. False and institution here that its existence would have been "A preacher of the Missouri Synod in the far "West seclirical doctrine, like any other sin, attaches itself very almost impossible without them. They are all the more wrote us the other day, among other things, as "follows: easily and eats itself in. The fact that a man belongs to worthy of our help and support. Oh, that we would forget "I will soon pay for this year's journal. At the the Missouri Synod does not make him secure against all other purely human and personal considerations, same time, permit me to make the following this approach or cancer. In addition to this, Brobst's which have perhaps prevailed here and there to the detriment of our American church, that we would look remark: although I do not agree with the journal in paper is shallow and flatly written, that is, cut together. only to the cause of the Lord, to the need of souls, that all its parts, nevertheless, because of the many Does the pastor himself perhaps read the many good articles it contains, I wish to continue to read miserable little articles only with distaste-who knows we would be willing to build the kingdom of God, where it in the future as before." "

He, the Lord, opens the door for us and gives us the "Such kind and just brethren in the Missouri Synod Lutheran magazine is seldom kept under lock and key calling to do so. Well, the matter is the Lord's; he has we count among our good friends. We do not expect the or in the oven. It plays the part of a house-friend begun it. May he also complete it. "He hath the way of all members of the Missouri Synod, or the members in any tolerated with suspicion, who is all the more likely to do ways, He lacketh not the means." Praise be to his name. other synod, to agree with us in all things, - if they will his little business in the corner. Also we should

(Sent in by Pastor H. Schöneberg.)

### The "sweet and righteous voice to the Missouri."

Among the annually recurring visitations of avegetable. You can't please people in every way. But it preacher here at home is the so-called subscription is most vexatious to Mr. Brobst if people do not treat him happily and confidently hope that my request for help will praris of some publishers of periodicals. Other business as a wholesaler, and take the bad with the good. A find enough sympathetic hearts. It seems quite men spend a great deal of money on advertisements and wholesaler who knowingly sells the bad with the good impossible to me, if one willingly gives so many tens of notices; literary manufacturers take an almanac, sins against the seventh commandment. Mr. Brobst, thousands to send some missionaries to the poor address it in order, and give the Post Office a dollar to however, demands three virtues from his clients so that heathens, that we should lack the few hundred thalers it earn for every hundred of their products. One of these he can sin against the second commandment. He will be takes to provide preachers or school teachers for ten indefatigable "voluntary reader" seekers is the Rev. grateful if a Missourian here and there is helpful to him. Lutheranans who really practice these virtues, justice, love and mercy, will probably never earn Mr. Brobst's

The name of the good friend in the far West is not mentioned. Good friends do not reveal themselves. - But since it's such a nice spring day today, I couldn't help but think...

In keeping such publications, we realize that we are in part helping to spread false and shallow doctrine. We make ourselves partakers of other people's sins, and that in consequence of our miserable curiosity because of the Quasilutherans. We also want to know what they do and what they are up to. A pastor who is faithful to himself and his congregation should not tolerate such quodlibet as the Lutheran magazine in his house, if he has no other profession than to read through such things. But of course he does not have this profession with his pastorate. We are not all condemned to be bothered with such stale witnesses.

That would be my take on the "sweet and righteous voice." The brother in the far West is unknown to me. I do not know how he copes with his conscience and the Brobst paper; but it seems to me that he is not quite at peace with Pennsylvanian literature after all. Otherwise he would not have defended himself against the editor and told him that he did not agree with him on all points. He must not have entertained the furious hope that Mr. Brobst would omit the articles that displeased a Lutheran Christian. That would be nothing other than asking Pastor Brobst to come to the realization that he has neither the profession, gift nor skill to write a Lutheran magazine. Love hopes for everything, but I must honestly confess: more than pigeon fancy is needed here.

To the ecclesiastical chronicle.

**The Proseminar in Germany.** In regard to this, Pastor Brunn writes the following in No. 1 of his Missionary Bulletin of this year: "In the manner of a righteous steward, I also took my account book at the end of the previous year and counted and compared income and expenses. In order that all my dear friends and brothers who have supported me with their gifts of love in the missionary work I have begun for North America may know what has become of their gifts and how they have been used, I consider it my duty to share the results of my annual accounts in a few words. The income of my missionary treasury in 1861 was 2587 Rhenish guilders or 1478 1/4 Thaler. Expenditures for the establishment of our institution here were 400 Thaler; the upkeep of the pupils during the nine months from Easter of last year until now (during which time half of the pupils were 7 and half 9) cost 800 Thaler in total, that is, with household, books, individual expenditures for clothing, and so on. Thus the Lord has not left us in disgrace in the first year of the existence of our institution, but He Himself has given us some abundance, so that we can begin the new year without worries of need, as well as confidently and cheerfully hope that He, who in the old year so mightily overcame the first difficult mountain, will be able to provide for us.

I will not lack the necessary funds in the new year for the upcoming much larger expenditures in our mission to North America. The Lord willing, this little missionary bulletin of ours shall continue to appear in 1862, and I hope that the more lively our connection with North America becomes, the more it will be possible to give our bulletin a lasting interest through direct correspondence from there and through information about the church conditions in North America. Once the great America with its millions of emigrated Germans has arrived, and a vigorously flourishing Lutheran church is rising up in it, it will be impossible for us to withdraw our sympathy and attention from it.

(Submitted.)

To the dear women and virgins in our Synodal Union.

In No. 16 of this year's Lutheran it is stated with clear figures that a debt of K1319.00 is still owed to Concordia College in St. Louis, and that in the past year only K15.00 of the debt has been paid off. I almost think, dear sisters, that we could do something too; if each of us would give a dollar, we could certainly pay it all soon. In the building of the tabernacle, not only men but also women contributed and worked with their hands, as can be read in the second book of Moses, in the first chapter. Should we not also be able to do something for the sake of Christ? - Only make a right beginning. If you have no pocket money, make a small sacrifice, perhaps buy a somewhat cheaper ribbon, dress, hat, etc., and your dear husbands and fathers will certainly not object. Therefore, dear sisters, let us only want earnestly, then the good Lord will also give the accomplishment, and in a short time we would have paid everything.

Unity is strength and many drops make a sea.

Your lowly fellow sister in the Lord.

S. S.

What does the word Good Friday mean?

Some write the word Charfreitag and derive the same from the Greek oiwrk (joy) or oimris (grace), others from the Latin word ourus (dear) or ouroro (fast). The connoisseurs of the All-German language, however, have proven that the word Good Friday is derived from the Old German word karen, that is, to lament, so that Good Friday is supposed to mean the day of our Lord's weblkag and suffering.

Death notice.

March 10, gently and blessedly passed away in the Lord Joh. Benj. Günther, hitherto teacher at the parochial school in Columbia, Ill.

26th year of his life. He was born April 4, 1836 in Dresden, from where his parents emigrated with the Saxon Lutherans two years later and settled in St. Louis, where the deceased received his Christian education and schooling. Weak and sickly from early youth - as a child he fell out of the arms of a female attendant through carelessness and thus received a physical injury that robbed him of his health and straight limbs forever -, he suffered especially in recent times so much from constriction that even the slightest physical exertion became burdensome for him. But in spite of all his physical weakness, he administered his office as teacher at the local parish school with all fidelity and great blessing, so that he had not only earned the love and devotion of the children, but also the respect of all those who knew him. For what he lacked outwardly, God had replaced inwardly all the more abundantly. Not only was he endowed with beautiful gifts of understanding, which enabled him to accomplish something efficient and thorough in school with the greatest simplicity, but above all God adorned him with the gifts of the Holy Spirit, with faith, love, and the love of God. Above all, God endowed him with the gifts of the Holy Spirit, with faith, love and patience in suffering, so that he was an example to the congregation through his word and godly conduct, and a Christian educator for his school children. His death is a painful loss to us. It certainly happened well to him, the deceased, that God put an end to his continual suffering by a gentle and blessed death. And God, according to His great mercy, made him feel this even in his last hours, so that he could go out of this world with praise and thanksgiving. He felt so well, freed from all burden on his breast, that he rose from his bed and prayed: "I thank thee, my God, that thou hast delivered me from death unto life, not that I should yet live." He then lay down and fell asleep so gently and quietly that the bystanders did not notice the slightest sign of a death-struggle; and when, after a while, they listened to his breathing, his soul had escaped; it had been delivered from death unto life and had passed through. To him "death became a sleep!"

On the 11th afternoon the funeral took place, and in the large solemn funeral procession, which was joined by several schools of the town, one could see how many friends the blessedly deceased also had outside the congregation, who knew how to appreciate him. In committing his body to the ground, we consoled ourselves with the words of St. Paul, 1 Thess. 4:14: "If we believe that Jesus died and rose again, God will also take with him those who have fallen asleep through Jesus." ' Bro. W. Holls.

**The next Synodal Assembly of** the Western District of the German Lutheran Synod of Missouri, Ohio, &c., will commence on the Thursday before Cantate Sunday, May 15, at Trinity Church, Crete, Will Co, Ill.

During the sessions of this Synodal Assembly, there shall be acted upon, among other things,- The proper form of a local Evangelical Lutheran congregation independent of the State, whereby shall be discussed: 1. its rights, 2. its duties, and 3. the exercise of both. Whoever else wishes to submit any subject to the Synod for discussion,

is requested to send it to the undersigned four weeks in advance.

Voting Lords Pastors are reminded that they are to submit their Parochial Reports during the Synod meeting.

Finally, all those who intend to attend the Synod are requested to notify Mr. Pastor W-Heinemann, Crete, Will Co., Ill. by letter at least fourteen days beforehand, in order to facilitate the accommodation.

St. Louis, Mo. March 17, 1862.  
G. Schaller, d. Z. President of the Western District of the Synod of Missouri, Ohio, &c. St.

Receipt and thanks.

For the proseminary in Germany received by Rev. Bunger from an unnamed person 50c.-by Rev. Clans in North st. Louis from school children, nehmlich from Siedelt 50c., Tudesing 25c., Schneider 25c., Giesecke 30c., Gieselmann 25c., Schurman" 25c., Gunther 30c

For poor students:  
received from Mr. Steindruck, St. Clair Co, Mo, \$3.00. - as a thank offering from Mrs. M. G. in Rev. John's branch parish \$3.00 and from Mrs. W. G. deogl. \$1.00.

For Pastor Sommer received through Mr. Pastor Heinemann, collected on Mr. Diersen's wedding \$3,20. C. F. W. Walther.

With heartfelt thanks to God and the benevolent givers, the undersigned certifies the receipt of the following gifts:  
Bom Frauenverein der Columhiagemeinde des Hrn. HvllS: 1 pack of shirts, undergarments, etc. for poor students.  
Receipt of the St. Charles parish of the Rev. Grbner: 27 hams. 42Shoulders, 2l. sides, 37 sausages, 6Pf. butter, 2 bags of beans, 1 bag of dried apples, 32 bags of potatoes.

Received:

For Synodal Coffee:  
By Mr. Past. Beyer received\$10 ..... 10  
To wit:  
From the comm. in Bloomfield Harvest Festival Coll. \$3.65 " " " Belleplin "" 1.72  
""Winchefter Laldonia ..... 1.49  
""Pella 0.42  
""New London..... 0,32  
" himself ..... 2,00  
For sold synodal reports .....0,50  
On the child baptism of Mr. Past. Multanowski - - - 1,00  
Bon der Gem. des Hrn. Past. Lemke ..... 5,00  
,, the same for synodal reports .....0.55  
" Hrn. Past. Stricker for 1861 ..... 1,00  
""Ahner 1.00  
""I. Horst for1861u . 62 2,00  
""Jor for sold writings 1,00  
""Guenther .....1:27  
" the same for an unnamed .....0.25  
"Mr. W. Quandt ..... 2.00

For Mission to California:  
Receipt Mr Wiehn ..... 1,  
..... 00

For Heathen Mission:  
By Mr. Past. Ruff ..... 4 50  
To wit: Bon Treichcl 50 Cts, Collecte in the Gem. am Meguon \$3,30, from H. Jager's children from their piggy bank 70 Ct.  
From the congregation in Frankenmuth ..... 15.96  
Collecte am Missionsfeste in der Kirche des Hrn. Past. Link .....23,06  
By Mr. Past. Gunther received for Cloter- - - 4,61 And namely: Collected at Mr. Egerer's wedding. \$3.60, by A. Mittelberger \$1.00.  
By Mr. Past. Ahner received ..... 2,75  
To wit: Don L. Bodendrfer \$1, by Wittwe Bocke 25 Cts. collected at the wedding of Mr. Laabs \$4.50.  
Bon Mr W. Quandt ..... 2 00  
"Gunther at the baptism of the child of Hrn. A. White for Cloter ges. ....3,4g  
By Mr. Past. Trautmann received .....10 00  
To wit: From the Frauencasse \$4, collected in MisstonS- ' customers and at baptisms \$6.  
Collected by Mr. Past. Jox collected in missionary hours - - 4,77 " of the congregation of Mr. Past. Lemke .....3,00  
For the proseminar in Nassau:  
By Mr. Past. Kolb Collecte in Horikon - .....1,00

For Mr. Pastor Hofmann in Hesse: I  
Bon J. Hohne ..... 0.50!  
For Prof. Biewend:  
Bon J. Hohne .....0,50 i  
For the teachers in the two institutions:  
By Mr. Past. Call received ..... 5,10  
To wit: Collecte in the commune at the Meguon 3,72, of some members of the same \$1,38.  
Bon der Gem. Frankenmuth .....22,90  
" " " of Mr. Past. Lochner ..... 26,60  
,, " " " Penalties, Collecte am Harvest Festival .....7.00  
"individual members of the congregation of the Rev. Link 13,00 " of the congregation of the Rev. Kolb, Wcilm.-Colt.-- 3,48 " Mr. Past. Penalties for sold Synodalber. 1,25 "" G. Wolf 1,00  
By Mr. Past. Trautmann from the Frauencasse - 10,00

For the community in Pomeroy:  
Bon E. Wetzel ..... 1.00  
" Mr. Past. Also ..... 1,00  
" the community of Mr. Past. Gunther ..... 5,40  
" of my community ..... 9.40  
For poor students and pupils:  
Don of the parish of Mr. Past. Also, Collecte at the harvest festival" ..... 5,00  
Dom Frauen- n. Virgins club in my parish 12.59  
For the general presiding officer:  
Bon der Gem. des Hrn. Past. Penalties ..... 30,00  
For Mr. Pastor Robbelen:  
Bon Hrn. Past. Also ..... 4,00  
"" Lemke ..... 1,00  
"" Also ..... 4,00  
"" Ph. Tisza,Moselle, Sheboygen Co., Wisc. 1.00  
"" Past. Kolb ..... 1,00  
" " Jor ..... 1,00

For college construction in Fort Wayne:  
By Mr. Past. Rufs ..... 3,00  
To wit: Bon G. Panier \$1, Bolgrim \$2.  
By Mr. Past. Spockhard ..... 10,00  
To wit: By himself \$6, F. Wink, G. L. Schmitt, F. Dvllmeirr G50C1S., M. Bach, F. Bach, G. Bach, Schmidtpcter, N. Isch, W. Emmert, J. G. Schmitt, L- Berghthold, J. Schachermeirc, J. Bernlocher G 25 Cts.  
Bon of the comm. in Frankenmuth ..... 20,00  
" Fcrd. Nuchterlein there ..... 2.00  
" of the comm. of the Past. Noisemaker ..... 11,50  
" " " Frankenmuth ..... 25,00  
" " " " 18,04  
" Miss Wiehn ..... 1.00  
By Mr. Past. Ahner ..... 8,60  
To wit: From whose Jinmanuels-Gem. in Cedarburg \$7.60, namely, from Fr. Lange \$2, J. Grotb, M. Heuer (l \$1, D. Rintelmann sen. D. Rintelmann jun., D- Nero, A. Heuer G 50 Cts, F. Dietrich 35 Cts, W. Heidemann 25 Cts, Chr. Henning \$1, from the IohannisGem. of J. Muller \$l.  
From the comm. of Mr. Past. Lemke ..... 16,00  
To wit: By P. Finzel \$3, F. Finzel, J. Bvhm, Past. Lemke G \$2, Th. Krug, SchonnamSgruber, L. Stadler G \$1, S. Krug 75 Cts, F. Clau, M. Schaberger, Mrs. Weissenstein, J. Kornbausch, M. Hofmann G 50 Cts., H.Meinzinger 25 Cts.  
By Mr. Past. Keller received ..... 16,00  
Nehmlich aus dessen Gem. in Morrison Brown Co, \$l2.00. namely: By F. Schneider \$4, M. Schneider, K. Gauerke G \$2, W> Nohr \$3, W. Lemke \$1, Fr. Rohrig \$2, A.Duchow in Rantout, Calumat Co. 80 Cts, P. Keller \$1,20.  
Don Ph. Tisza, Moselle, Sheboygan Co. 2.00 By Mr. Past. Guenther, 2nd Send. His, Gem. - 25,00  
To wit: By A. Streb \$2, L. Klemm \$1,25, A. Winter, J. GunSbauer, Mittelherger, M.  
G. G \$1, Duclas 75 Cts, Parkenfelder, G. H. Anschutz, Stolzricde (K 50 Cts, A. Grbner 38 Cts, W. v. Nenner, Hiibschmann, Miesler, H. Grbner, Stenglein, Sturminger, W. Seidel, P. Weggel, J. Strudel, J. Wei, J. Anschutz G 25 Cts, Lindner 10 Cts, from a municipal treasury \$11.74.

From the commune Frankenmuth ..... 18,3t  
By Mr. Past. Kolb ..... 4,00  
To wit: From Mr. Gerving, Imme, Mclchert, Rinte G Tl.  
By Mr. Past. Ahner ..... 4,00  
To wit: By C. Rintelmann \$1, Br. Nintelmann \$1,25, C. Zeige, L. Birner, C. Trupke 5l> Cts., Mrs. Geyer 25 Cts.  
Of the parish of Mr. Past. Achenbach ..... 20,00 Of my parishes in and around Mvnroe, 1st and 2nd ed.  
Broadcast ..... 67.45  
Namely: Von Stockert, L. Reisig, Kurz, J. Loffler, L- Matthes, K. Mohr, M. Kronbach, Kipf, Probst, G- Mohr, Wittwe Beyer, S. Simon, I. Reisig, Kresse, C. Marten, Lochner, Kleemann, Lindorfcr, Distler, Knob, G. Anweiler, Hock, W. Seibcrt, Krebach, A. Wagner, G. Matches, Spuhler, Bicking, Kreuchanf, Wollmer, J. Kaumcyer, M. Schmidt, Chr. Grauf, Kauler, Sophie Grauf G \$1, G. Kronbach,

Further, Jak. Meier G \$1.50, G. Eichbaner, Gutmann, Stcnz, Chr. Buckel, Flesse, Fiedler, Burk, Chr. Muller, J. N. Schmid, J. Muller, Wallinger, J. Noder, Fr. Schafer, M. Loffler, Mrs. L. Kronbach, K. Wagner, E. Muller, L. Eichbauer, Mrs. N. N., Emmert, Gruening, Mrs. Kronbach, Wwe. M. Walldorf, Wwe. Grale, G. Daubler, A. Gierschke, Chr. Ohr, Gesell, Ph. Schneider, G. Grauf, J. Meier, L. Enzelhcrger  50 CtS., G. Rummel, J. Anweiler, Vogel, Spach, Fragner, Baumgart. Mrs. Lalisch, JulieKnab, G. Rudolf, Strau  25 Cts., M. Schutz 55 CtS., Barb. Melder 55 Cts., J. Daschner, stendbcrdinger, Wwe.Ohr  75 CtS., Kohr, L. Rummel, Frau Buckel L35 Cts., We. Siemon 30 CtS., Angerer \$2, by myself \$2, by my children Louise, W. u. J. Hattstadt together \$1.  
Monroe, March 21, 1862.  
W. Hattstadt, Cassirer.

Received:

To the Synodal-Casse wcstl. Districts:  
From the comm. of Mr. Past. Baumgart, Elkhorn Prairie, Washington Co., Ill ..... \$3.35  
" of the comm. of Mr. Past. Ottmann, New Mclle, Mo. .... 2,35  
" of the commune of Mr. Past. Moll, New Gehlenbeck, Madison Co, Ill. .... 5.00  
Mr. G. F. Kraue, Cole Co., Mo. 1.00  
To the Collcge-Unterhaltungscasse:  
From Mr. Stciubruck in St. Clair Co, Ill. .... 2.00 " ,, Kerkhof in Jefferson Co, Mo. 10.00 " the comm. of Mr. Past. Grbner, St. Charles, Mo. .... 5,00  
"Mr. Past. Lehmann and his Filialgem. in Balwin, Mo. ....--5 ,00  
" of the community of Mr. Past. Beyer, Altenburg, Perry Co., Mo. ....-- 19.00  
For the general presiding officer:  
Don of the Gem. of Mr. Past. Baumgart, Elkhorn Prairie, Washington Co, Ill. .... 10.00  
To the Synodal Missionary Fund:  
Collecte of the Gem. of Mr. Pastor Frederking, New Wells, Cape Gir. Co., Mo. 3.00  
By Mr. J. C. Margrander, Rochester, N. A. - - 2.00 By Mr. Past. Stubnatzy, Thornlon Station, Ill. 8.50 Collecte of the Gem. of Messrs. Past. Moll, New Gehlenbeck, Madison Co, Ill. 5.00  
Thanksgiving offering for the happy delivery of the wife of Mr. Heinr. Holle from the commune of Mr. Past. Stretchfoot, Grand Pr., Wash. Co., Ill. 2.00

For college construction in Fort Wayne:  
From the comm. of Mr. Past. Fick, CollinSville, Ill. 10.85 " "" "" Mcyer, Proviso, Ill. 35.70  
From some Lutherans in LyonSville, Ill, by Mr. Past. Meyer .... 2.80  
" Mr. Heinr. books, Centreville, Ill ..... - 0.50  
From Immanuels Distr. in St. Louis, Mo. .... 85,13  
From the comm. of Mr. Past. Vogt, Sulphur Springs, Jefferson Co., Mo. 5.55  
" of the Gem. of Mr. Past. Ottmann, New Melle, Mon.- - ..... 14,25  
" of the Gem. of the Hrn. Past. Streckfu, Grand Prairie, Washington Co, Ill - - ..... 12.00.  
" Mr. Weinhold in Sr. Louis, Mo. .... 1.00 " the comm. of Mr. Rev. Heinemann, Crcte, Will Co., Ill. .... 44.50  
By Mr. Past. Moll, New Gehlenbeck, Ill, by Ludw. Lucker and Wilh. Bettmann G \$5, Gottl. Lucker \$4, Ludw. Brnikmann \$3, Heinr. Pieper \$2.50, Gottl. Muller \$2 ..... 21.50

For Mr. Pastor Robbelen:  
By Mr. J. C. Marggrander, Rochester, N.'l. - - 2.00 ..... "" Past. Graves, St. Charles, Mo. .... 1.00  
"" Gunther, St. Charles, Mon. 1.00  
For Pastor Oestermeier's congregation:  
Collecte of the Gem. of Mr. Past. Moll, New Gehlenbeck, Madison Co., Ill. .... 6,00  
Cd. Roschke.

Correction. The \$3 for Synodalcasse and \$3 for Lehranstalten acknowledged in No. 14 as being from Hrn. Past. J. G. Schaefer should read: from the congregation of Hrn. Past. Schaefer. Wm. Meyer.

Changed addresses:

kev. IV.  
Hoirars Orovo, Oo.,Ws.  
Rev. Croc. 8LHL, Lox 1117, l'ort IVu^ue, lu.  
Due to lack of space, the receipts of M. C. Barthel could not be included in this number.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Year 18, St. Louis, Mo. April 30, 1862, No. 19.

Please be at peace.)

f' ' ! > - ^ 7 i

Thou Prince of Peace, Lord Jesus Christ, A Mighty  
Helper of Trouble Thou Art.

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true' man and true God, i in life and in death:

! 2.

! s f

E^H^riiizl

I ! ^ 5 5^ E

I Therefore we all in the diamenDein

G->-----> i. -----> -----s-ii

\*This song was written by M. Ludwig Helmbold, who was born on Jan. 21, 1532 in Mühlhausen and died on April 7, 1598 in his native town, where he had last been superintendent. The wonderful melody is by Gesins from the year 1601 - May now many fathers of the house diligently gather their family around their table and with them devoutly sing and pray the beautiful song for the noble peace. 1 Tim. 2:1-4, Jer. 29:7, Ps. 85.

^77 7 7777

...crying out to your father.

! - " s' Z

- ! s

Right great distress we have from war and trouble,

From which no one can help us, but you, therefore lead  
the matter;

Thy father beseech thee, lest he ride with us  
in anger.

Remember now, O Lord, thy office, That thou art a  
Prince of Peace,

And help us graciously all now and at this term, Let us  
henceforth Thy divine word.

Resounding even longer in the Fried.

We've earned it all, and we've earned it with patience,

But thy mercy shall be greater, Than our sin and our  
guilt;

Therefore forgive according to thy love, Which  
thou bearest firmly to us.

There is great misery and danger, Where pestilence  
reigns,

But far greater indeed is the place where war is waged:

There is contempt, and not respect,

Which would be right and laudable.

There you don't ask for respectability, for discipline and for  
judgment,

Thy word also at such a time

And does not go in the swing;

Therefore help us, O Lord, drive away from us  
war and all harmful creatures.

Enlighten also our mind and heart By the spirit of thy grace,

Lest we make a jest of it, and harm our souls.

O JEsu Christ,

Thou art the only one that can do such things.

Paul Gerhardt.

(Conclusion.)

As soon as Lilius had understood himself to sign the  
Reversal, Paul Gerhardt was summoned before the  
Consistory at the same time as him and called upon to  
issue the Reversal. However, the latter, although far  
from all quarrelsomeness, was a quite resolute  
Lutheran, divinely convinced of the truthfulness of the  
Lutheran faith, and bound in his conscience to the pure  
doctrine. When Reinhardt was reproached in the  
Consistory for having

Paul Gerhardt had explained with an agitated mind that Märkisches Gesangbuch of the year 1658; it could read weekly paper, the news immediately spread it was not like that, he himself had rather persuaded therefore not fail that even from abroad many a thought generally. Only Paul Gerhardt could not join in this Reinhardt when he had wanted to give way; he, and concern would be aroused when one heard that general joy. The Elector had not only informed him of his Gerhardt, was older in years and older in office, and such a pious, witty and in many countries famous man reinstatement through one of his secretaries, but also had therefore he should be sorry if he had to follow others would have to leave this city, who always behaved him note: His Serene Highness lived in the most gracious first. During an illness that had befallen him, he had also peaceably against the reformers and for whom the edict confidence that he would know how to show himself in invited his colleagues to come to him, and had seriously would not have been needed at all. The refusal of his accordance with the Edicts even without a lapel. It was admonished them not to sign the reversal. The signature in relation to the Elector's Reversal is also not precisely this statement that made our Father Gerhardt Consistory now granted him a period of eight days to a sign at all. Revers is also not at all a sign of his apprehensive and uneasy. He, like all conscientious make his declaration; he accepted it in the first moment disobedience, but of his tender conscientiousness, Christians, had the principle that truthfulness not only of consternation, but still declared in the same meeting: which one must nevertheless take into consideration. means that one can bring one's own words and actions he had long since thought about it and would probably The answer of the Elector was: Paul Gerhardt could into agreement with one's heart convictions, but also that not change; whereupon his removal from office was not be reinstated to his office without the signing of the if another person demands these words and actions of us announced to him in the name of the Elector. reversal. And as for the council's statement about in a different sense, then one must not deceive him by

If the dismissal of the old Lilius and the respected Gerhardt's "strange piety," the Elector was not aware of them, or at least not allow him to deceive us. Although Reinhardt had already caused shock and dismay among any of this; however, he knew that Gerhardt had even the Elector now wanted to release him from the lapel and the magistrate and the citizens, both and a deep pain in strengthened Reinhardt before the Consistory and all of reinstate him in his office, Gerhardt knew that this was the congregation became even more alive when they his colleagues at his bedside in their rebelliousness. done on the part of the Elector on the condition that he, learned that their most beloved and most famous "This, the Elector continues, does not at all prove that Gerhardt, wanted to do what the lapel demanded even preacher, Paul Gerhardt, to whom everything was he is such a pious man as you describe him, but he will without the lapel. He therefore saw in the proposal a attached with the greatest affection and love, was to be prove such in fact when, according to his duty, he temptation to deny by deed what he had not wanted to taken away from them. The citizens and the trades of the accommodates himself to his authority in such matters deny with his mouth and with his pen. city came together and sent a letter to the magistrate, in as do not run contrary to his conscience, and does not Gerhardt therefore turned first to the council, with the which they asked him to intercede with the Elector that give others a bad example by his rebelliousness." Such request to inquire of the Elector how it was meant that he their beloved Paul Gerhardt would not be torn from them, are the thoughts of the false believers. They cannot should be reinstated in his office as a moderate, that is, who had edified thousands, even other religious understand that a man can have a conscience about it, "moderate" Lutheran. He wrote: "To moderation I have relatives, with his unctuous sermons, his spiritual songs if he is to be silent about errors, or if he is not to show never understood myself otherwise, nor can I yet and his quiet, peaceful, Christian life. It says in the letter: the danger to the soul of them and not to punish them understand myself otherwise, than that I be left with all severely. my Lutheran confessions of faith, and especially with the

"But it is more than known to E. E. Rath and the entire cities of Berlin and Cölln that this man never spoke It was in vain that the citizens sent a new petition to Formula Concordiä, and may not hold or have held any against Sr. Serene Highness Faith, or his comrades, let the Elector through the Council. He now forbade himself of such confessions as a book of shame, disgrace, and alone reviled them, but has led all and every one to true all further letters of petition. Finally, however, in July blasphemy." Gerhardt knew that the Reformed and also Christianity through teaching and life, and has not 1666, the Estates once again addressed a long letter to the Elector considered the Concordia Formula to be such attacked a soul with words or deeds. the Elector, in which they asked him, among other a "book of shame, disgrace and blasphemy" and that he

What will then become of us, or of our city, if we do things, to give Paul Gerhardt back to his congregation, did not consider anyone to be a moderate Lutheran who not keep the pious, and if, with their prayers, they have "which," as they wrote, "is whining and demanding for it. wanted to remain faithful and strict to the Concordia hitherto stood before the wrath of God, we should no The Elector gave no reply to this, but answered in a Formula. longer have them with us? If, according to the Scriptures, friendly manner, and finally, on January 9, 1667, had the In order to calm Gerhardt down, the council now sent no country or city should be saved thereby, although following declared to the Council: "Since His Electoral the recorded court protocol in which it said: "His Electoral Noah, Daniel, and Job were present in it; how much Serene Highness had not heard any complaint against Serene Highness has not heard anything about Mr. Pauli more intolerable will it be to us then, if we do not keep Father Gerhardt other than that he refused to sign the Gerhardt's person except the complaint that he refused even these, but want to cast pious and godly men from us!" edicts, but the Elector must consider that he did not to subscribe (to sign) the edicts. His Electoral Serene understand the opinion of the edicts correctly, the Highness, however, must consider that he has not

The magistrate seized this opportunity with joy and Elector wanted to reinstate him completely in his office correctly understood the opinion of the edicts, and so you sent a letter to the Elector on February 13, 1666, in and refrain from signing the reversal. want to have Mr. Gerhardt hereby *plene* (completely) which he urgently interceded for Paul Gerhardt with the

Elector and especially emphasized his impeccable Should this possibly reassure a man like Gerhardt? restituted and allowed to continue his ministry. To this conduct, his peaceful dispositions and his special gifts. Should he really not have understood the opinion of the Gerhardt replied: "I cannot understand the opinion of the edicts? - No doubt he knew quite well that the Elector, edicts in any other way than the clear letter presents it to The magistrate also particularly noted in his letter that as a Reformed man, thought that there was nothing in me and to all the world; as the commandments and Sr. His Serene Highness had no hesitation in including the Edicts to weigh down his conscience; but should prohibitions are in themselves, so I can also allow myself Paul Gerhardt's songs in the book published under your they not have weighed down his Lutheran conscience, to be placed in my office with no less conscience than I caught up in God's Word? - have been deprived of it." He therefore also has the

name. He was informed of the "gracious" decision by the counsel, "By His Chur. council the following day. Everything in the city was happy about this, since the "Sunday Mercury", a much

Princely. Serene Highness to help me that, if I am to it was clear that he was to take office as a man desired take up my office again, I first receive the most gracious by the enemies of Lutheran truth, who at first had only permission of the Elector that, after the most gracious been offended by the conditions imposed on him out of release of the obedience of the edicts (since I will a lack of understanding. otherwise be found in the deepest humility of my heart Gerhardt now wrote another testimony to the Elector, in the most possible obedience), I may remain In it, he says, among other things, the following: "I am unchanged in all my Lutheran confessions, especially afraid of God, in whose sight I walk here on earth and with the Formula Concordia, so that I may also instruct before whose court I must also appear at this time, and my congregation and listeners according to the same according to the way my conscience has stood since my and may not presume to any other moderation and youth and still stands, I cannot decide otherwise than that modesty than that which has its basis in my Lutheran I will incur His wrath and severe punishment if I should, confessions of faith now mentioned."

Here we have the example of a truly conscientious mentioned. To avoid such great unspeakable misfortune, Lutheran preacher. Thousands under the same Your Serene Highness will graciously grant me the right circumstances would have gladly taken up their office to do so. Serene Highness will graciously allow me to again and still considered themselves great heroes of abstain from the church service I have somewhat the faith and martyrs, but to whom God had given a resumed up to now and to replace it with a complete great victory. But Gerhardt thought differently. He had appointment to the preaching ministry until I am able," been deposed because he had not wanted to be, according to God's will and with Your Serene Highness's deprived of his full confession for the truth and against most gracious permission, to return to the church error, so he did not want to take it up again until he Serene Highness with a better conscience than can now could and was allowed to do so again with full be done, I will take up such a high, holy and divine office, confession. of which we poor people will one day have to give such a heavy account."

But since it caused him great grief to leave his poor congregation, which was in great danger, he turned once again to the Elector and humbly presented to him his great distress of conscience, but he received no answer; and when the council once again interceded, he received his letter alobald back with the decision: "If the preacher Paul Gerhardt does not wish to re-enter the office graciously permitted to him by His Serene Highness, \*) which he will then have to answer for before the Most High God, the magistrate in Berlin will at the earliest invite some other peace-loving, skilful people to preach the test sermon, but will not vocirate them until they have first shown His Serene Highness their qualities. Serene Highness of their qualities (that is, what they are like).

This decision clearly confirmed that Gerhardt could not, out of a false, mistaken conscience, take up his office again as it was to be given to him. If the Elector had meant it honestly, he could have explained to the conscientious man that he should not be bound in his teaching to anything but the confession of his church. But since the Elector wanted to reinstate him with the remark that this was done because Paul Gerhardt had not understood the edicts correctly and because he was expected to keep to them, it was not possible for him to do so.

\*Leine's Serene Highness here dishonestly puts himself in such a position as if Gerhardt had not wanted to accept the office, while Gerhardt wanted to take it up again, and only dates that one should not impose a condition on him, by whose at least tacit acceptance he would promise to refrain from full confession for the truth and against error.

Then I thought of goodness,  
Which thou, O Lord, dost daily, And lifted up heart and  
mind to the high place where thou restest.

From this we see that the battle Gerhardt fought was no child's play. False believers and the lukewarm usually think that when they see the orthodox fighting and making enemies with all the world, it is because they are quarrelsome. They have no idea of the trouble of heart in which such fighters then stand, and what a crucifixion of the flesh it costs them not to let themselves be softened and not to prefer peace with men to faithfulness to God's Word and a calm, unblemished conscience. It is true that Gerhardt confessed with the rich comfort of the Holy Spirit, which he felt in his distresses: "This is only a small Berlin suffering, he would also be willing and ready to seal the evangelical truth with his blood, and as a Paul with Paulo to offer his neck to the sword," but only a few could now faithfully persevere even in such a "Berlin suffering" and especially soon persuade themselves that in such a case giving in is not against the conscience.

Even if Gerhardt's community, as well as the Rarh, did not fully understand the full importance of the fight, it still remained high and valuable to them. The council delayed the reoccupation of the position of Gerhardt and his colleague Gigas as long as possible and let both receive the money for the official duties during the vacancy.) When this came to the ear of the Elector, he therefore issued a letter of remonstrance to ! the council on Aug. 81, 1667. So Gerhardt's prospects became gloomier with each day. But lo and behold, Duke Christian of Saxe-Merseburg issued an invitation to him to come to Merseburg. Gerhardt had to refuse, but the Duke insisted that he accept at least a year's salary until he was reinstated. His congregation, which did not cease to love him, also volunteered to provide for his maintenance.

But a new tragedy struck the faithful patient. In March of 1668, the Lord also took his faithful companion from his side through a rather quick death, who until then had shared joys and sufferings with him as one heart and one soul. Finally, he received a call to the archdeaconry in Lübben, which at that time still belonged to Saxony, where, however, as a consequence of

You have in hard apply  
...that I may have this grace. That my enemies'  
quarrels  
My life not overtaken. When in high places  
Me, who never thought, with dozing false words.  
Very badly placed.  
  
They have often together laid themselves against me, And  
like the flames of fire have stirred up danger and fire.  
There then have I sat And sweated blood for fear, As if  
you forgot mine,  
And yet you protected me.  
  
It was in all lands,  
As far as the clouds go,  
Not a single friend available, who wanted to stand with  
me.

\*Gerhard's fellow deacon, David Gigas, had signed the reversal in carelessness. But when his college Lorenz refused him absolution because he wanted to defend this, he finally came to a clear understanding, demanded his signature back and now preached against this compulsion of conscience. The consequence was that he was accused of sedition, taken to the fortress of Spandau and imprisoned there. After a few months he was released from prison, but had to seek his livelihood elsewhere, whereupon he became a preacher at Streso in Pomerania. Lorenz was also deposed and had to emigrate, but together with Gerhardt he was entertained for a time by Duke Christian of Saxe-Merseburg and then became superintendent at Forsta.

several delaying circumstances only took up his new The first time he was appointed to the office of a office on Trinity Day of the year 1660. He administered churfürstliche Capellmeister. After the Battle of the same still 7 years. As his end approached, only one Mühlberg, Moritz of Saxony, who had now become worry lay heavy on his heart, the worry about his only Elector, made him his Capellmeister, under whom he still son Paul Friedrich, who was only 14 years old. But the lived around 1564.

tested and proven servant of God also threw this worry How Johann Walther was Luther's main assistant in on the Lord. Shortly before his death, he made a will for the Reformation and the introduction of popular church his son, in which he gave him, faithful to his confession singing, and how he ended up spending three weeks in during his life until his death, among other things, the Dr. Luther's house with the other Electoral following rules: "Study the holy theology in pure schools Capellmeister, Conrad Rupff, in the year 1524 - this has and at unadulterated universities, and beware of already been alluded to in Year XIII, x. 5 of this journal. syncretists, for they seek the temporal and are faithful In a report written 40 years later, he still remembers this neither to God nor to man. Summa: pray diligently, study stay with enthusiasm. The sanglust and musical talent of something honest, live peacefully, serve honestly, and Dr. Luther, which was manifested there, his fiery remain steadfast in your faith and confession, and you conversations about the noble Musica and the first will one day die and depart from this world willingly, performance of the German mass, which followed. Soon happily, and blessedly. Amen." \*) The Lord gave our after this stay with Dr. Luther, he published the Paul Gerhard such a willing, happy and blessed death. Wittenberg Chorgesangbüchlein (Wittenberg Choral It took place on July 7, 1676, after he had already Hymnal), which he worked out together with him, and of passed his 70th year. In the feeling of approaching death which an enlarged edition appeared in 1537 under the he had still faithfully sung from his own glorious song: title: "Wittembergisch deudsch Geistlich

Why then should I grieve 2c., exclaimed:

Death cannot kill us, but tears our spirit...  
Out of a thousand woes;  
Shut the gate of bitter woes, And make way, as one  
may  
Go to Himmelsreudcn.

May the memory of this righteous man remain a blessing even among us in these times of apostasy and softness!

(Sent in by Rev. F. Lochner.)  
**Walking through our hymnal.**

(Continued.)  
**No. 16. The bride'gam will soon call.**

The reader, who should also not know the name of the poet below, notices that this Advent hymn must have come from a musician or from a particular lover of Frau Musika from the fact that the poet also places the joys of music among the joys of the new world when he sings:

There shall be heard the right strings sound, The  
Mittsikknnst shall bring In God of joys much.

And so it is. Johann Walther, whose time of birth is unknown, was Capellmeister at Torgau only around the year 1520. Around 1530 he became Master of the seven liberal arts and Docent (teacher) at the University of Wütenberg, but connected his academic career with this.

\*) The whole beautiful Testament is found in our "Reading Book for Ev. Lutheran Schools." St. Louis, Mo. to be had from M. C. Barthel, Agents of the Synod of Missouri 2c. S. 291-203.

When God is beautifully bowed All to eternity.  
The heavens and the earths God will make new, All  
creatures shall be glorious, beautiful and clear.

As such, however, it is a parody (imitation poem) of a secular folk song that is found "Christlich und *moraliter* verändert" (Christian and *morally* changed) under No. 719 in Wackernagel's "Kirchenlied" (Church Song) and whose first verse may stand here for comparison:

Warmly thut mich erfreuen Die liebe Sommerzeit, All  
mein Geblüt verneuert Der Mai viel Wollust geit, Der  
Lerch thut sich erschwingen Mit seinem Hellen Schall,  
Lieblich die Vögel singen, Voraus die Nachtigall.

However, in order to be able to use this song during the service, they shortened and rearranged it early on by making the 31st verse: "Der Bräul'gam wird bald rufen" (The bridegroom will soon call) as the first verse and then letting v. 8, 9, 16, 18, 17 and 13 follow. In this form, the song was included in almost all hymnals of the following period.

As Walther himself indicates in the above caption, his song was written in the manner of the worldly hymn: "Herzlich thut mich erfreuen. For "Der Bräutgam wird bald rufen" (The bridegroom will soon call), Layritz gives me the melody of the song "Ach Gott vom Himmelreiche" (Oh God of the Kingdom of Heaven), both in his two-part songbook of 1848 and in the first edition of his chorale book of 1844. The same is found in the second edition of the same under No. 133, and in the third under No. 231, where, however, the mel. has the inscription, "Ich will ein neues singen." In the latter it is described as a secular tune dating from the year 1540. Tücher, on the other hand, who also has this melody in his "Schatz des ev. Kirchengesangs" ("Treasure of Protestant Church Hymns"), gives another one under the inscription: "Herzlich thut mich erfreuen" ("Heartily makes me happy") and assumes that this is the one used by Walther. That the melody given in the hymnal, "Valet will ich dir geben," is just as appropriate for this Advent hymn as it is for "Wie soll ich dich empfangen," is not a question. Whoever has heard the mel. "A ch Gott vom Himmelreiche" will find it also in our Melodienbüchlein. Perhaps, however, it may be desirable to many a lover of sacred music to become acquainted also with the melody designated by Tücher. It reads thus:

Cordially thou dost please me.

-n ----- :-ij-  
----s- Ä - ----- LH

As far as the present song is concerned, it was published in 1561 under the title: "Ein gar Schöner geistlicher und Christlicher newer Bergkreyen, Von dem Jüngsten Tage und Ewigem Leben. On the melody and white: Hertz- lich thut mich erfrewen. By Johann Walthern. In yetziger betrübten zeit, ihm und allen Christen zu tröst gemacht." The original of this "Bergreihen vom jüngsten Tage" has 34 verses, the first of which reads thus:

Heartily I rejoice the dear summertime,



## No. 17 The day that is so full of joy.

A translation of the Christmas hymn which originates from the 14th century and has once again become so famous:

*Dies 68t lustituo In ortu reZali eto.*

Luther's name, however, is given to the translation in the hymnals only because it was taken up by him from the older German church as an inheritance in his hymn collections. In the translation that already existed before Luther, we find it unchanged in the Roman Catholic hymnal that Mich. Vehe 1587.

Of particular importance is the second verse: "Ein Kindelein so löblich." A comparison with the Latin original, which has only the first two lines in common with the verse, leads to the assumption that the verse was already in use as an independent stanza in earlier folk song and was only later incorporated into the Latin hymn. From the Strasbourg "Psalter," Wackernagel therefore also includes behind the song: "Der Tag der ist so freudenreich," from which this second verse is omitted, a Christmas song that begins with it and whose second verse among four begins with the words: "Die Zeit die ist nun freudenreich zu Lobe Gottes Namen." But what has been written about this verse in earlier times shows still more that it was in use among the German people long before the whole carol was written, indeed in very ancient times. I will mention a few passages here that will make this verse, and with it the entire song, all the more dear to us.

In one of his Christmas sermons I)r. Luther refers to him with the following words: "This is what I have said, that one must know how to use this birth... you have also expressed it finely in this hymn; let whoever wishes to do so do so, so that it is well met, namely that Christ, the infant, alone is our consolation; which are great and excellent words and should be taken with all seriousness. For thus ye sang: A babe so lowly is born to us this day, of a virgin cleanly to comfort us poor people. If the child had not been born to us, we would all have been lost. Then you hear it said that there is no other comfort than Christ alone (and this is true). Of course, the Holy Spirit must have Spirit must have taught the one who made this song to sing in this way ..... Therefore it is a beautiful song and a thanksgiving, saying: Salvation is for us all: O sweet Jesus Christ, that thou art born man, keep us from hell; and therefore I would gladly that ye should understand it. Everyone sings it in all the world, and there is no one who believes it.... Therefore see to it that you also say and believe this precious song with your heart as you sing it with your mouth." (Erl. ed. 15, 120. 121.)

Caspar Aquila, a trusted friend of Luther's and an eager collaborator on the translation of the Bible, wrote even now at Christmas: "A little child so lovely is born to a sermon on the saying of Isaiah: "A child is born to us" us today," the answer of the Lutheran theologian in connection with our verse: "Such a blessed, highly Caspar Fink, reported in Vol. XI, p. 63 of this journal, is consoling song was sung by the orthodox Germans to repeated here: "When Melanchthon once went home their dear little children 900 years ago, before the from the city church in Wittenberg on Christmas Day, a accursed Pope, the true, poisonous, right Antichrist, wise man sent his servant after him and asked him: Why with his seductive doctrine of the devil, corrupted the do we sing: "Is born to us today," since Christ had noble German land and forced it under his damned already been born long ago? Melanchthon answered, yoke, pure humanity and false, fictitious worship of his "Tell your master whether he has no need of comfort stinking bulls, indulgences, masses for the souls, today? This answer was pious and appropriate. For pilgrimages, the calling of saints to monasticism, the although Christ was born of his Father by eternal consecration of bells, and so on. etc. forced them there. generation, and of his Mother in the fullness of time, yet Nevertheless, the holy evangelical song has remained he is still born daily in the hearts of the faithful, and until our time; indeed, it has shone like a bright ruby in grows therein. Such are the mercies and goodness of the frightening darkness of the damned papacy, God from the world (Ps. 25:6.), and yet it is new every unhindered and unchallenged, even unpunished. morning (Klagl. 3:23.). Thus Christ, though He suffered Therefore we Christian Germans should give thanks, for us long ago, is now as new to us as if He had shed praise and glory for eternity for such a heavenly, His blood at this hour, for the fruit of the Holy Passion blessed treasure of this evangelical children's song, comes to us daily, and we are glad of it. The fruit of the where we cheerfully praise and thank God and sing from holy Passion comes to us daily, and the person and his the heart: A little child so lionly is born to us this day. For merit are eternal. The Lamb, therefore, is called through this beautiful, strong love of children, Christians (because of the conclusion that Christ should die, can reject and even eradicate the whole cursed papacy because of the sacrifices and other examples, and with all its gimmickry and human doctrine, so that there because of the power of his merit) slain from the is no salvation, comfort, peace and joy of conscience, foundation of the world, (Rev. 13:8.) and Christ nor blessedness to be found in all the work and merit of yesterday, and to-day, and the same for ever." - the world, but only in the dear, united little child Jesus, The song has its own melody, which is the same for as Peter says, "Actor. (4) We also ought to give eternal the Latin text, only with the difference that the German thanks to God, not only for the comforting love of a child, has a suggested note at the beginning of each line. Of A little child so small, but also for the blessed Easter the melody for the Latin text, v. Tücher says: "Without song, when we Christians sing and sing from the heart: proven reason, St. Benno, Bishop of Meissen, born in Christ is risen from the torment; and for the Christian 1011, died in 1107, is given as the inventor of the song, Now we pray the Holy Ghost."

"All Christians have considered these three songs at have been composed only in the 14th century their end, have been preserved in faith by them, and (Wackernagel p. 30), so at least St. Benno must have have become blessed in this dark, damned ministry, set the melody to a different text." Perhaps, however, it which has plunged all men into hell with the doctrine of is possible that the aforementioned either invented or the loose merits of men, until it be theirs. They have improved it even more for the verse "Ein Kindelein so forgotten baptism and trusted in the poisoned merits, löblich" that exists in the people, and that it was then intercession and invocation of the saints, and have not also used for the Latin text with the omission of the relied solely on the merit of Jesus Christ. Here we sing: suggested notes.

Salvation is all ours. That is, through the infant Jesus we When the hymn is sung, the devotion of the alone shall be saved, if we believe in him continually, congregation can be severely disturbed if the organist that he is our righteousness, that through his blood he and precentor have not noticed beforehand that here has redeemed us. Amen." Hereupon follows the and there a syllable is too many or too few in individual meditation of the song from piece to piece as an verses. In general, with regard to the older songs, the interpretation of the prophetic saying. (S. Best Pulpit leaders of the singing cannot be recommended to be

Redu. 2c. II, p. 99 ff.) sufficiently careful with regard to the distribution of the Many other sermons on this verse are available from syllables and therefore to prepare each time. For the that time; indeed, as Koch, whose complete work on individual verses, one should therefore remember the hymns comes to me just as I am writing this, informs us, following:

Pastor Jbens at Etzelsroda wrote a special booklet on In verse 1, omit the eighth note h in lines 2 and 4, this hymn in 1591 under the title: "*Jesus mel in ore*, the eighth note g in line 7, and the eighth note d in line *melos in aure, jubius in corde*," in German: Jesus, Honig 10.

im Munde, Gesang im Ohre, Frohlocken im Herzen. In v. 3 the same with line 1 and 3 the first quatrain

g, line 7 the eighth note § and line 10 the eighth note ä. night in the Bella Hissa to hear the Koran and dole out  
In v. 4 all the notes are to be sung, and at m. 9, before alms. On an average, 300 still die here every day,  
the first crotchet a, the eighth note h is still to be turned According to the latest news, it is also showing up on the  
on. - west coast of India."

In the early masses and vespers of the holy  
Christmas, a pictorial representation of the birth of Christ  
was shown to the old Germans under the Pabstthum.  
The children sang this chant with great glee, jumping up  
and down and clapping their hands - a custom that  
Luther may have thought of when he sang:

Now rejoice, dear Christians, and let us leap joyfully, that we may sing  
confidently and all in one with joy and love, and so on.

May the singing of this delicious Christmas hymn be  
accompanied by the feeling that in our churches the  
**hearts of** young and old of the assembled congregation  
will "leap" because the eyes of faith behold the little child  
in the manger.

(To be continued.)

News from the East Indies.

In the Leipzig Missionary Gazette we read the  
following:

A few days ago, the "deutsche allgemeine Zeitung"  
brought a letter from Madras dated November 22 of last  
year, from which we learn the following: "The year 1861  
greeted us with an affliction that was alarming for the  
public peace, which extended over an area of 25 to  
30,000 square miles, as I reported to you at the time, and  
it bids farewell to cholera. The former, however, is now  
overcome, and the sending of mild gifts is no longer  
necessary. But no sooner are the hungry satiated, no  
sooner are they snatched from death, no sooner has the  
heart filled with hope, than the strangling angel in  
another guise again roams the land, spreading terror and  
horror. He asks not, art thou hungry or sated, rich or  
poor, old or young. He robs parents of their children and  
children of their parents. Cholera, the terror of all terrors,  
has been keeping a train through India for some months.  
It first appeared here in Madras, where even now, after  
seven months of raging, 70 to 90 persons fall victim to it  
every week. From here it continued its course to the  
north and showed itself especially in the densely  
populated larger cities, such as Hyderabad, Delhi, in  
which last" place it carried off 2500 persons. It is  
particularly terrible in Kandahar and even more so in  
Kabul, where 8000 people died in 18 days. All bureaux  
and shops are closed, the inhabitants lie on their knees  
in the mosques and call upon Allah for the cessation of  
the disease. The Amir Sultan Mohammed- Khan, who  
himself had an attack of cholera and whose brother died  
from it, lies day and

To the ecclesiastical chronicle.

In Mr. Ludwig's "**Herald**" in New York, there was an  
article some time ago, in which not only the entire  
Missouri Synod, but also the Lutheran congregation in  
Williamsburg and its pastors were slandered and  
blasphemed in such a shameless manner that we did not  
consider it worth the trouble to refute such an attack. The  
truth lover can tell by the tone from which such filthy  
outpourings spring. The Williamsburg congregation,  
however, has succeeded in proving conclusively that Mr.  
Ludwig's attacks on them and their pastor are a tissue of  
gross untruths (invented out of vindictiveness because  
of the denunciation of his paper), and has sent the  
refutation to the "Herald". Mr. Ludwig, of course, so that  
his evil pieces would not come to light, refused to include  
this justification in his paper. So the dear Williamsburg  
congregation has asked us to include their rebuttal in the  
"Lutheran". But as we have deemed Mr. Ludwig's  
attacks on our own Synod unworthy of a reply, so we  
think the said congregation should also refrain from  
sullyng our "Lutheran" by exposing Ludwig's slanders  
against it. Mr. Ludwig could just by nothing be better  
exposed in his unchristian, conscienceless disposition  
than by his own heartfelt slanders against the Missouri  
Synod and the congregation at Williamsburg. Those  
infamous articles of opprobrium, mean beyond all  
measure, are the most fitting cloak of shame once put  
upon slanderers by the courts, which he has voluntarily  
put upon himself. Let him then wear the same until he  
recognizes his sin, repents, and mends his ways. Until  
then, it is the best justification for those who are  
slandered by him.

**Death.** On March 3 of this year, the great scholar Dr.  
Rudelbach, who has also become known to most of our  
"Lutheran" readers, died. He was born in 1792 in  
Copenhagen, Denmark. From 1828 to 1845 he was  
Consistorialrath and Superintendent in Glauchau in  
Schönburg. In the latter year he resigned from his office  
in Saxony for reasons of conscience. In the last years of  
his life he was provost and preacher at Slagelse (near  
Copenhagen), where he also entered into his rest.

**Saxony.** From the Pilgrim from Saxony we learn that  
since the beginning of this year a weekly magazine has  
been published in Dresden, which bears the title  
"Satanino" (in German: Teufelchen). The title of each

Number shows in large letters a number of little devils  
with tails, horns, horses' feet and the like. The first article  
is entitled: Letters from the Devil to his Grandmother; it  
is followed by an answer from the grandmother,  
telegraphic dispatches from the underworld 2c. In short,  
the whole paper aims at making the doctrine of hell and  
the devil a basis for all sorts of foolish antics, and thus to  
entertain the public and provoke laughter. It is evident  
from this that even the devil grows wiser and wiser with  
time, and, in order to be able to dwell all the more  
undisturbed in the hearts of the unbelievers, even  
instructs his own apostles to make fun of him as a child's  
buffoon. But how such newspaper writers, if they are not  
converted, will be astonished, or rather horrified, when  
they see and feel what they now laugh at and ridicule as  
a ridiculous fairy tale! "Then laughter will become dear."

One must not ask who says something, but only  
what he says.

Three hundred years ago, when God reformed the  
church through the monk Luther in Wittenberg, a then  
unknown little town on the Elbe, many of the papists,  
including bishops and other high prelates, were  
convinced in their consciences that the Roman church  
was in need of a reformation of its head and members in  
doctrine and life, and that Luther taught nothing but  
honest morality; But they thought it was against their  
honor to be taught by a poor Augustinian monk and to  
accept a reformation that did not come from a city like  
Rome, but from a city like Wittenberg, which they  
regarded as a crows' corner. Luther therefore wrote in  
his "Warning to his dear Germans": "They themselves  
know well that our doctrine is right, and yet they want to  
exterminate it. As a great Niclas (i.e., a comedian  
bishop), bishop of Augsburg, himself said: He would  
suffer that it should be held everywhere as it is at  
Wittenberg; but that out of a hole and a corner such  
doctrine should begin and come forth, that is not to be  
suffered." (Luther's Werke, Hallische Ausgabe XVI,  
1973.) So it goes even today, even in America.

Church News.

As the I. Pastor Albrecht Brand has had to resign his  
office on account of ill health (he has been suffering from  
a very malignant inflammation of the eyes for nearly a  
whole year now), the Lutheran Trinity congregation  
formerly served by him at Town Hard, Winona Co.,  
Minnesota, in communion with a branch in the same  
county, has appointed Mr. Rev. H. F. C. Ch. Grupe. The  
same having now recognized and accepted this calling  
as a divine one, on the 5th of March, by order of our  
Honorable President, Mr. Past. Fürbringer, he was  
inducted into his office there by the undersigned.  
But may the faithful God grant that Brother Brand...

Christian patience in his difficult cross and suffering, and let the temptation come to an end so that he may endure it. And give the newly called servant much grace, that he may proclaim the word of life with all joy and many blessings.

Address: Uev. Il. 6. Gk'.

Iranlr 8ill, ^Vinona Oo., Ninn.  
Minncapolis, Minn, April 1, 1862, Johann Horst.

On Sunday Laetare (March 30) of this year, the venerable Mr. Ge. Bernthal, hitherto pastor at Kankakee, Ill, on ordinary and lawful call of the Lutheran congregation of Frankenhilf, Mich. by the undersigned, assisted by the neighboring HH. Pastors Elsfeller and Günther, of whom the former had formerly united Frankenhilf with Frankeutrost, into his holy office. Office invested and instructed. The address of the same is: liov. Oe. Oo., bliest.

May the Lord God be your sun and shield, may He give grace and glory!

Frankenmuth, April 2, 1862.  
O. Fürbringer, P.

Church consecration.

On the fifth Sunday in Lent, as on April 6, the brick church of the "First German Ev. - Lutheran Congregation at Iowa City, Johnson Co., Iowa," was dedicated to the service of the Triune God. Unfortunately the roads were so bad that the dear fellow believers could not come. Nevertheless the church was quite full. The undersigned said the consecration prayer and Pastor Mennicke from Rock Island preached both in the morning and in the afternoon, since the former could not speak because of a bad throat. The festivity was especially heightened by the singing of the local singing society.

May the good Lord grant by grace that this church may never be profaned by false doctrine, but that only God's pure Word may ever be taught in it for the eternal salvation of many immortal souls.

It should also be made known to the friends of Zion that last fall the Lutheran St. Paul's congregation in Beuton Co., Iowa, had their little board church dedicated by the undersigned. The congregation has been lukewarm and especially troubled by the Albrecht people. Though quite melted down, yet it has maintained itself until now. It has a reading service every Sunday. May the faithful God grant that the congregations and churches in this state will increase in number, in which the pure value of God will be preached without lies and deceit.

Bro. Doescher, Pastor.  
Iowa City, April 8, 1862.

Indication.

Upon request, it is hereby notified that during this year's sessions of the Northern District of our Synod, there will be acted upon, among other things, "Of the right and simple order of the holy ten commandments in cases where one must give way to the other." Who else has a prayer?

Any person wishing to submit the subject matter for discussion is requested to send it to the undersigned four weeks in advance.

Frankenmuth, late April 1862.  
O. Fürbringer, d. Z. P.

Message.

I have just learned through Father Heinemann that those who intend to travel from St. Louis and its environs to the Synod at Crete will do best if they take the following route: they will go on the Chicago, Alton and St. Louis Railroad to Joliet, and there immediately get on the Iron Balm, which goes to Lake Station, and get off at Bloom Station. If they leave here midweek morning, they will arrive at Bloom Station about evening, and there find wagons ready to take them fully to Crete.

A. Crämer.

**The next Synodal Assembly of** the Western District of the German Lutheran Synod of Missouri, Ohio, &c., will commence on the Thursday before Cantate Sunday, May 15, at Trinity Church, Crete, Will Co, Ill.

During the sessions of this synodal assembly will be acted upon, among other things: The proper form of a local Evangelical Lutheran congregation independent of the state, whereby the following will be discussed: 1. its rights, 2. its duties, and 3. the exercise of both. Anyone wishing to submit a matter for discussion at the Synod is requested to send it to the undersigned four weeks in advance.

Voting pastors are reminded that they must submit their parochial reports during the synod meeting.

Finally, all those who intend to attend Synod are requested to give at least fourteen days' notice to Mr. Rev. W. Heinemann, Crete, Will Co., Ill, by letter, in order to facilitate the accommodation.

St. Louis, Mo. March 17, 1862.  
G. Schaller, d. Z. President of the Western District of the Synod of Missouri, Ohio, &c. St.

225 melodies

**German church hymns,** mostly from the 16th and 17th centuries in their original rhythms and sounds, according to **Dr. Fr. Layriz.**

Finally, this booklet, which many have long awaited with impatience, has appeared in a new, rejuvenated edition. More details about this revised edition are given in the preface, which reads as follows:

"After some lovers of Christian hymnody had obtained the printing plates of this booklet.

The German Lutheran Synod of Missouri, Ohio, and other states, so the same appears here in a new edition.

A not insignificant number of printing errors, which had crept into both the superscriptions and the melodies themselves, have been eliminated by a careful review. Otherwise, the booklet is essentially in its former form, except that it has been increased by a few melodies that might be welcome to some, especially in the present time. Thus, no. 189 would add to the song: "Verleih uns Frieden gnädiglich" also the more unknown melody of the second verse, whose opening words are thus: Gib unserm Land und aller Obrigkeit 2c. Likewise, at the end of the booklet, in addition to the sauctus, as it is sung in several congregations of our synod, there is also the lovely melody to the hymn by Ludw. Helmbold: "Du Friedefürst, Herr JEsu Christ," which is found in many older hymnals and is especially recommended for our time, especially since young and old will certainly enjoy singing it.

May this booklet continue to contribute to the cultivation and practice of Christian congregational singing according to the original rhythmic tunes, so that the glorious, powerful songs of our godly ancestors may resound in churches, in schools, in homes and outside the home everywhere, as they did in ancient times, as the Apostle Paul writes, Eph. 5: "Be full of the Spirit and speak to one another of psalms and hymns and spiritual songs, singing and playing to your Lord. The apostle Paul writes, Eph. 5: "Be filled with the Spirit, and speak one to another of psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts."

The booklet is available from Mr. M. C. Barthel, the General Agent of our Synod in St. Louis. The price is: single Er. 25 Cts. the dozen \$2.50.

Odd - Fellow - Book,

investigates  
in the view of the holy scripture and reason of  
J. T. Cooper.

The "Baltimore Jünglings-Verein" (Baltimore Young Men's Association) announced some time ago in the "Lutheraner" that it intended to have this work translated into German and to publish it. Unfortunately, this intention had to remain unrealized, because the number of subscribers (500) necessary to cover the printing costs was not available. However, it has not been abandoned, but it cannot be carried out if a sufficient number of subscribers is not received. The book has 300 pages and is beautifully bound at the low price of 50 Cts. Non-subscribers will not get it later for less than 62 Cts.

All preachers, school teachers and friends of the company are kindly requested and authorized to collect subscribers and are asked to send in the number of subscribers as soon as possible. Whoever sends in 4 subscribers will receive a free copy.

As soon as the necessary number of subscribers is available, it will be announced by when it will be sent. The money need not be sent until it is made known.

All letters and orders relating thereto should be sent postage prepaid to: LMitt, l-etterLox 1471, Laltimoro, Nä.

MZ. Please all who make an order to write the name, post office, county and state quite clearly.

The Balto. Young. Association.

Gospels - Postilla

From Dr. W. Sihler. 808 pages tall Jmperial format, cleanly printed on strong white paper, with the author's portrait, durably bound in spine leather and cover cloth. Price 81.75 per copy.

The above book is from now on in stock with the following gentlemen, and all purchasers wish to address themselves to them:

- A. F. Siemon L Brother in Fort Wayne, Ind.
- I. H. Bergmann in New York City.
- M. C. Barthel in St. Louis, Mo.

A liberal discount will be granted for purchases of a dozen or more copies.

Receipt and thanks.

For the Proseminar in Germany received from Mr. Aug. Gockel at Pilot Knob, Jron Co, Mo, 82.00C . F. W. Walther.

For poor students received through Pastor Wunderlich, collected at the baptism of Mr. W. Engelhardt's child, 81,12 T. F. W. Walther.

For Pastor Summer Received from Rev. Jox, 81.00, and from Mr. Höhne in Kirchhayn, Wis. 25c. - from the women's club in R., Mich. 85.00 - at H. Blum's wedding collected there 81.82 - from an unnamed person there 82.18 - from Mrs. Feuerriegel in Cincinnati 8l.00 - from Rev. J. G. Kunz in Cumberland, Marion Eo., Ind. of 81.00 - from his congregation 84.00C . F. W. Walther.

Received:

For Synodalcassee: Bon der Gem. des Hrn. Past. Jäbker 86,00 "" "" Schnman, DeKalb Co. 5.25 """"Fntze 24,00 " Hrn. Past. Fritze himself 1,00 "of the congregation of Mr. Past. Jäbker 10,00 """"Stephan 3/12 """"Koehler in GoodFarm6.50 """"Bode 11,50 """"Lindeman for St. Louis College-- 31.00 """"SchaeferGem . 7.00 " " / " " Dr. Sichler Gem. from CentKasse 20,00 "Mr. J. H. Hudemeyer through Mr. Past. Detzer 5,00 " Mrs. Däuble 81, collected on Däuble'S.Kindtaufe 82,20 3,20 On Letterman's Child Baptism Sat. 81, by Mrs. Wittwe Weber 81 2,00 For memoranda of the Gem. Past. Saupert 2,00 For teaching institutions: Don of the parish of Mr. Past. Rinker, as collected on the Sunday after Christmas 4.70 " of St. Paul's Parish of the Rev. Engelbert 2,91 " "St. John " " "" 6,19 From the Trinity-Comm. of the Hrn. Past. Koenig

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For the Reverend Wittwen Fund: Don dcr Gem. des Hrn. Past. Neichert 4,00 Fort Wayne, March 21, 1862. Wm. Meyer, Cassirer of the Middle District.

Received

For Mr. Pastor Röbbelen: From Hrn. Past. Föhlinger, Ueberschuß verkaufter Predigten in New Dork, 14 March 87,42 "" C. Kammeier in Adrian, 18 March 2,00 "" W- Mever at Fort Wayne, March 28 - - - 65.50 "" Past. King, April 2 2.00 "" Aquarius in Cleveland, April 3, 2.11 "" Past. Keyl and congregation, April 7 5.00 884,03 Collecte of the municipality of New York in March 86,50 "" "" "" April 6,00 "" "" Baltimore, April 7 61.49 -----73,99

For the teaching institutions of the Synod: For college construction in Fort Wayne: By Mr. Past. C. Bernreuthcr, namely: By Jacob Bauer 81, Heinr. Bauer 81, Heinr. Fries 81, Ludwig Bauer 50c., Phil. Pszinger35c., Pastor B. 82,65 i- - 86,50 Vonder Gem. des Hrn. Päst. Kevl, 2tesendung 214,13 " ,, ,, - " ,, L.Dulitz, n.zwar: By Jensen81, Bernreuther 81, Persch 25c., Falkenhahn 50c., Krug 82, Stumpf 82, Schrögel25c., Sander81, Niehof50c., Klose 81, Rindig 81, Kamprath 81, Gräser 50c. 12,00 -----232.63

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For the church building in Pomeroy: From the Gem. to Baltimore, second shipment 84.00 " " " Washington 13.03 -----17.03 8459,50 New York, April 22, 1862. J. H. Bergmann.

For the Lutheran have paid:

The 15 year r

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In the bookshop of L. Volkening the following books are available at the prices listed:

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Changed address:

kev.

l>0. ^kostoilOs Hlou Oo. Indiana,.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 18, St. Louis, Mon. May 14, 1862, No. 20.

(Sent in by Past. Köstering.)

### The Peace of Westphalia.

As is well known, the Peace of Westphalia mentioned in the title was preceded by a thirty-year war which devastated everything and was in its innermost essence a civil and religious war. It was a civil war because the inhabitants of a common, German fatherland were hostile to each other; it was a religious war because the Papists were intent on exterminating the Church, which protested against Rome. The real driving force of this horrible war was the poisonous mob of the Jesuits. This brood of Jesuits, covered up by the devil, has, since its origin, always been concerned with inciting the kingdoms of this world against each other, to unleash the fury of war, and to overthrow all divine and human order, in order to gain earthly advantages, money and goods, honor and power for itself and the antichristic empire of Rome. For these (money and goods, honor and power) are - next to the antichristic doctrine, by which the pope sits in the hearts of millions of men - the main supports of the papacy. Now, in order to attain to this, even the worst and most shameful means must be at their command; for the Jesuit principle is: the end justifies the means.

Now, it is not our intention to give a rambling description of the Thirty Years' War

and its abominations, but these lines should only serve to remind us in this time, when our country is still embroiled in a raging civil war, how great a thing it is for the golden, precious, noble peace. for civil peace, of which Luther says: "Who on earth is so well preserved and so high of senses who would refrain from telling what peace is good for; it is probably half a kingdom of heaven where peace is." This peace is a good that cannot be valued enough, a precious gift of God, which we should never forget in our daily prayers, and which our warlike times in particular teach us to value. In order to gain a better understanding of our subject, however, we must go back to the year 1530. This is the actual year of birth of our visible Evangelical Lutheran Church. It was then that she came forward before emperor and empire with the good confession of her faith, well founded in God's Word with the Augsburg Confession. This, however, did not reconcile her enemies, the papists, but only made them more bitter, because they did not want to suffer the bright light of the Gospel, which shone under their eyes in the Augsburg Confession and revealed their darkness. There, too, Christ's word was fulfilled: "I am not come to bring peace, but a sword," for those, that is, "who are not obedient to the gospel."

In spite of the fact that the papists could not raise anything against Lutheran doctrine from God's Word, they nevertheless condemned it in the harshest terms, and the faithful confessors of the Lutheran truth were threatened with punishment by the emperor and the empire. They left the Diet of Augsburg with thoughts of war. But because the Emperor needed the help of the Protestant princes against the Turks, he felt compelled to deal with them amicably; and so a religious peace was concluded at Nuremberg in 1532, which can only be called a truce between papists and Protestants. This peace was often threatened, but lasted until 1547, one year after Luther's death. Luther, as a true Israel, i.e. God-fighter, had often pleaded with the Lord in prayer that he would preserve the noble peace in the German lands during his lifetime; and Gort had also given him the confident trust in his heart that his prayer would be heard. But also many times in his life, as Germany's prophet, the dear man proclaimed severe punishments to Germany, which also exactly came to pass. Soon after his death war broke out. In this war, it was evidently intended to suppress the Protestant doctrine and its confessors: for the allied Protestant princes openly declared that the Roman Catholic emperor, who was advancing against them, was acting at the instigation of the pope, whose intention was to do so,

to stop and suppress the joyful course of the Gospel. This war went badly for the Protestant princes, for God wanted to teach the Protestant church that his kingdom, which is not of this world, is not defended with the secular sword, but only with God's word, prayer and tears. But the Emperor, although victorious, was forced to allow the Protestants free religious practice in the Treaty of Passau in 1552 and at the Imperial Diet in Augsburg in 1555. But anyone who saw Emperor Charles V stamp his pen, with which he had signed the treaty, in displeasure on the table, could hardly have confidence in such a peace. An enforced peace is a treacherous thing, a tethered, tearing animal that must surrender to its fate for the moment, but which only waits for an opportunity to take its revenge. So it is with all conditions of life that are not based on good intentions and honesty, but on deceit and treachery; they have no guarantee. It was the same with the peace concluded between the papists and the Protestants. The Lutheran princes and countries were serious about this peace; they wanted nothing more than to be allowed to live their faith undisturbed; but the papists were not serious about it. How could the papacy make peace with the Lutheran Church without committing suicide? By doing so, it would give up its existence, undermine its reason for living, deny its own self, and thus go toward its certain downfall. - However, the peace was concluded, and the war ceased in so far as, instead of the battle armies of the Roman Catholic Emperor, the poisonous mob of the Jesuits entered, who took it upon themselves with all their might to exterminate the "heretics" (the Lutheran Christians). The persecution scenes of that time are horrible; faithful confessors of the truth were secretly and publicly killed at the instigation of the Jesuits, wherever the latter could only somehow lead them out. But the morally as well as legally irresponsible treatment of the Protestants increased the fuel of hatred beyond measure, and it needed only a little spark for the flame of war to blaze up again high and bright. Such a time also came, but only after the end of the sixteenth century, the age of the Reformation; the Thirty Years' War broke out, and how and with what it began and ended, we will now tell.

Even before the end of the sixteenth century, the Calvinist doctrine had taken hold here and there in Lutheran Germany in a more or less successful manner. Even several princes had converted to Calvinism, demonstrably for political or even more dishonest reasons. This apostasy from the Lutheran Church, the cause of which was a great indifference among the people in divine matters, had, among other things, the consequence that the Lutheran Church at that time had to cope with one, and that is to say

The Church of the Holy Spirit, in its last confession - the "Concordia Formula" of 1580, in which it spoke out even more firmly than before against the false doctrine of the Reformed Church, both in proposition and in opposition to it. Thus this apostasy, which took place in many cases, as well as the extinction of the first zeal for pure doctrine and Christian life after the Reformation, must have endangered the holy and righteous God and brought about his punishment; and in this we must seek the deepest cause of the terrible Thirty Years' War. - The princes who had "converted" to Calvinism must naturally have found themselves in a most embarrassing position, since, as reformers, they had no legal ground under their feet in Lutheran Germany. They now formed an alliance with each other, headed by the reformed Elector Frederick of the Palatinate, the oppressor of his Lutheran subjects. But it was only under his son, to whom the oppressed Protestants in Bohemia aspired the Bohemian royal crown, that the war broke out in 1618. This war was a religious war from the beginning, and became more and more so the more it spread; even the Lutheran Elector of Saxony, at first on the side of the Roman Catholic Emperor, soon turned to the side of the Protestants. The war with all its horrors had already lasted twelve years (from 1618 to 1630), and seemed to be going badly for the Protestants, when all at once matters took a very different turn. A man, coming from the far north with an army of war, came forward in the cause of the Protestants and announced war to the Roman Catholic Emperor. This man, the main hero of the Thirty Years' War, was the brave and pious King of Sweden, Gustavus Adolphus, who landed on German soil on June 24, 1630, with his warriors devoted to the Lutheran faith. Without the intervention of this man, who undoubtedly had the welfare of his co-religionists at heart, the Protestant Church would have gained - in human terms - fewer advantages; for it had already come about, at the instigation of the Papists, that by virtue of an imperial order the Protestants had to return all so-called ecclesiastical property (Kirchengüter) which had been in their possession since the Treaty of Passau in 1552. Without the appearance of this man, however, Germany would have been spared eighteen devastating years of war. For the burden of war already weighed down princes and peoples, and they had long since tired of the thing; even the hostile Papist party leaned toward peace, convinced that the Protestants could not be exterminated with the sword. And oh! how many a heart sighed to God in this distress, until at last it broke in death! Parents lamented the loss of their sons, the stolen honor of their daughters, and the goods lost through robbery and flames. And if the rider on the black horse - hunger, and the rider on the pale horse - pestilence, were to be added to this

If it is true that the war of St. Lawrence, Revelation Jn. 6:5-8, chased through the land, that in one year, for example, 8,000 people died in the city of Eilenburg in Saxony, it is easy to understand how the pious poet Martin Rinkart, preacher in the city of Eilenburg, could sing such a lamenting song in the midst of the turmoil of war:

Our Father of the miserable,  
Don't you want to be a father anymore?  
Wilt thou turn away thy heart from us, thy little children?  
Jesus, Jesus, Son of God, who art in the throne of heaven, Shall  
then thy throne on earth be utterly overthrown?  
Wilt thou give us no more bread, or is thy hand too short?  
What are we supposed to live on?  
Enemy and friend devastate the land; All lies fallow and desolate,  
Everything is full of war and feud;  
Oh, shall there never be peace on earth?

That there was much sighing for peace in such heart-rending distresses is well to be considered. In genuine Protestant songs, the Jeremiah laments of Paul Gerhardt were sung:

Blot out, O Lord, thy great wrath In the fountain of thy  
mercies; Again, after outworn hurt, please and comfort us!  
Wilt thou then be angry for ever, And let thy floods pour forth  
without end?  
Oh, that I might hear the word soon resounding on earth,  
That peace might be in every place where Christians dwell!  
Oh, that God would tell us at the end of the war, the end of  
the weapons, and the end of all misfortune!

It is certain that in this time many a soul has been born to a new life, and many have been taught to pray in the face of adversity. Lord, when tribulation comes, they seek you, and when you discipline them, they cry out in fear. The affliction teaches to hearken to the word. In the strait lines, in the storm of affliction, in the fierce strife, Zion was always built; for in the midst of the floods, God always has thoughts of peace over us. Even in the time of the Thirty Years' War, the Lord raised up to His people highly pardoned men of the Lutheran Church, such as J. Arndt, Joh. Gerhard, P. Gerhardt, H. Müller, Ch. Scriver, etc., who abundantly comforted the highly afflicted Ephraim from the inexhaustible source of consolation of the divine Word, and restored the lax hands and weary knees. But long it seemed as if the heavens were brazen and the clouds impenetrable. Noble peace is so easily dispelled, but so hard to regain; and this was evident here. Even though enemies and friends were tired of the unfortunate war and inclined to peace, it came only very slowly, for the long years of terrible warfare had made people hate the

The trust of the peoples in each other was completely shattered. It was as the children of old used to sing in the gaffes:

Truth has flown to heaven, Faithfulness has passed over the sea,  
Righteousness (and peace) has been driven out; Unfaithfulness  
has remained in the world.

As early as 1641, peace negotiations were spoken of at Regensburg, and the two Westphalian cities of Osnabrück and Münster were designated as places for this confession was in contradiction with their demand the conclusion of peace; but seven more years passed (to be allowed to force the Lutherans to Calvinism); for if before the sweet word "peace" could be proclaimed in their confession of the Augsburg Conf. was sincere, why German lands. On the one hand, it was the French who did they want to force the Lutherans to Calvinism? Conf. protracted everything. In the beginning of the war was sincere, why did they want to convert the Lutherans France had, to be sure, out of political considerations, to Calvinism - and that with the police beadle? Their supported the cause of the Protestants against the demand gave the lie to their confession. Therefore, the Roman Catholic Emperor; but now that peace was to honest Swedish envoy Orenstierna answered them very come, she supported the demands of the Emperor well with these words: "Well, I will believe that (that your against the Protestants. Thus, by the way, France has confession of the Augsburg Conf. is sincere) until you always been the peacemaker of Germany, whose begin to reform my (Lutheran) fellow believers. But then lifeblood she still seeks to poison to this day, admittedly I will never believe that you belong to the (Lutheran) with sweet speeches and splendid words. O how many religion which you want to change and reform." The a heartache has Germany gorged herself on the sinful reformers finally gave in, but persistently refused to fruits of the French! When, with great difficulty, the make a written declaration about it. Thus they believed - French envoys had reached Münster and the Swedish dishonestly enough - that they had left themselves a envoys Osnabrück, there were still many disputes loophole. They used this loophole honestly and about rank and honor, about sitting in the "peace hall," introduced Calvinism by force in some places. As late as so that months and months went by before the 1648, the reformed Count of Lippe had Calvinism negotiations on the proposals made began in earnest. introduced by force in his country, where the Lutheran - Another circumstance which prolonged the doctrine had been generally introduced by Luther's negotiations was that the Protestants did not want to let faithful disciple, Hamelmann. A worthy side piece to this go of the church property which belonged to them by all is that in the course of this century a reformed king on right. In addition, the Reformed also made special the Prussian throne forced the union of the Lutheran and claims. The Reformed now wanted to be legally reformed churches by force, with shillelagh and beadle recognized in Germany. This would have been granted externally - and as far as he succeeded.

to them, but they demanded even more. They demanded the right: a reformed prince should also be dragged on and on, the war raged on with looting and allowed to force his Lutheran subjects to convert to plundering, scorching and burning. Each party sought its Calvinism, as the reformed Elector Palatine had advantage and at last wanted to stand as the victor in already done. This despicable demand was naturally order to be able to make the greatest possible demands. rejected with indignation by the Lutherans. It revealed The people's cries of lamentation were indescribably anew the unevangelical spirit of the Reformed Church. great. Millions of people had been devoured by the war It demonstrated that it had never really understood the and its companions, hunger, pestilence, terror and nature of Christ's kingdom, namely, that Christ's misery; scarcely the third part of the people that had kingdom is not of this world, and that it is therefore not existed before the war was left. In Berlin, for example, ruled by the arm of flesh and police power. Only there were only 300 living people left after the end of the through the Gospel are Christians born, and through war. Innumerable towns and villages were turned into the Gospel alone does the Holy Spirit rule heaps of rubble. In some regions, e.g. in Bohemia, a Christendom. Spirit rules Christianity. But to those who hundred villages and castles were often in flames in one want to assert a different power in Christianity, the Lord night. The people still waited in vain for the call for peace, Christ calls out: "My kingdom is not of this world! and: for when the desired goal was reached in Osnabrück on "Do you not know that you are children of the Spirit? As March 24, 1648, and in Münster on September 5, weeks if to say, Ye know that ye are the children of such a still passed before agreement was reached on the order spirit, which is not subject to any police power. in which the peace treaties were to be signed. Finally, on 24 October 1648, the peace treaty was signed.

If you use violence, you shall not do it. But if you want to Call for peace from Münster to the waiting lands. Hardly make use of carnal weapons in my kingdom, then you ever has a proclamation of peace been received with also know (or should hear now) what children of the spirit such joy as the one that went out from Münster on the you are, namely of the devil! - The demand of the aforementioned date; for the people had learned to Reformed at the Westphalian peace negotiations was all know and appreciate the treasure that the word the stranger, because on this occasion they all at once "peace" contains during the thirty years of war. Now thousands sang after Paul Gerhardt with all their souls:

God be praised, now is sounded the noble word of peace  
and joy, That now shall rest  
The spears and swords and their murder. Come, and now  
take up thy strings again,  
O Germany, and sing again' In high full chorus!  
Lift up thy spirit, and give thanks unto God, and say, Lord,  
thy mercy and thy goodness endureth for ever.

Also Martin Rinkart, the above-mentioned faithful Lutheran preacher in Eilenburg in Saxony, who had gone through all the tribulations of the Thirty Years' War, now sucked his:

Now give thanks to God, with heart, mouth and hands, which is still sung today, when a festival of joy and thanksgiving is celebrated. - Thus the long-awaited peace was concluded, although under harsh material conditions for Germany, which was already bleeding from a thousand wounds, but with the guarantee of complete freedom of conscience and religion for the Protestants. The next day, Sunday, October 25, the Lutherans held a thanksgiving service at the home of the Swedish envoy, Count Orenstierna, during which Dr. Schuppius preached on the 126th Psalm. After the service, the German Lutherans extended their hands to the Swedes with heartfelt thanks for the help they had given them in the war and in the work of peace.

But that all peace concluded between two religious parties is a patchwork if it is not founded on heartfelt unity in doctrine and faith was also evident here. One would have thought that, after thirty years of war, there was not a man left in the world who did not look with hearty pleasure upon the work of peace which had been achieved with much trouble and expense. But there was an old enemy in the world, inflamed by hell (and he is still there, and will remain until the Lord's imminent last coming to judgment, 2 Thess. 2, 8.), who excluded himself from the general peace. To be sure, this old enemy should have given out his own self, and ceased to be "the right true Antichrist," if he had joined that peace. For as the devil must cease to be the arch-enemy of Christendom, if he made peace with it; so must the pretended governor of Christ of Rome cease to be "the man of sin, and the child of perdition."



if he should make peace with the Lutheran Church and too braid, too Chinese, a true insult to the herald audience, to tract them as the enlightened sons of the peace of Westphalia when the pope issued a bull in Middle Kingdom with braid theology. which he lodged a solemn protest against the peace that The new protector says in Stohlmann's defense, had been concluded. Why then? Had his unholiness Stohlmann "also no longer stands in the 16th century... learned nothing of the peace negotiations? Yes - yes; for but in our time." But precisely because he stands in our the Pope's ambassador was himself involved; but the time, he should treat the doctrine of justification with the peace concluded, which assured the Protestants free utmost caution, clarity, and firmness, and not help to religious practice, was not according to the Pope's undermine it by confusing, pietistic talk. For there is no wishes. Had the treaty of peace condemned all those doubt that the devil wants to steal the pure doctrine of who protested against Rome to the stake, it would have justification from our time through the so-called been a good breakfast for the pope; for more than a "believers. The attempts of the false teaching of the thousand years of experience have taught him that the church, office, ordination, baptism, the Lord's Supper, the Roman Herod, with "his" courtiers, is more fond of a condition of the natural man, etc., aim at this. But I will Parisian blood wedding than of the glorious, joyous not dwell on Stohlmann's un-Lutheran synodal sermon; progress of the Gospel. However, the Pope's bull had no for those who can and will see, the matter is clear detrimental influence on the peace once concluded and enough. Nor will we argue much with Mr. K. about his confirmed by all governments. The Viennese bookseller's assertion that Stohlmann's theme, "He that believeth who had printed the Pope's bull was even punished; and hath," allowed him "to treat sanctification before when the various "envoys" met again at Nuremberg in justification," for Stohlmann did not in fact make such a 1649 and 1650, all protests against the peace (including distortion; he only mixed the two together. But to treat those of the Pope) were declared null and void. sanctification before justification, that is, to tamper with a Nevertheless, Rome protested again in 1654; and when, sick child while it is still born, and to adduce and assert in the course of this century, Russia and Prussia had this as Stohlmann's justification, is as weak as the restored the exiled pope to his own country, he still attempt of that foreigner who declares the works to be refused to recognize what he called the unfortunate pulsations. Stohlm. should dismiss his friends who Westphalian peace treaty. From this it is sufficiently defend him as soon as possible, for otherwise he can evident that the papacy is a sworn enemy of Christianity, lament with that famous knight: "Society, vile society has and that it does not lack the will, but only the power, to corrupted me." - Nor will we quarrel much with Mr. K. carry out the war of annihilation against all Protestants. about the sentence, when he says, "If of one, it is certainly true of Past. Br. what Fengler generally implies, that though he leads the pure doctrine of justification, yet

We have told something about war and peace. May his heart is not in the least affected by it." For, after all, it is simply the business of a sacrilegious man to set this be an impulse for us to sigh diligently to God: himself up in the place of the omniscient God, and to attempt to judge the heart. Also, this tender judgment would probably hardly unite with the profession which Mr. K. emphasizes to have with special emphasis. "But we know," he says, "that we also have a calling, namely, to work so that love does not grow cold and injustice does not gain the upper hand." If we have spoken against the false doctrine of justification of Dr. Stohlm., it was for the reason that it is a favorite talk of "our time" on the part of all the unrighteous that the various Protestant denominations are all united in the doctrine of justification, while it is evident that not even those who call themselves Lutheran lead the same doctrine, by which falsehood souls can then easily be deceived. For the same reason we want to call attention to another doctrine of "our time," with which the sad "Lutheran Herald" has been deceiving its readers.

(Sent in by Pastor Brauer.)  
**The "Lutheran Herald"**  
cannot yet be silent. In no. 263 another brave knight appears again who does not give his name. Stohlmann presses himself behind his Ludwig, the latter's first defender hides behind the name "Herold," the second defender only just looks around the corner and calls himself "K." The brave crowd keeps it cautious! So a new protector of Dr. Stohlmann! Well, the first "Pulsirungs - Vertheidigung" was also really...

poisoned. We are not surprised that Ludwig, that ignorant bookseller, who in order to make money and do business, has also presumed to publish a "Lutheran" magazine, should bring forward such things. But it is incomprehensible that Stohlmann, the invisible head of the "Herald," and many other preachers of the New York Ministry, should read and tolerate such shameful modern heresies in a paper of their synod, and even spread them among their congregation members, instead of testifying against such a paper and keeping it away from their congregations as a dangerous leaven, if they wanted to be faithful.

In one of the last numbers of the "Herold" is the final conclusion of seven successive articles from Schindler's "Call to Decisiveness." In it the doctrine that the Holy Scriptures, and indeed the whole, "all Scripture" is inspired by God, is flatly denied, and the foul water of unbelief, that true devil's doubt: should God also have said? is poured out upon the poor, sick church. As is well known, it is also a progress of "our time," namely, toward the antichristian lie and darkness, that the holy Scriptures and the Word of God are distinguished from one another, and it is asserted that there is indeed the Word of God in the Scriptures, but that all Scripture is not the Word of God. Accordingly, the poor Christian people must always first ask with every line in the Bible, Is it God's word or man's? Is it truth or possibly error? Then the holy Scriptures would not be a light on our paths, but a will-o'-the-wisp, especially for the unhappy, unlearned, simple-minded people, who would not have the nose of the learned, with which they could finely distinguish the divine and the human. Only the masters of scientific scholarship and development could take certain steps towards salvation, and we would have to wait for this master's spirit to cleanse the work of the Holy Spirit from all false human admixtures; we would have to hope and trust in this master's spirit to sweep the threshing floor of the Holy Scriptures clean of weeds, and when the work is done, to cleanse the Word of God from the word of man in the Holy Scriptures. Scripture, what then? Would it be certainty, conclusion? How would that be possible! The spirit of development is always evolving, that is its nature. One learned Hans Fool displaces the other, and the devil makes them look deeper and deeper into the weak composition of the Holy Scriptures, until they begin to write new ones themselves. The devil makes them look deeper and deeper into the weak composition of the Holy Scriptures, until they begin to write new Bibles themselves, like Bunsen, so highly celebrated by Dr. Schaaf, wrote the Japhet Bible. - Nothing was once so repugnant to the devil, as that the Lord Jesus in temptation always only answered: "it is written", and nothing pushes the modern "believers" on the scientific heights of our time so much under the witty noses, as when the Lutherans wield the same weapon against the "mirror fencing and miserable soap bubble" of scientific enlightenment.

The "believers" of our time are "dead orthodox," "rigid,What should not the New York Ministry have so much Still ill, he had dictated to his pupils an ode from heartless literalism," which only "outwardly useslove for the truth and for its congregations, and so much Gryphius's poems, which presents a learned man's last words," and which is "dead orthodoxy," "rigid, heartlessearntness? Should not the New York Ministry have so speech from the grave and whose last stanza is thus literalism," which is "dead orthodoxy," "rigid, heartlessmuch love for the truth and for its congregations, and so called: literalism," which is only "outwardly uses words," andmuch earnestness, and prove that it seeks to put a stop which only "outwardly uses words," is "deadto Ludwig's newspaper writing? Or does it like Ludwig's orthodoxy," "rigid, heartless literalism," which is onlydoctrine of the sacred. Or does it like Ludwig's doctrine "outwardly uses words," and which only "outwardlyof the Holy Scriptures and still think it can be Lutheran? uses words. Such standing on the written word of God In the excerpts supplied there is also found the quite is to the "believers" of our time "dead orthodoxy," "rigid,miserable semi-Pelagian heresy, this false doctrine of the heartless literalism," which only "fights outwardly withstate of the natural man, where one does not believe that words." The devil, of course, would rather that the fewthe natural man is "dead in sins," but one still ascribes to faithful Lutherans should also abandon the doctrine ofhim a "spiritual content." It is said, "The natural man is the inspiration of the whole of the Holy Scriptures, and,neither as rejected as some think, nor as good as others like the few faithful Lutherans of our day, should alsothink." "Is not this, then, the time above all things, that abandon the doctrine of the inspiration of the Holytheology should take the trouble to investigate in detail Scriptures. The devil, of course, would rather that thethe spiritual content of the natural man?" few faithful Lutherans should abandon the doctrine of the inspiration of the whole of Holy Scripture and, like"Lutheran" Herald is a very un-Lutheran Herald. It can Eve, let themselves be made "wise," become moderntherefore only be gratifying to anyone who loves the progressive men with original inventions andchurch that some preachers of the New York Ministry "searching eyes. And to such apostasy of our time fromhave the courage, in spite of the mean outbursts of the Word of God the "Lutheran Herald" helps and calls. Ludwig, to warn against such a paper and to abolish it, Schindler thus lets himself be heard in the "Herold":for the aim of the work of faithful Lutheran preachers "That the so-called dead orthodoxy, as a rigid,must not be the filling of the pouch of an editor who is heartless literalism, that orthodoxy which outwardlyalways begging in his newspaper, but the welfare of their fights with words, and which shuns to allow even acongregations. single inquiring look where the word comes from, but for whom what is written in the Bible demands faith simply because it is written; that this orthodoxy is often unjustified, has already been written about many times, and about this the Lutherans have written many times. The fact that this orthodoxy is often unjustified has already been written about many times, and most people are so clear about it that we need not go into it any further." And under this Schindlerscheu Auszuge Ludwig then places the following request: "The editor of the Herald has well noticed that the more than 200 pastors who hold the Herold only sniff at it (peculiar pastors, but guided by pretty good instinct!) and will not read it so carefully, but he would like to urge them here to take it out again, examine it more closely, and preach about it, so that faith in a living, personal God may again come vividly among the people." How is it, will Dr. Stohlmann and the other preachers of the New York Ministry obey the instruction of this their enlightened newspaper editor, and also "preach" on this shameful doctrine of the inspiration of the Holy Scriptures? Will they "preach" on this disgraceful doctrine of the inspiration of the Holy Scriptures, or will they merely "smell" it? Do they really think that faith in a living, personal God will again come alive among the people, if they are taught to "look inquiringly," and to understand that the Scriptures are not entirely from God, but that they are only a part of the Bible? Is it not true that the Holy Scriptures are not entirely from God, but that "the clergy" have had a hand in them? That this is only "dead orthodoxy, rigid, heartless literalism," which plainly demands that a Christian, for God's sake and for the sake of his own soul, firmly and unshakably believe what is written, and break and cast away every whisper, as if it were uncertain, as Satan's fiery dart. Do not the preachers right, who before the

Adieu! ye guests of this earth, I go before you, ye follow me: what I am now must become every one, It is for me today, tomorrow for thee. Farewell, you shall inherit this from me today.

Soon after he died on 13 Jan. 1662, not leaving his Jesus even in death. His name symbol was: "me Christe corona," (i.e. crown me, Christ).

Of his 80 spiritual odes and hymns, 13 came into church use. Among them is the well-known, beautiful Jesus song: "Meinen Jesum laß ich nicht" ("I will not let my Jesus"), which is missing in almost none of the later hymnals and which has therefore also been included in our hymnal under No. 255, along with the above.

Joy upon joy in Jesus, who by his incarnation joined himself to our flesh and blood, v. 1, - who lies in the manger full of burning desire for our redemption through his blood, v. 2, - from whom all our blessedness is derived, v. 3, - and who, as the heavenly Joseph, faithfully takes care of his brethren, v. 4: these, on the ground of the angel's preaching of the joy that befalls all the people, are the thoughts of this Christmas carol, every single verse of which closes with the refrain (final clause, ring rhyme), "Joy, joy upon joy 2c."

Whoever knows the melody of this song, however, will find it obvious that the composer was the poet's other self. How delicious sounds the refrain "Freude, Freude über Freude 2c.," which begins in the upper register, descends in double notes stepwise to the sixth and then, at the new beginning: "Wonne, Wonne über Wonne," swings upward again in immittent fourths until the voice rests again at the same pitch from which it started. Also, so that the melody does not lose its way in performance, it is necessary 1. that it be sung in a more rapid tempo; 2. that the notes not be drawn into one another, but rather be sung *staccato*, i.e., pushed off, which is achieved in particular by a rather deliberate and short pronunciation of the individual syllables; and 3. that the dotted notes, such as in the word "Freu - et," be observed correctly, because this helps not a little with freshness. If one has an organ, then it increases the impression if stronger registers are pulled out in the refrain, and if one can make use of a somewhat singing choir, then the composition of choir and congregational singing in this song is to be recommended, as Layritz describes it in his "Kern des deutschen Kirchengesangs 2c. 3rd edition, II. Abth. No. 189. This consists of the choir beginning with a Hallelujah sung nine times in three-four time, followed by the congregation with the song Freuet 2c., after whose last verse

(Sent in by Rev. F. Lochner.)

Walking through our hymnal.

(Continued.)

No. 18. Rejoice, all you Christians.

M. Christian Keymann, the poet, was born February 27, 1607, at Pankraz in Bohemia, where his father was a preacher. In 1631 he became Conrektor, and four years later Rektor, at Zittau, only four miles from his birthplace, where he had once attended school as a boy. "Koch says that he was a very learned and pious schoolman, who accustomed the young people with special zeal to reading and listening to the divine word, and for this reason he had printed for them in 1646 a memorial Bible (mnomos^nem saorsm) written in thought verses, and in 1655 Greek-Latin-German Sunday verses (micas evangelicas), so that they should serve them instead of an illuminating torch. In general, he also took great pleasure in the art of poetry and preferred to write sacred odes, which he left to the Zittau organist A. Hammerschmied for composition, for which, however, he rewarded him with ingratitude. In 1650, he received the poet's laurel from the Silesian chancellor Hern v. Löwenthal. Eleven years later, however, his Savior offered him a much better treasure, namely the unfading crown of righteousness, which all believers have to wait for from his hand in heaven. In his last private lesson, which he gave the day before his fatal death:

the choir repeats its Hallelujah nine times. No. 19 Rejoice, all ye children of men! another, who is highly esteemed by his majesty, and ask

However, with the help of my above-mentioned Above this little Christmas carol, Schamelius makes him for his intercession?" To this the woman replied: "Let

guarantor, I must also finally acquaint the reader with thethe following comment in his commentary on carols: me also put a question to you. How? if it should happen

composer of the melody. "Here the *Lauds begin in* some places in the Christmas that his imperial majesty should happen to look out of the

Andreas Hammerschmied, born in 1611 at Brix inVespers, which consist of five carols: 1. this present one; window above and know that I am in need of her mercy,

Bohemia, was organist first at St. Peter's Church in2. now shoot forth 2c.; 3. let us all be merry 2c.; 4. now and should call out to me in her own voice: "Listen,

Freiberg, but since 1639 at St. John's Church in Zittau,hear ye Christians 2c.; 5. since Christ was born. At each woman, I perceive that you are in need of my help,

where he died after 36 years of service there on 29 Oct.ending of which two verses from the *Magnificat* (My soul therefore come up to me, and I will willingly and

1675. His epitaph in the Kreuzkirche there reports hisexalts the Lord) are sung. See Zwick, (besangt), p. 196. graciously help you according to your desire; only tell me

fame by calling him "the noble swan, who now ceased to378." The three songs not included in our hymnal are just what is on your mind. Will you forgive me long, then, until

sing here, but before God's throne increased the choir ofas short as the above and the other, "Laßt uns alle I have first made some intercessors my friends? Now I

angels, Germany's Amphion, Zittau's Orpheus." Hefröhlich sein." have an emperor in heaven, Jesus Christ, the Redeemer

published "sacred concerts" or "musical conversations With simple words summarizing prophetic prophecies, and Saviour of the whole human race, who calls out to all

about the Evangelia," through which he becamethis little song preaches joy to all the people about the men in clear, bright, plain words, saying Matt. 11.Come

significant in the field of sacred art song and abirth of the serpent. Its author is Cornelius Freuud from unto me," not one or two great prelates, but "all," not you

predecessor for many, in that he inserted old churchBorna, who died as cantor and teacher in Zwickau in who are puffed up with your own righteousness, but "you

tunes in simple movements into concert movements, or1591. It seems as if the poet had also given it his own who labor and are heavy laden," who, weighed down with

interwove tunes he had invented himself into songs withmelody, at least Schamelius does not transcribe it with the burden of sins, long with all your hearts for the relief

the same. "In his "Conversations," he opposes theany melody. The melody given to it in our hymnal, "Vom of your affliction. But I confess that I have sinned not only

scriptural word, which is emphasized in the form of theHimmel hoch da komm ich her" ("From heaven on high I often, but also to such an extent that I am not worthy to

concert, with some church hymn with its singing style,come"), fits quite well, by the way. lift up my eyes to heaven. But with this my heart is lifted

which he inserts at the appropriate place, in a lively (To be continued.) up again, so that it hears the voice of my emperor, who

conversation, as it were, as an answer. In this way, he will graciously help my misery. What need have I then of

not only preserves the song form in the art song, but also, another advocate? Shall I, as you think, give this answer

through the contrast, puts its significance in the brightest to the calling God? I would wait until St. Peter and St.

light. Sometimes he also juxtaposes a hymn and its Paul came with me? (Though I cherish in my heart the

manner with another hymn with an artfully decorated glorious examples of their godliness.) But it would not be

manner of his own invention and intertwines the melodies right for me if my desire were then denied me altogether

of both hymns. Thus, for example, he gives for example, and rejected." At such a speech of the believing woman,

he gives a melody in concert figuration, invented by him, the scholars of Louvain were not a little appalled, but only

to the hymn: "Ach wie voidig, ach wie fleüchtig ist der said that they saw she was Lutheran, and went away.

Menschen Leben," and weaves into it the old church

Invocation of the Saints.

melody: "Mitten wir im Leben sind," (We are in the midst In 1543, in Louvain in the Netherlands, 28 men and

of life), which he lets enter here and there under women were suddenly arrested at night as suspected of

trombone coverings, or he first gives the old church Lutheran heresy, as it was called. Every day the

melody: "To thee alone, O Lord Jesus Christ," and then theological doctors of the place, among others. Jacob

weaves into it his own concert treatment of the scriptural Latomus and the dean Ruardus Tapper, who were

word: "Fear not, I am thy shield and very great reward.""" considered the most learned, went daily to the prisoners

(Cook II, 463.) to dissuade them from their faith. Among the prisoners

As already noted, he invented the melodies for most was also the wife of an apothecary of that city. The

of Keymann's songs. Although they mostly appear as a learned men asked her what she thought of the

part of a "sacred concert", however, "the concert-like invocation of the saints. She answered that she thought

adornment that he gives to his melodies consists more nothing else of it than what God's word taught her; but

merely in the effective juxtaposition of strong and quiet, our dear Lord Christ himself said in it, "Thou shalt

of light and shadow, of greater or lesser vocal fullness, worship God thy Lord, and him only shalt thou serve"

and is therefore easy to strip off, so that the (Matt. 4:10.); and she had also read in St. Paul that

congregation, when they liked these artfully decorated there is only One God and One Mediator between God

hymns that sounded from the choir, could easily strip off and men, namely, the man Christ Jesus, who gave

that adornment and make the core of his melodies their Himself for our redemption, and hears our sighs, and

own, and then formally incorporate them into their makes our prayers come before His Father (2 Tim. 2:5,

singing." (Koch II, 464.) In this way, then, the melody in 6) The Löwenian theologians now continued in the

question has also passed into the use of the woman, and said, "Yes, it is true that God alone is to be

congregation, and the form mentioned earlier, given by worshipped; neither do we deny it. But how canst thou

Layritz, shows how even then the choir and congregation be so bold as to come, as it were, with unwashed hands,

can sing this song "around each other". before the face of God, whom, after all, thou hast

variously and grievously angered? Thou wouldst not

even dare to do so before a mere man. Consider, if his

Imperial Majesty came to this city, and thou hadst to

have something from him, wouldst thou not address

thyself to the Lord of Granvella, or to a

"Be ready to meet thine adversary quickly,

while thou art yet with him in the way; lest

the adversary deliver thee to the judge,

and the judge deliver thee to the servant,

and thou be cast into prison." Matt. 5:25,

"Let not the sun go down on your wrath."

Ephes. 4, 26.

At the beginning of the last century, two merchants

of advanced age, an Englishman D. and a Dutchman J.,

lived at Cuxhaven in the Hamburg district of Ritzebüttel

at the mouth of the Elbe. Cuxhaven is the port of refuge

and winter port of the great trading city of Hamburg; and

most of the merchants live there from the ships that have

made port, i.e. that enter the port of refuge damaged by

the storms. Since many of them feed on the same trade,

they are set up in a formal race, in which one tries to deny

the other the booty; and so

there is much cause for quarrel and enmity among them. Even among those two foreigners who had been close friends before, longstanding quarrels had broken out in their old days; and the passionate J. pursued his old friend with bitter hatred, seeking to hurt and harm him wherever he could. One morning J. came swiftly and in visible agitation to D's. house and demanded to speak to him; and D's. wife was already trembling at what was to come; for as often as J. had set foot in the house, it had hitherto always been a sure sign that he had again contrived something to offend him particularly, and to vent his wrath upon him. D., too, was frightened when he saw his enemy enter the room; but this time he fell weeping on his neck, and begged his old friend to forgive him all his bitter offenses, and to restore the old friendship. D'S. gentle heart was soon softened; the two old people became reconciled of heart, and rejoiced like children that they had found each other again. Then D. left his friend for a short time, to send for his wife, and fetch a bottle of wine from the cellar, for the happy celebration of this blessed hour of reconciliation. In the meantime, J., exhausted by his inner excitement, had sat down in his old friend's arm-chair; and when D. returned, he found him asleep there: so soundly asleep, indeed, that he could not be awakened: he had gone home to the cottages of eternal peace!

J's. J.'s daughter found an open book in his room after his sudden death, in which she could not read because it was written in a foreign language. Many years later, when she showed it to Pastor Walther in Ritzebüttel and told him the story, he found that it was a Dutch translation of Johann Arnd's True Christianity: and the open chapter was about reconciliation. Then the source of poor J.'s sudden wholesome change of heart was revealed.

Thus relates Past. E. Becker in his tract: "The House." Neu - Ruppin by Bergemann. 1800.

The millennial empire of the papists.

Thomas Campanella, a learned Domonican monk, who died in 1039, wrote a treatise in which he indicated the means that must be used to raise the fallen papacy. Among these means he counts that one must diligently preach to the people about the golden age, when there will be One Shepherd and One Flock and patriarchal innocence will reign again. The people's longing for this must be awakened. But when asked when this happy state would come about, he answered: "When all worldly principalities will be done away with, and the governor of Christ, the pope, will reign over all the earth." - You see, everyone paints himself

his millennial kingdom, according to the wishes of his heart. Some think that the dreamed-of golden age will come when all Gentiles and Jews are converted, others answered: "In the Bible, seek it, my dear children, and when the Jerusalem temple with its sacred ceremonies is rebuilt, still others when all men have attained to equal political freedom, and the Papists when the Pope is universally acknowledged as Lord and God of the earth. All these different kinds of chiliasts agree with each other only in not being satisfied with the church of the New Testament as Christ established it on earth.

Church decorations.

When Bonifacius, bishop of Meinz, was once asked whether it was permissible to celebrate Holy Communion with wooden vessels, he replied: "In the past, golden priests used wooden cups; now, on the contrary, wooden priests use golden cups. And, indeed, so it is. The church always flourishes best in poor circumstances, under shame, pressure, and persecution; if the church acquires wealth, complete freedom, even honor in the world, it is highly dangerous to it. It is a matter of sad experience: as much as the church rises outwardly, so much it usually sinks inwardly.

"Mark ye this, ye that forget God, that I will not even go away, and be no Nicer more there." Ps. 50, 22.

A young man from Canada related as an eye-witness the following sudden judgment of God which occurred at a steam sawmill near Montreal: As the machine was pulling up a heavy block on a chain from the ground to the saw, the workmen had begun a conversation about sudden deaths. One of them remarked that it would be desirable to be ill for a few days before death, in order to be able to prepare properly for the hour of death. "No!" exclaimed another mockingly, "I do not wish that!" And, passing the flat of his right hand quickly over the flat of his left, he continued: "When I die, it must be thus: "Healthy and dead!""

But the word had scarcely escaped him, when the over-stretched chain, to which the saw-block was fastened, broke, and, as one turns his hand, the unfortunate man was struck by the saw-block as it sped back-"sound and dead," that he showed no more sign of life.

The rich maternal legacy.

When the mother of the famous first East Indian missionary Bartholomäus Ziegenbalg (born June 24, 1683) at Pulsnitz in Upper Lusatia called her children to her deathbed in the last hour, she said: "Dear children, I have collected a great treasure for you,

a very great treasure I have gathered for you." When the eldest daughter asked where this treasure lay, she answered: "In the Bible, seek it, my dear children, and you will find it, for I have wetted every leaf with my tears. These words remained unforgettable to the children and they did the same. Thus relates Past. C. Becker in his beautiful booklet "Das Haus," published in Neu-Ruppin in 1860.

Invoice filing

about the "Tasks for digit arithmetic".

With reference to an earlier declaration that the surplus of the above arithmetic book should go to the school teachers' seminary at Fort Wayne, the announcement can now be made to the delight of the purchasers of that book that the printing costs of the same have been covered and now the surplus delivery begins.

Issue:  
10,000 Erpl.Aufgb. I. and II. over 3 Cts. K300,00 1,000 Erpl. Auflös. I. u. II. ö 7 Cts. 70,00 Dispatch and distribution costs of  
Mr. A. Wiebusch, plus commission 55.25 Freight and distribution costs from me 13.41 Gifts in copies  
..... 11,56  
^450.22 Revenue:  
By sale of 5565 Erpl. I. u. II.  
Tasks and 396 Erpl. I. u. II.  
Reversals, which include gifts counted as  
revenueK450 .....22

Inventory:  
4435 Erpl.I. u. II. Aufg. L 100 K7,00 K310,45 604 Erpl. I. tt. II. Diss. ö 10 Cts... 60.40 Outstanding receivables  
.....22.00  
H392,85

Mr. A. Wiebusch & Son deserve our heartfelt thanks for their undemanding efforts in this printed matter. From now on, Mr. M. Barthel is the sole sales agent and sends the proceeds to the respective bank under the heading "Rechenbuch-Ueberschuß". The outstanding claims are still to be sent to me for acknowledgement. - The printing of the III. and IV. According to previous inquiries, the printing of the third and fourth issues would consume the proceeds of the first and second issues, which is why it could only be done by subscription, which would be sent to M. C. Barthel.

Only a few words about the misuse of the exercise books may be allowed me: He who makes all arithmetic into figure arithmetic misses the purpose of arithmetic; he does not arithmetic, but merely figures, on the blackboard and in his head. The reverse is right. All arithmetic must become numerical arithmetic, even numerical arithmetic, since, though one writes numbers with the fingers, yet one deals merely with numbers in memory.

Adell, Sheboygan Co, Wis, April 29, 1862.  
A. Brose.

Church News.

Mr. W. Stubnatzy, until then pastor at St. John's parish not far from Thornton Station, Cook Co-, Ill, having received and accepted a call as second pastor at the parish at Fort Wayne, the same has been appointed by order of the Mr. District - President, P. Schwan, by the undersigned, assisted by two Professors Fleischmann and

Selle, was installed in his office on Sunday lEtare in the midst of the congregation.

May the Lord also bless him here, that he may bring forth much fruit unto life eternal.

Dr. W. Sihler, Past.

Fort Wayne, in April, 1862.

On Sunday *Miser. Cathedral.* (May 4) the candidate of theology, Mr. Moritz Hamann, was appointed by order of the Reverend Presidium of the Middle District as parish vicar. Presidium of the Middle District, as parish vicar of the Protestant Lutheran Church. Trinity Parish in Cincinnati, O., with the assistance of Pastors Kunze and Schürmann, was ordained by me and inducted into his office.

May the Lord of the Church give grace to this servant of His to make known the unfathomable riches of Christ with the joyful opening of his mouth. F r. King. Cincinnati, O., May 5, 1862.

Address: Rev. M. Hamann, care of . Dr. King, Oineinnati, O.

Introduction.

Rev. W. Kolb, since pastor of the congregations at Woodland and Horicon, Wisc. having received a regular appointment from the Lutheran congregation at Town of Herrmann, Wisc. and having accepted it with the sanction of his congregations, the same was inducted into his new field of labor on Oculi Sunday (March 23) by the undersigned by order of the Honorable Vice-President of the Northern District.

May our dear Lord and Archpastor, Jesus Christ, also cause this servant of his to bear much fruit among the souls entrusted to him here for eternal life. E d Multanowski.

Dear Brother's address is:

U.6V. IV. XOVL, Hovara's drove, Lüodo^ZLN Oo.) IViso.

Synodal Ad.

The meetings of the Northern District of the German Lutheran Synod of Missouri, Ohio, &c. St., will be held this year at Watertown, Wisc. from June 18.

All those intending to attend Synod are requested to give fourteen days' notice to the Rev. Strasen, Watertown, Wisc.

W. Achenbach, Secr.

Conference relocation.

The Southwest Indiana Pastoral Conference, which according to the Conference resolution was to begin May 20 in Evansville, will, in accordance with the wishes of various members who wish to attend the Western District Synod, be held at June 17th.

The circulating and backlogged conference work is all the more expected by this extended deadline.

A. Weyel, Präses p. t.

Darmstadt, 28 April 1862.

Conference display.

The Southwest - Indiana District - Conference will, God willing, hold its meeting this year May 20-22 at the home of Mr. Past. Sau- ...in Evansville.

P. Seuel, Secr. p. t.

Notice.

Mr. H. Habermehl, formerly a school teacher with the German Lutheran congregation in Baltimore, no longer belongs to the Synod of Missouri, Ohio, etc. This is made known to our Synod congregation to the end that he may not be entrusted again with any school office within our Synod.

Ms. Wyneken.

Hosts.

The undersigned requests to recommend his Hosts to the Venerable Pastors with the remark that the Pastors in Wisconsin have been obtaining them from him for several years and praise their goodness. The price for a box of 1200 pieces is K2.00. Appreciative orders, signed devotedly stErnst Wüst.

Address: Vrn8d 1Vü8d, Cousin Lox 296, vubuHue, lo^L.

Receipt and thanks.

For poor students

received from Jgfr. Louise Meier in St. Louis H2.50

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, the undersigned certifies the receipt of the following gifts:

Bon Hrn. Kcrkhoff, from Hrn. Past. Wolff's parish: 26 dtzd. Eggs, 106 w hams and shoulders, 30 pieces of smoked sausages.

From the parish of Mr. Past. Bilz, namely:

By L. Stünkel, Mrs. Stünkel, F. Stünkel, Kammeier, G. O. Frerking, Wittve Frerking, A. Frerking, D. Kastens, Brinkhoff, Jungklaus, Stürmer, Kücker, Wol- ters, Bergmann, H. Frerking, Schcle, Nvpe sen., H. Röpe, R "dekohr, H. D. Bruns, Henke, Blume, Firne sen., Flandermeier:

221 ü> shoulders, 254 hams, 29^ tb sides, 4ll> sausage, 824 Dtzd. Eggs, 4 bush.beans, 4 bush.apples, 26N>peaches. From the comm.

of Hrn. Past. Moll in Neu-Gehlenbeck, Ill. r 2 pairs of woolen stockings, by procuration of Mrs. Römer. A. Crämer.

Received:

To retire the debt of Concordia College in St. Louis: By Mrs. Kammcier and Mrs. Past. Lightning, Lafayette

Co., Mo. Pl,M

„ " Louise Schubert!) in St. Louis, Mo. .... 1,00

"" Striibing in St. Louis, Mo. 1.00

By Mr. Bergmann in New York, N. Z. .... 3.00

"" Past. Hattstädt, Monroe, Mich. .... 1.00

To the synodal treasury westl. districts:

Don the Gvn. of Mr. Past. Wolff, Tandy Creek, Irffcson Co, Mo. 3.60

From TrinityS District, St. Louis, Mo. --- 12.30 From the comm. of the

Rev. Wagner, Pleasant

Ridge, Madison Co., Ill. .... 10.00

From ImmanuelS Distr. in St. Louis, Mo. 17.55 From Mr. TeacherGroße in St. Louis, ..... Mo.

1,00

"" Erk "" 1,00

""Cabbage cane "" 1,00

"the Gem. of Mr. Past. Miracle, Chicago, Ill. 7,13

„ " " " Biltz, LafayetteCo., Mo. 6.15 " Mr. Past. Renniecke, Paitzdorf, Perry Co., Mo. 1.00 "the Gem. of Mr. Past.sVeyer, Altenburg,

Perry Co., Mo. .... 10.25 " Mr. Past. Beyer, Altenburg, Perry Co, Mo. 2.00 " " Teacher Beyer, Cape Girardeau, Mo. - - - 2.M " " Past. Löber, Frohna, Perry Co,

Mo. - -, 1,00

From the comm. of Hr". Past. Löber, Frohna, Perry Co., Mo. 3,70

From the cent fund of the parish of Mr. Past. Holls, Centreville, Ill. .... 5,00

I By Mr. Past. Birkmannbei

To the Collkge Unterbaltscaffe:

i From TrinityS Distr. in St. Louis, Mo. 11.60 „, Immanuels Distr. in St. Louis, Mo. 1l.00

From the comm. of Mr. Past. Fick, CvllinSville, Ill. 5.85 „, an unnamed person in Collinsville, Ill. .... 1.00 I "

..... theGem ..... of

..... Mr. Past.

..... Meyer, Proviso, Ill.-9. .... 18

....., "Polack, Trete, Will Co..., Ill. .... 8,00

"....., "Küchle, Mattesvn, Ill. 5.38

\*\*\*\*\*Löber, Frohna, Perry

Co., Mon. .... 1.60

" " " to the holy. Kreuz des Hrn. Past. Birkmann at Waterloo, Ill. .... 3,35

To the Synodal Missions-Casse:

From Mr. C. F. Krause, Cole Co, Mo. .... 1.00 From the Drcieinigkeits-Distr. in St. Louis, Mo..... 3.30 From the Gem. of Mr.

Past. Fick, Collinsville, Ill. 6.60 From the lungsranen Association in Collinsville, Ill. .... 5.30 From an unnamed person in Collinsville, Ill. .... 1.00 From the Immanuels Distr. in St. Louis, Mo. .... 0.95 From N. N., by Mr. Past. Kuechle, Matteson, Ill. 0.60 From the "Martin Luther Women's Association" at Hrn. Past.

Popp's Gem., Warsaw, Hancock Co., Ill ..... 5.00 From the comm. of Mr.Past. Wolff, Jeffcrson Co.,Mo. 2.10 ,,,,\*\*\*\*\*Blitz

, Lafayette Co., Mo. 9.00 \*\*\*\*\*Renniecke, Paitzdorf, Perry

Co, Mo ..... 3:10 , "the schoolchildren of Mr. Teacher Jung, Collins- ville, Ill. 2.00

" derjGem.dclHrn.Past. Gotsch, R>^pleyCo.,Ja. 4.00

For college construction in Fort Wayne:

Bon der Gem. des Hr. Past. Hanser, Carondelet.Mo. 9.50 " " " " Baumgart, Elkhorn

Prairie, Ill. .... 73.50 " F. Militzer, through P.'i. Past. Löber, Frohna, Perry Co.,Mo. -0.

..... 50

For Mr. Pastor Röbbelen:

By Mr. Past. Wagner, Pleasant Ridge, Ill. .... 1.00 By Mr. Past. Heid, Peoria,Jll.: Mr. Past. Heid,

G. Schmidt, Aug. Sommer, Fr. Gräber, L.Nagel ä P1, G. Wieburg u. G. Bindeburg ä 50CtS. 5,50 By Mr. Past. Biltz, ges. auf Hrn. Decke's Hoch

time, Lafayette Co., Mo. 3.85 By Mr. Past. Bünger, St. Louis, Mo. 1.00

For Pastor Oestermeier's conregation:

Gospels - Postille

by Dr. W. Sihler.

808 pages tall Imperial format, cleanly printed on strong white paper, with the author's portrait, durably bound in spine leather and cover - cloth.

Price Pl,75 per copy.

The above book is from now on in stock with the following gentlemen, and all purchasers wish to address themselves to them:

A. F. Siemon L Brother in Fort Wayne, Indl. H. Bergmann in New Zork City.

M. C. Barthel in St. Louis, Mo.

A liberal discount will be granted for the purchase of a dozen or more exe"- . plare.

Changed addresses:

Lev. L'.

299 Rsst IOili 8tröst Rexv lork, Oit^.

Rev. 8. 8^VM^P2L, ears ok Nsv. Dr. 8iüler, l'ort luä.

St. Louis, Mo.,

Synodal printing office of Aug. Wiebusch 'u. son.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Volume 18, St. Louis, Mo. May 28, 1862, No. 21.

CUM DEO.

### Sermon

held on Green Thursday, 1862, in the Immanuel church of the congregation at St. Louis, and on

Requests handed over to the printer by Prof. A. Crämer.

The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all. Spirit be with you all, Amen.

Epistle 1 Cor. 11, 23-32.

"I have received it of the Lord, which I have given unto you." Thus, beloved in Christ, the Apostle Paul begins, as he is about to repeat the doctrine of the Lord's Supper to his dear Corinthians, who have unfortunately already lost their way in doctrine and life. He wants to repeat to his dear Corinthians, who have unfortunately already lost their way in doctrine and life, the doctrine of Holy Communion, which he had brought to them, and which he here inculcates in order to attach to it an earnest admonition to the worthy enjoyment of this most holy sacrament. He was, of course, an apostle not of men, nor by men, but called directly by the Lord Christ Himself, who, as he expressly testifies in his Epistle to the Galatians, neither received nor learned the Gospel from any man, but by the revelation of Jesus Christ. Thus the mystery of the sacrament of the body and blood of Christ was revealed to him directly by the Lord, and the Corinthians knew this very well,

when they had recognized by experience that he was a true apostle of the Lord. When he nevertheless repeats that he received it from the Lord, he evidently wants to bring the greatness of this mystery, the importance of this teaching, and the majesty of this sacrament very close to their hearts. As if he were saying, "How important this matter must be to our faithful Lord and Savior Jesus Christ, and how high must he think of the Lord's Supper, since he has instituted it for our good alone. How high must he think of the Lord's Supper, since he did not refer me to the other apostles, who were present at the institution of it and received it from his hands, but also gave me this supper. He did not refer me to the other apostles who were present at the institution and received it from his holy hands, but revealed this most holy mystery to me directly. And what I have thus received from him I have given to you without the least alteration or abridgement. How highly you should esteem this gift, how important the doctrine of the Lord's Supper should be to you, and how you should be aware of it. How highly you should esteem this gift, how important the doctrine of the Lord's Supper should be to you, how you should esteem this sacrament and use it rightly and blessedly with thanksgiving and joy toward God. Now look, dear brethren, this is what is preached to you today, who, by God's undeserved grace, have the same pure and unadulterated doctrine of the Lord's Supper and the same correct and unadulterated doctrine of the Lord's Supper. This piece is preached to you today, brethren, who by God's undeserved grace have the same pure and unadulterated doctrine of the Lord's Supper and the same correct and undiminished administration of this most holy sacrament as was once given to the Corinthians through Paul's faithful ministry. Therefore, all of you, too, let the

so closely to the mind, that the heart may be moved, that ye may hear with holy devotion, learn with right eagerness, receive into a good heart, and let it bring forth abundant fruit. You will listen with devotion, learn with right eagerness, receive into a fine heart, and let it bear abundant fruit:

#### The sweet but also serious sermon of the Sacrament of Holy Communion,

that is happening to you now. Let me put these three pieces especially close to your heart:

First, what this sacrament is. Secondly, what it benefits and creates, and thirdly, how it can be enjoyed with dignity.

But thou, O kind and good Lord Jesus Christ, who hast bequeathed such a precious testament to thine own in the Lord's Supper. You, who in the Lord's Supper bequeathed to your own such a precious testament, and in it fed and watered them to eternal life with your body given for us and blood poured out for us, and who in this last sorrowful time graciously gave us the pure doctrine and right administration of this most holy sacrament, and made it abundantly available to us, give thanks for this unspeakable kindness of yours, and grant that I may worthily and dignifiedly bring the honor of your holy name and the praise of your precious legacy to your people. name, and the praise of thy dear legacy, to thy people with dignity, as is fitting. Give your church your spirit and divine wisdom, that it may faithfully preserve the pure doctrine and right action of the Lord's Supper to the end and chivalrously defend it against all attempts, but that it may also be godlyware of unworthy enjoyment of this heavenly food, that it may heartily give thanks to you for this dear treasure, and that it may proclaim your death until you come. This help us for the

I. This can remind us of two things. First, it gives us a deep glimpse into his faithful heart as a Saviour, and opens up to us his infinite love. He knew beforehand all his works, as the rationalists would have it, but his true, and blessed means given to us by God alone. That the sacraments, and especially the Lord's Supper, are divine mysteries of great unsearchableness, innocent, bitter suffering and his weak, painful death on the cross; five different times he had foretold it all in detail to his disciples; he was, after all, the all-knowing God. In the sacraments, and especially the Lord's Supper, are divine mysteries and blessed means of grace only from God, view of all this, he still deals only with the fact that he needed no proof among you. Could we not have them if it quiets the heart of his own, that he leaves behind them the account of the evangelists, which is given for you. He had not instituted them, and what would we know of the most precious pledges of his grace. Now, on the one hand, these words of his institution are true words and contrary to all Scripture, unashamedly write and it do us if we ourselves, in a presumptuous way, were to of the will, and he who is eternal wisdom has certainly blaspheme in their sacrifice of the Mass to the great propose to God the means by which He might extend His considered them with all diligence, and it is blasphemous dishonor of Christ's one atoning sacrifice, but to eat, to grace to us? Of what avail is it to the Roman Church that, to say, or even to think, that by his clumsy speech he has eat with the mouth, as one eats the bread with which his besides the two sacraments of the New Testament, she left us in doubt as to their true meaning, and has given body is presented, not, of course, that it should go its has arbitrarily set five others, and knows how to say much cause for misunderstanding, strife, and contention. This natural course and be led into the stomach and digested, of their power and effect from her own conceit and fancy? is what a poor, wretched man does his utmost to avoid. But this is not because the eating is not oral, as it is In the hour of temptation, in the biting fear of death, in the and Christ, the Son of God, the true God and the eternal commanded by Christ, the eternal King of currency, in last judgment, all such human thoughts and dreams hide light, should not have wanted or been able to do? Fie, of express words, but because of the nature of the food, like chaff before the tempest wind, and only the firm base blasphemy. No, the words, the dear words of God, which is not natural but heavenly, and is not given for foundation of God remains, his certain, true, eternal are so masterfully put that they cannot be said any better, bodily nourishment, but for the sure pledge of the Word. And if we were to conclude and judge of the holy And they are these: He took bread, and gave thanks, and forgiveness of our sins. Likewise also the cup after sacraments of God from our own blind reason, how could brake it, and said, Take, eat: this is my body which is supper, saying, This cup is the New Testament in my we do the right thing? With what does the Reformed broken for you: this do in remembrance of me. And he blood. He took the cup for the sake of the fruit of the vine, Church, which is unfortunately guilty of this sin, intend to took the same cup after supper, saying, This cup is the for the sake of the wine that was in it, and commanded make a few souls divinely certain of its opinion? In the new testament in my blood: as often as ye drink it, do it them all to drink of it, as Matthew records, and as is here hour of trial and in the day of judgment, her wisdom must in remembrance of me. So he took bread, gave thanks, expressly set forth in the words, "Do these things as become foolishness; this cannot fail, God's glory will not and broke it; and, as the Evangelists Matthew, Mark, and often as ye drink them." The Romans, then, may well see suffer otherwise. Nay, what the holy sacraments are, Lucas expressly say, and as is also included here in the how they will answer the Lord when he calls them to what they give us and profit us, God tells us in his word, command to take, he gave it. We now know, of course, account for having so rudely robbed the laity of the cup, especially in the words of institution, as here also the that it was Easter cakes that were on the table of the There their vain reasons will leave them in the lurch, and apostle Paul, when he wishes to instruct his Corinthians paschal lamb; But he does not call them paschal cakes, the clear word of institution will inexorably condemn about the holy supper, repeats the words of institution, neither this nor that kind or form of bread, but commonly them. But in, with, and under the blessed wine he calls They are therefore at the same time words of doctrine, bread, and therefore wretched conscientizers they are them to drink his blood of the New Testament, as and indeed such words as establish doctrine. Notice this, who set this or that kind or form of bread as necessary, Matthew and Marcus say, and also the words in our text for it is already certain that they cannot be put in and truly not because of this we remain with the hosts, clarify, since the cup is called the New Testament in fine figurative, fancy way, in images and parables, as this as if we must have them and could not celebrate the blood, because it contained the blood of Christ, by whose would make them incapable of infallibly establishing Lord's Supper otherwise, but because they are also shedding on the trunk of the cross the New Testament, divine truth. What, then, do the words of the institution of bread, and we do not want to be made conscience the new covenant, was established. So then the clear the Lord's Supper, which the apostle Paul, this faithful but stricken by the reformers. He gave thanks or blessed the words of the institution here and in Matthew, Marcus, and late-born witness of Christ, also received directly from the bread and broke it, because it was not yet broken; he Lucas, which testify to it as with one mouth in the most Lord, tell us? They thus begin: the Lord Jesus in the night, broke it in order to distribute it. Nothing else is indicated, exact agreement, stand unshakably firm, which when He was betrayed, took the bread. There we hear either here, or in those evangelists, or in any other testimony is not contradicted by any other of the for the first time clearly and definitely who instituted this Scripture; but what is not written cannot be believed passages that deal with this matter in the Holy most holy Sacrament, namely none other than the Lord without superstition; so that the little Reformed argument, Scriptures. This testimony is not in the least invalidated Jesus Christ, the incarnate Son of God, the true God from where they say that the bread must be broken in order to by any other of the passages which deal with this matter the true God, the Saviour and Redeemer of the world, the cover the breaking of the body of Christ, is sufficiently in the Scriptures, but is only more confirmed by any one Lord and King of His Church. But we also learn the time refuted. He gave the bread, not an empty form or husk of of them, as we can see from two of them in the course of the appointment, namely, that it happened on the night bread, not an illusory bread, as the Romans, with their of our text, that the Holy Communion, - to speak with the when he was betrayed, when soon after he had passed doctrine of transubstantiation, seal without all Scripture, unsurpassable words of our dear little catechism Lutheri, over the brook Kidron and had wrestled with death in and said: "Take, eat; this is my body. And what he thus - is the true body and blood of our Lord Jesus Christ, Gethsemane, Judas Iscariot came with his accomplices, expressly called the presentation of the bread, what he under the bread and wine instituted by Christ himself for and they dragged him bound before the chief priests, and commanded them to take and eat in, with, and under the us Christians to eat and drink. And whether the blind ! the Jews condemned him innocently to death, and bread, must have been there, must have been handed to conceited reason from the mouth of the delivered him into the hands of the Gentiles, and they them, or else he would have been crucified him among the transgressors.



If the reformers and the enthusiasts say to us, "How is that even the apostate remains in this union, and even if as a pledge, it also gives us the same body to eat, which is possible?" we say, "It is written here in plain words, he remains in apostasy to the end, is nevertheless united was given for us in death, and the same holy, sacred and he has said it who does not lie, and who is able to to the body of Christ until the last day. It is said to be one blood of God to drink, which was poured out for us and perform what he promises, because he is God Almighty of the chief purposes of the Lord's Supper to produce and for many for the remission of sins. But whereas every If she says, "Ye yourselves confess that the Lord Jesus nourish a germ of the resurrection body in this mortal one that goeth receiveth the body and blood of Christ in is a true man, with a human body and a rational soul; but body of ours, which, like a butterfly in a chrysalis, is his mouth, because he cannot otherwise eat of the bread how can a body be present in many places at the same already nourished in it. These are all sad proofs of our of the Lord's Supper, and drink of the blessed cup, time?" we reply, "That Christ is also true God, and has great natural blindness, and of where we have got to because he eateth and drinketh therewith, and under it taken mankind into personal union with the Godhead, when we follow the will-o'-the-wisp of our reason instead Christ's body and blood: it is otherwise here, because and in the end has imparted to it divine power, majesty, of the unmistakable word of God in divine matters. Nay, forgiveness of sins, righteousness, life, and salvation, and glory. But, says reason, Christ has ascended to even what the Lord's Supper is good for and creates, we are not given in the mouth, but in faith; they cannot be heaven, and sits at the right hand of God? Well, we say, know no more from ourselves; God's word must tell and apprehended and appropriated with the mouth, but must the right hand of God, which bears all things, is his teach us. And so the word of the promise of grace, which be apprehended and appropriated with faith alone. If, eternal, ever-present power and divinity, and by no must be connected with the action of the holy then, you do not believe, do not think that you will get means an enclosed space in heaven above. For these sacraments if they are to be otherwise effective means anything of these goods of grace, that you will get very reason, because after his assumed humanity he of grace, is here immediately interwoven into the words anything but a new curse and a new condemnation, was raised to the right hand of power and entered into of institution, since it is said: this is my body, which is which will fall on your head again for the sake of your the complete free, unrestrained, inalienable use of the broken for you, or as the evangelists Matthew, Marcus, unbelief, that cannot be lacking. Woe, therefore, to the divine glory that was given to him, it is so easy for us to and Lucas say, which is given for you, where at the same antichristic seduction of the papacy, since it teaches the believe that his human body, too, is everywhere present time it is also testified of the blood: this is my blood, which *opus operatum*, the work done, namely, that the here on earth, where the Lord's Supper is held and is poured out for you, as Lucas reports, or for many, as sacraments have a salutary effect even if the partaker celebrated under the Holy Spirit. For this very reason it the others have. Matthew adds expressly, for the has no good movement in his heart, no faith, since it is is so easy for us to believe that his human body is truly, remission of sins. So this is it, that in receiving the body impossible without faith, God only imputes faith to really, and essentially present everywhere on earth, and blood of Christ in Holy Communion, by the blessed righteousness, because only faith grasps the merit of where Holy Communion is held and his body and blood words: given for you, poured out for you, the inestimable Christ and in it righteousness, life, and salvation, and it are distributed under the blessed bread and cup, and fruit of the offering of his body and the shedding of his is expressly written in the Old and New Testaments that that it is received verbally by all and everyone who blood, namely the forgiveness of all our sins, is offered the righteous lives by faith, not by the *opus operatum*, comes to it. But if they say, This is an abomination; for to us, to be sealed to us by the most precious pledges or not by any other work. But he that receiveth the Lord's then would unbelievers, if they were to join in the his body and blood, and that to each one in particular. Supper in faith But he who receives the Lord's Supper in offering, receive the first body and blood of Christ into Forgiveness of sins is, of course, unfortunately an empty, faith and thus, with incontrovertible divine certainty, their unholy mouths? We answer, Yes, it is dreadful that meaningless word for sure sinners, for frivolous, carnal receives in it the forgiveness of all his sins and, on top of they should receive him for judgment; but it is no less souls, for lapsed Christians who have fallen back into the that, is sealed with nothing less than Christ's body and dreadful to judge of divine things with blind reason, and world and have again fallen under the dominion of sin blood himself, will certainly not hear it said in vain, "Do to make God's truthfulness and faithfulness depend on and the devil. But for the poor, bruised and anguished this in remembrance of me, Indeed, he will not be able to the condition of men on whom his works are done, and consciences, contrite from the killing curse of the law, refrain from commemorating Christ, the faithful Savior, to rob Christ of the most glorious honor, namely, that he there is no sweeter, more blessed word in heaven and who purchased all this for us, who gave it to us freely and should be so gracious as to prefer in his holy body the on earth than forgiveness of sins. For as sin has plunged in vain, with praise and thanksgiving, with glory and dishonor which is his. He is so gracious that he would us into all misery and wretchedness, so the forgiveness honor, and from proclaiming to all the world the unheard-rather suffer the dishonor done to his body by of sins brings us heaven and blessedness again; as sin of act of love of his substitutionary, bitter suffering and unbelieving members of the Lord's Supper than leavethrew us under God's wrath and disgrace, so with the his shameful death on the cross, as St. Paul did here of even one of his faithful in any doubt as to whether or not forgiveness of sins we are granted God's grace and all the guests. This is what the apostle Paul demands of he has really received the precious pledge. For it was mercy; Just as sin deprived us of all the heavenly goods all the guests at this blessed banquet, when he says: "As certainly his dear believers he was aiming at with the we possessed in paradise, so the forgiveness of sin often as you eat this bread and drink this cup, you should precious bequest of Holy Communion, this is irrefutably restores them all to us, for, as our catechism says, where proclaim the death of the Lord until he comes.

shown to us if we now

there is forgiveness of sins, there is also life and

### III.

### II.

blessedness, there is also the adoption as children of

But since, in consequence of this, not every

deal with the benefit, fruit, and effect of this holy God, the gift of the Holy Spirit, new life and hope. The gift, partaking of the Lord's Supper is a wholesome partaking, sacrament. Here, too, we would never make the right of the Holy Spirit, the new life, and the hope of eternal life, yea, since we rather hear in the course of our text that decision if we were to consult our blind reason and follow life full of blessed delight and unspeakable glory. All this, the unworthy guests at this holy supper become guilty of its foolish, insane inspirations. This can be taught to us is offered to us in the Lord's Supper, not only with the the body and blood of the Lord. Since we rather hear in quite vividly by many cautionary examples, especially in forgiveness of all our sins, and indeed to each one in the course of our text that the unworthy guests are guilty of our time, when the most fantastic ideas about the effect particular who adds to it, but as the most certain seal and of the body and blood of the Lord at this holy supper - of the holy sacraments have arisen not only in the false-signet of our salvation.

believing communities, but even within the Lutheran

Church, and have in part gained wide acceptance. For

example, Holy Baptism is said to be organically

connected with the body of Christ in this way.

how could they, of course, if the Reformed were right and the body and blood of Christ were not even present for them - and that they eat the meal themselves, so that they do not distinguish the body of the Lord - which must therefore also be there for them and eaten by them - the question is certainly: how do we receive such a sacrament worthily from the Lord?

of the meaning and greatest importance for us. First, however, it should be noted here that there is a great difference between being worthy of the Lord's Supper and receiving it worthily. For it has certainly become clear to all of us that the Lord's Supper is such a precious jewel and a high, heavenly treasure that it would be presumptuous to esteem it worthy of any sinful man, as we all are. No, here again Christ shows his love for us by freely giving us unworthy people such a great gift out of the abundance of his grace. To receive the Lord's Supper worthily, on the other hand, means to receive it in the right readiness. But the only right disposition, as we have seen above, is faith, through which alone we become acceptable to God and partakers of his grace. But faith the Holy Spirit will not, and therefore cannot work in the hearts of the impenitent. Therefore, in order to protect us from the severe judgment of an unworthy partaking of the Lord's Supper and from grave sin against the body and blood of the Lord, the apostle Paul so earnestly admonishes us in the Holy Spirit, saying "The Lord is the Lord. He says: "Let a man examine himself, and so let him eat of this bread and drink of this cup. This serious self-examination is to be made according to God's holy law as the eternal unchangeable divine guideline, how we are to begin inwardly, what we are to do and what we are to refrain from doing, so that through the enlightenment of God the Holy Spirit we may be able to overcome our sin and great evil. Spirit, we may learn to recognize our sin and great need rightly and penitently, and thus take refuge in Christ, the only Savior and Redeemer, believing in His precious promises, in His most holy merit, which faith the Holy Spirit kindles in the hearts of crushed sinners through the Gospel and the reverend Sacraments, and in which faith alone we are worthy guests at the Lord's Table. Unfortunately, the Corinthians, who had to a large extent become secure and overconfident, had not been faithful enough in this serious self-examination, and had therefore fallen into the grave sin, among others, that they often partook of Holy Communion in an unworthy manner. What was the next consequence of this? Divine judgments, that sickness and death came among them as is written here: Therefore there are also so many weak and sick among you, and a good part sleep. But this was also meant by God, according to his infinite mercy, to lead them to repentance, as Paul expressly testifies, when he says, "When we are judged, we are chastened by the Lord, that we should not be condemned with the world. At the same time, however, he rebukes them seriously and admonishes them with punishment, saying: If we judged ourselves, if we sat in strict judgment of ourselves and judged our sinful nature according to God's law and repented, we would not be judged, so God should not deal with such temporal ones, and if you do not repent,

with the everlasting judgment, fall upon you. This is written as a warning to us, as it is today. Or could we be in doubt, in view of the serious judgments with which God has afflicted our poor fatherland and thus also ourselves, some of which have already affected us so severely and will affect us even more severely, that we, too, will often have lacked serious self-examination, the severe and inexorable judgment of ourselves, the godly and prudent conduct of daily repentance? Oh, we must not hide it from ourselves for the sake of our salvation; we have to a great extent departed from Lutheran simplicity and faithfulness, have often made ourselves equal with the world, have entangled ourselves in its pursuit of the goods, pleasures, and delights of this world, have even allowed ourselves to be charmed into taking part in its diabolical striving for false freedom and equality, thinking that we were doing God a service by it. Therefore he has come to us with his severe judgments, and his hand is heavy upon us. And yet he also chastens us as a father, that he may not condemn us together with the wicked world. O let us recognize the time of such a merciful visitation; let us relentlessly judge our life and nature and sincerely and heartily repent and turn back to him. His door of grace is still open to us all. We still have his holy gospel of righteousness and salvation and the certain consolation of absolution and forgiveness of all our sins; he still sets before us the table of grace of his holy supper, to feed us blessedly with his body given for us, to water us with his blood shed for us; the cry of grace still resounds: come, all is ready. O then return all to the old Lutheran simplicity and faithfulness. O then, let all return to the old Lutheran simplicity and faithfulness, to the old firm Bible faith, to the old diligence of good works, to the old prudence and sobriety, to the old earnestness of sanctification: so he will not fail, for the sake of Christ's bloody merit, to turn again graciously from us the hand of chastening, to make again his friendly face shine upon us, to guard with his strength our weakness, to bless us with the fullness of his grace, with his almighty power, in all the adversities of this poor sinful earthly life, contain us, and finally carry us out of all the strife of this time to his peaceful and joyful eternity, where we shall hold the great, eternal supper with him and be with him always. Amen, amen.

To the ecclesiastical chronicle.

Dr. Kahnis, professor in Leipzig, was hitherto considered a man who was faithful to the Lutheran Church. But behold, now that so many have fallen away, some of whom were even considered pillars of our church - we recall Pastor Löhe - the former has also fallen away. Thus the pilgrim from Saxony writes: "No small stir is being caused at the present time by

In Saxony's non-theologically educated circles, too, the communication of annoying doctrines that Prof. Dr. Kahnis of Leipzig has exposed to public scrutiny in the thick first volume of his Dogmatics. These consist essentially in doubts about the authenticity of many pieces of Holy Scripture, which are partly justified by the old grounds of proof of rationalism, which is believed to be dead. The 5th book of Moses, the second part of the prophet Isaiah, the book of Daniel, and likewise the Revelation of St. John are of late no more to the professor than the products of skilful but still deceptive authors. The theologians are rightly giving the book a very sharp trial, and Professor Hengstenberg in Berlin, in particular, in this year's preface to the widely read Evangelische Kirchenzeitung, has thoroughly and comprehensibly rejected the doubts of Professor Kahnis, which, in his opinion, arose from insufficient knowledge, even for the non-theologian.- The pilgrim would have preferred to keep quiet about it. But since the matter has been brought to the attention of the people, he would not have thought of it without pointing out to his readers how the old evil enemy is now in earnest and how everyone who lets himself think that he is standing must see to it that he falls right. To this end he would admonish not to condemn or even revile the person of the erring teacher with the matter, but to command both to the Lord, so that the person may be converted from his error by the gentle rebuke of God's scholars, and the vexatious teaching revoked."

**The Lutherans in Prussia.** The Pilger from Saxony of March 22 reports on them: "The church regiment disputes, by which the Prussian Lutherans have been divided into two camps, seem to be still very far from their decision. The conference held in Berlin at the end of September of last year, of which Pilger (1861 No. 47) reported, has so far remained without considerable fruit. A little later, from October 5 to 7, the pastors Ehlers, Crome, Frommel, Meinel, Lohmann, Ebert II, who had not resigned, held a conference in Berlin, Gumlich and the Privy Councillor von Haugwitz, who are incomparably closer to Diedrich's party and its doctrine of church government than to the High Church College with its sharply emphasized "divine right," held a conference in Reinswalde near Sokau, in which they discussed the questions of what the communities that had left with Diedrich, Räthjen, etc. were to be regarded as, whether church fellowship could be held with them, and what could be done to heal the damage. The first two questions were decided in favor of those who had left; but the third, the actual main question, remained unresolved, no matter how seriously it was discussed. Finally, the assembled pastors made the unanimous declaration that they considered the suspension pronounced by the Oberkirchenkollegium on Pastors Diedrich, Räthjen, and Wolf to be unjustified. - In the meantime the movement

gained in size. In the parish of Rogasen (Posen), 50 to 60 people have chosen Father Könnemann, whose teaching on the church has recently given just cause, as their pastor, and in two other parishes there, about 150 people have called Father Witte from Altkranz near Glogau, who, after a difficult internal struggle, has also fallen away from the High Church College and the Breslau Synod. In Thorn, too, Father Schröder has broken away from Breslau and serves a small congregation. Thus the apostates do not seem to have been mistaken in their hope of increase. They formed a synod separate from Breslau at the Reformation feast. On the other hand, the people of Breslau had misfortune in the choice of the commissioner who was to conduct the investigation against Pastor Rāthjen. He had to give up his work in the middle of the investigation, because he himself had to be summoned to the investigation in another matter and had to be imprisoned. At the request of Sup. Lasius in Berlin, the three pastors Diedrich, Rāthjen and Wolf received an order from the authorities to hand over church seals and church records. In general, their position vis-à-vis the state is becoming more and more untenable, for the General Concession of July 23, 1845, by which the ecclesiastical rights of the Prussian Lutherans were secured, refers only to the congregations under the Breslau High Church College. Therefore, the official acts of the separated pastors cannot be recognized as valid by the state until the separated congregations, like those under the Oberkirchencollegium, are granted corporate rights by law. And these will not be distributed so quickly that the legal status of the seceded communities will be straightened out within the two-month period that has been set for them to settle their disputes with the High Church College. - However, so that the pilgrim does not forget the pleasing aspects of the regrettable affairs, out of which the Lord in grace will bring a blessing to the church, he will also mention that the Lutheran congregation in Cologne on the Rhine moved into a simple little church on November 3 of this year. Sup. Feldner from Elberfeld performed the consecration and introduced the congregation to their new pastor. God's blessing on the new little branch!"

**Palatinate.** Here, in 1859, a better hymnal was introduced and the old rationalistic one was generally abolished. Good-minded people rejoiced as a sign that it would be day again in the Palatinate, we mean the day made by the sun of grace of Jesus Christ. But what happened? A so-called "Protestant" movement was formed. Verein," which worked to have the better new hymnal abolished again and the old rationalistic one reintroduced!

An ungodly paper, called the "Kurier," faithfully assisted the association, and both of them stirred up the congregations as much as they could. Their ungodly work was not in vain either;

they got their way. Out of 242 churches only 20 still have that it wanted to keep the confession of the Lutheran the new book. Those of the pastors who had resisted church, especially the unchanged augsdurgische were suspended from office. Some congregations Confession as a doctrinal norm and to oblige its pastors celebrated the reintroduction of the rationalistic hymnal, to it. But this was too strong for the Senate. It declared worthy of it, with fakes and Pretzel festivals, with the establishment of a confession of faith, by which "harmony music" and balls on Sunday afternoons. But congregation members and preachers would be bound, peace is far from being achieved. The pastors, they are more than was the case anyway according to Bremen now crying out, should also no longer need the apostolic church law, to be absolutely inadmissible and gave the blessing, for that was also in the new hymnal. The 40 or so impecunious congregation members, who took "Protestant men" no longer want "pietistic" pastors at all, the first steps, the task of showing the external means as they call all believing pastors. That is a great pity. But necessary for the existence of a congregation. The poor remember, there was once a time when the pastors, people raised a few hundred Thalers of money, also consistories and princes robbed the poor people in a received the offer of a partly interest-free loan of about wicked way of their old good hymnals, catechisms, etc., 3000 Thlr. and were thus able to satisfy the last- and sowed in them the infernal seed of rationalistic mentioned demand of the Senate. Yes, in their distress unbelief. This seed has sprouted and is now in full bloom they understood themselves to "shorten" the above and fruit. But it is easier to take away a people's faith than provision of their church order to the only provision: The to restore it.

**Waldeck.** The Pilgrim from Saxony of April 12 reports confession of the Lutheran church. - What was the the following about this little country: The Lutheran consequence? Even this was too much for the Senate. movement in Waldeck has not yet been subdued. The In November of last year, it gave a decidedly negative fact that Pastor Rocholl of Sachsenberg has been answer to their renewed request. The Lutherans, deposed has only served as a spur to those who are however, were not deterred by this from joining together fighting against the Union desires of the government to in an association, elected a preacher, which they had act more forcefully. In the middle of last year several been whimsically permitted to do, and reserved for members of the congregations of Corbach, themselves (65 family fathers in number) the further Sachsenberg, Waldeck and Berich formally objected to judicial prosecution of their right. Then the Senate finally their being regarded as members of the Union. And while recognized them as an "association" and also confirmed the Uniate Consistory instructs the clergy, i.e. the their chosen pastor, the previous preacher at the Lutherans, to perform ecclesiastical acts on the emigrant's house, Ruperti. This will not prevent us from oppressed only if they bring dismissal certificates from considering them as the Lutheran congregation in the Uniate clergy, with whom they want nothing to do, the Bremerhaven, and from fraternally assisting them with Lutherans do not consider themselves obliged to request intercession and gifts from God's treasury. such certificates. -I do not yet know what has become of **The General Synod met in** Lancaster, it. A fight, certainly; for our time is generally forgetting to Pennsylvania, from May 1 to 8. That it is still the old, un- let someone have the right without a fight, and it will soon Lutheran, unionist one can see from the reports which have come to the point that only injustice will find paved the "Zeitschrift" gives of its last meeting. From these we paths.

Help God, my Lord, where does it come from, That no one here can tolerate Us poor people, who unafraid Faithfully obey Thy name, Patiently quiet in pain Much like to guard us from sins,  
Since without sorrow, pope, Jew and Gentile find their room and place?  
You can read the detailed answer to this question in the song that begins with the above words. -

**Bremerhaven.** The pilgrim from Saxony reports the following about events in this small town: Things are similar in Bremerhaven, except that they have progressed a little further there. A small Lutheran congregation has formed there, and the Bremen Senate has made life very sour for it. In its church order it had of course pronounced,

answering to their renewed request. The Lutherans, however, were not deterred by this from joining together in an association, elected a preacher, which they had been whimsically permitted to do, and reserved for themselves (65 family fathers in number) the further judicial prosecution of their right. Then the Senate finally recognized them as an "association" and also confirmed their chosen pastor, the previous preacher at the emigrant's house, Ruperti. This will not prevent us from considering them as the Lutheran congregation in Bremerhaven, and from fraternally assisting them with intercession and gifts from God's treasury.

**The General Synod met in** Lancaster, Pennsylvania, from May 1 to 8. That it is still the old, un-Lutheran, unionist one can see from the reports which the "Zeitschrift" gives of its last meeting. From these we learn, among other things, the following. The well-known enemy of Lutheran doctrine, Dr. Benjamin Kurtz, editor of the *Lutheran Observer* in Baltimore, was elected president. A proposition of the Rev. Weiden, which was designed to induce the society to publish more decidedly Lutheran writings, i.e., those especially distinguished for doctrine from the writings of other non-Lutheran book societies, was, after a long discussion, disposed of by parliamentary rules, and thus not adopted. The English edition of the Liturgy of the Synod of Pennsylvania was presented to the General Synod and handed over to a committee of many members, who praised the ecclesiastical language etc. of this church book, but were not inclined to recommend it to the congregations, because in it certain ecclesiastical doctrines (the Lutheran doctrines of baptism and the Lord's Supper etc.) are strongly emphasized, which do not agree with the views of many members of the General Synod.

The matter was then referred, after it had been discussed for some time, to a new Liturgy Committee, with the task of preparing a liturgy suitable for the General Synod. The Hymnal - Committee submitted the question whether the time had not come to improve the English Hymnal of the General Synod, that is, to arrange for a new, more Lutheran collection of hymns. Synod replied by resolution that it was not yet ready to begin such an improvement.

(Submitted.)

Luther's letters.

Seldom will a man have written so many letters as Dr. Luther. The number of letters found so far and saved from destruction amounts to 2686, of which 2324 have actually appeared in print. Already in the year 1516 Luther complained to his friend, Joh. Lange, that the greatest part of his time was taken up by the business of letter-writing. How much this work must have increased since his name was mentioned far and wide in and outside Germany. Certainly those 2686 letters are only the small minority of all letters written by him.

When one takes into account the work which his actual teaching ministry laid out for him, the preaching, the writing of books, the many journeys which he had to undertake in the service of the Gospel, the numerous visits which he received, one can get an idea of the immense powers with which the man was equipped.

What gives his letters a peculiar interest is that they are addressed to so many different persons. There are letters to the emperor, the pope, cardinals and prelates, letters to kings, princes, dukes, counts and knights, letters to scholars, priests, lawyers, physicians, artists and craftsmen, letters to communities of whole cities and countries, Letters to those who were chased away or imprisoned for the sake of the Gospel, letters to all kinds of the afflicted, the afflicted and the miserable, letters to his trusted friends, to his father, mother, brother, his wife and even to his four-year-old son, Häuschen.

As diverse as the persons to whom he wrote are, so diverse is the content of his letters. Some contain concerns and advice about the most important and difficult political issues of his time, others advice in matters of the gospel and the church, others instruction and consolation in severe distress of conscience, others solve difficult theological questions and doubts, still others are friendly, amicable, even joking content, but always seasoned with God's word.

All of Luther's letters bear the unmistakable stamp of the man's loyal disposition and Christian modesty on their foreheads; in addition, they are evidence of his loving, sympathetic heart, as well as of his great theological prudence and circumspection, with which

he often knows how to skilfully unravel the most tangled...knots and hit the nail on the head with his answer. It has been said that Luther's talents can be discerned from his books and his character from his letters. Certainly a very true remark.

Luther's letters indeed provide the Christian reader with the most delightful entertainment, if one has not otherwise allowed one's taste to be spoiled by the wretched reading of newspapers or novels. Here one is transported in spirit to that great time of the Reformation, so rich in gifts and powers, and becomes acquainted with it, as if from one's own experience; one becomes, as it were, a familiar associate of Luther and his most intimate friends. This reading is at the same time a highly instructive activity. From Luther's letters, one could easily compose a theological casuistry or a pastoral theology, as old Conrad Porta actually did to some extent. If one compares the letters and concerns of other learned men, which are often so turgid, prolix and dark, with the light and lively, concise, short and simple letters of Luther, there can be no doubt as to whom the preference is to be given. A lively, fresh spirit wafts through all of them and is suitable to awaken liveliness and freshness in the hearts of the readers.

As the honored readers have seen from No. 17 of the present volume of the Lutheran, it is the intention to publish a selection from the German letters of Dr. Luther for the current year of the Luther-Association.

When I set about making the selection, I soon found that this was not a very easy thing to do. Often I had to put aside this and that beautiful letter to make room for an even more beautiful one. I am far from thinking that I have always made the right choice. I can only say that I have taken care to select letters which I could assume would be interesting, instructive and comforting to all, especially to unlearned readers who do not have access to Luther's complete works. If it should turn out later that some important letters have been passed over, then it would not be too late to provide a gleanings in a future year.

I have not arranged the letters according to their content, but according to the years, following the Erlangen edition of Luther's works. The 7th volume should contain letters from the year 1530, the 8th volume letters from and after 1530. Since the Erlangen edition has so far provided only the German letters, but the Latin letters are no less important, and often even richer and more instructive, so shall, if the Lord has mercy, later also a selection of the Latin letters be given in German translation.

In No. 17 the Cassirer has reported on the occasion of the filing of the accounts of the Luther-Association, that in the last year 1412 less Theil

he often knows how to skilfully unravel the most tangled...than the one before last. Truly sad news! It is hard to believe that the war and the time without food are the cause of this decrease in attendance. To all lovers of the Luther. Writings, especially the pastors and teachers, I take the liberty of urgently bringing this matter to their attention, so that one does not have to say: the Luther-Verein has died because of the Lutherans' indifference and lack of participation.

Although the subscription is open until the end of the year, it is nevertheless desirable that the names and monies of the subscribers be sent in soon. I would like to remind you once again that Mr. Adolph Heinicke (address:

A. Heinicke, care of Heinicke & Estel, 26 North Main Street) is the Cassirer of the association. To him and exclusively to him all business letters concerning the Luther-Association have to be addressed.

Th. Brohm.

(Submitted.)

**The Synod of Missouri, Ohio, and other States of the Western Districts**, held its eighth annual meeting from May 15 to 21, at Erste, Will Co. Ill. Ten sessions were held, each of which was opened with a liturgical service, and two pastoral conferences. Wyneken preached on Gal. 1, 3-4 and in addition there were four services with sermons. Altogether this District now counts 106 standing members and 54 affiliated congregations. Presently there were 32 voting pastors, 17 voting congregational deputies, and 25 consulting preachers, professors, and school teachers, making a total of 80 synod members. In addition, the Synod had the pleasure of having in its midst two preachers from the Northern District and one each from the Middle and Eastern Districts, as well as six pastors from the Norwegian Synod. The main subject of the proceedings, to which the greater part of the time was devoted, and which kept the general interest alive until the close of the sessions, was a paper on "the right form of a local Lutheran congregation independent of the state." Of the 66,88 which it covers, 16 were discussed in detail, together with the corresponding testimonies of the fathers, which had also already been compiled. The participation of the congregation members in the discussions was most gratifying, so that the newly built, spacious church was filled at every meeting. The annual report of the President shows that eight candidates for the Holy Office of Preaching were ordained, one assistant preacher as an independent pastor and two pastors from other districts were introduced into the congregations of this district. One teacher was received to the joy of his Lord. The treasury report shows that \$1876.83 has been received for various funds and \$850.63 for the missionary fund.

The synodal delegates were given a rich reception in the congregation, and the rich blessing which this synod visibly granted to everyone 2c., but since this is to be merely a statistical report, he must "spare such thoughts for another occasion.

**Death penalty.** The parliament of Saxony-Weimar decided by 19 votes to 10 to abolish the death penalty. So reports the "Evangelist."

**A Chaplain from the MissouriSynod.** Our dear Brother Rev. F. W. Richmann, of Schaumburg, Cook Co. of Illinois, has responded to a call received to serve as chaplain of an Ohio regiment. Of his devotion and labors in this position we hope soon to be able to inform our readers. May many brethren remember him diligently before the Lord. The complaint goes almost through the whole country that the chaplains mostly neglect their duty in a horrible way; may our dear Richmann belong to the few who recognize the responsibility of their position, prove themselves faithful and teach many of the poor soldiers before the gates of eternity to recognize the only one who is the door, Jesus Christ, the Savior of all sinners.

Important saying of a heathen.

Cicero, the famous Roman orator, writes in his treatise on the nature of the gods: "Since the opinions (concerning divine things) are so different and so divergent among themselves, the one is certainly possible that none of them is true, but the other is impossible that more than one is true." (1:2.) Even a wise heathen has thus perceived from the light of reason, what many, e. g. the unlearned, do not now perceive, or do not wish to observe; for on what else is the union between Lutherans and Reformed founded, but on the delusion, that of two different and divergent doctrines, both can be right and true?

Where to look for Jesus.

Henry the Younger, Burgrave in Meisten, who died in 1572 in the 36th year of his age, said shortly before his end: "I do not know where to look for my Jesus except in his Word and Sacrament. Yes, said the preacher present, these are the swaddling clothes in which the dear JEsulein is wrapped. But the pious prince immediately added: And the manger in which he is lying.

Good arts are to be honored.

When once one of the courtiers of the Emperor Marimilian mocked at the fact that the Emperor held the ladder himself to the famous painter Dürer, while Dürer climbed a high painter's scaffold, he said to that courtier, "Don't you know that I can make a nobleman out of every peasant, but not a Dürer out of every nobleman?"

Good preachers God must give.

When Prince Wolfgang of Anhalt, who died in 1566, shortly before his end inspected a church building that he had begun at his own expense, he said: "I will, if God wills, help this bird builder to build completely before I die; may the almighty God afterwards provide good singing birds in it", who preach and praise God and his word purely and loudly. This godly prince repeatedly said \_\_\_\_\_ to his preacher: "I would rather clean someone's boots, give them the land and the people, and walk away on a stick than to accept a different and false teaching.

Church consecration.

This feast of joy and thanksgiving was celebrated by St. Paul's Lutheran Church in Pomeroy, Ohio, on the third Sunday after Easter. - We were, as you know, dear brethren, smitten hard, but the Lord strengthened us, and healed smitten wounds. We were outcasts and defeated, but God had mercy on us and took care of us in a fatherly way. Our loss was great, but it could have been even greater if, in addition to our earthly goods, our spiritual and heavenly goods had been taken from us. However, God gave us the latter by grace, and he has given us the former anew. We have built a friendly little church in God's honor through contributions from our dear brothers, which were truly great beyond all expectation, as the published receipt testifies. So, no matter how bleak things were for us when we stood there as a small group without a place of worship, and no matter how difficult it often seemed to us when we thought about building a new church or discussed it, the good Lord has already helped us get over all that. A glance at past conditions of the congregation could therefore contribute not a little to our joy on the last Sunday, and must encourage us to give thanks all the more. Many of you, dear brethren, have certainly taken our distress very much to heart, - you have suffered with us, have faithfully helped us to bear our burden, therefore now also rejoice with us, and praise and give thanks to the Lord God, who has helped us until now.

After the church was formally dedicated, Rev. Schäfer of Indianapolis, preached on the Kirckweih Gospel, Luc. 19:1-10. to a numerous congregation of listeners, for our little church had never been so full as on this day. Some four-part songs by our singing choir increased the festive joy of the assembled crowd. In the afternoon I preached on Ps. 87. May God now grant by grace that in this house, which we have built for His glory, His glory may also dwell, through the truthful preaching of His Word and the unadulterated administration of the Holy Sacraments, and that this may serve to establish His congregation ever more firmly and to increase it, Amen.

Pomeroy, May 12, 1862.

F. W. Oestermeier.

Church News.

After the candidate of the holy preaching ministry Mr. Richard Heinrich Biedermann. Richard Heinrich Biedermann, a native of Nuremberg, completed his theological studies at our seminary in St. Louis and, after passing his exams, received a call from the Lutheran congregation of St. Matthew, U. A. C. in Calhoun Co, Ill, the same was ordained by the undersigned, by order of the Reverend Presidency of the Western District, on Sunday last (Uwerworaws Oomiui), according to the form in our Agende, and installed in his office.

At the ordination not only the congregation of St. Matthew's was assembled in large numbers, but also five young Christian men from the congregation in Hamburg, 40 miles away, were present. And so now also, may the dear Lord Jesus Christ grant grace that His pure Word and Sacrament may bring forth abundant fruit in Calhoun Co. and crown the faithful pastoral work of dear Brother Biedermann with rich blessings, Amen.

J. H. Ph. Gräbner.

Dear Brother's Adresse is:

Rov. R. 8.

8evs8 ^.0., Ousiivuu Oo., Isis.

After Pastor Friedr. Wilh. Gotth. Matuschka, until then assistant preacher of the congregation in Augusta, St. Charles Co. Confession at Washington, Franklin Co., Mo. the same was received on Sunday Jubilate, the 11th of May l. J., he was solemnly installed into his office by the undersigned, assisted by Pastors J. H. Dörmann and F. Ottmann, and thereby committed to all the symbols of our dear Lutheran Church.

May the Lord, the faithful Archpastor, make him a blessing to many and may the young church grow and prosper under his care.

A. Crämer.

Address: kev. IV.

WasüiuZtou, l'rLukliu Oo., No.

The one-day St. Louis Pastoral Conference

gathers at Concordia on Pentecost - Wednesday.

Receipt and thanks.

For poor students received through Pastor Lochner of the Women's Association of Trinity Lutheran Church in Milwaukee. Wis: 14 bust- shirts. 9 undershirts, 9 underpants, 12 pillow overziige, 12 white fine neckerchiefs, 12 towels, 12 pairs of stockings, 6 handkerchiefsC . F. W. Walther.

For Pastor Summer

Received from Rev. Jüngel in Cooper Co, Mo,?1.00 - from an undisclosed rW,M - from Rev. Frederking in Neu-Wells, Perry Co, Mo, 75 Cts.

L. F. W. Walther.

For the California Mission received from Rev.

Frederking at Nrn-Wells, Perry Co, Mo, 50 Cts - from Mr. Jos. Meyer there 50 Tts.

C. F. W. Walther.

For the proseminary in Germany received through Pastor Ottmann from the congregation at Neumelle, Mo., \$4.10 and from Will). Meier there \$1.00 - by PastorFrederkkng in Neu-Wells, Perry Co, Mo, 50 Cts.- by Mr. Jos. Meyer there 50 Cts. by Pastor Jüngel in Cooper Co, Mo, \$1.00 C. F. W. Walther.

To have received again one hundred and thirty Thaler gold through Mr. J. H. Bergmann certifies with heartfelt thanks K. Röbbelen. Gronau near Elze (Hanover) on 21 April 1862.

With heartfelt thanks, we hereby certify that we have received the following gifts of love for our church building:  
From the comm. of the Rev. King in Cincinnati-- \$51.00 " " " "" Heiv in Peoria 26, tO  
""""Werfelmann 1.25  
"""" „ Tramm 22.00  
""""Sour 5,00  
""""Sprengler „ in Canada  
West ..... 3 .....00  
By Mr. Past. Jä'bker by Mr. Stoppenhagen-> 2,00 ..... ""  
Hattstädt by Mr. Wetzet ..... 1,00  
" „, W. Meyer " „, E. Boukke--,- 18,60  
„ " Past. Daib received, collected on the  
Wedding of Mr. Christoph Klump .....8.21  
From some members of the congregation of Mr. Past. Daib 0,75  
Received by Mr. Past. Daib, collected at the  
Wedding of Mr. G. Weber .....2.42  
From the comm. of Mr. Past. Swan .....38,00  
""""Engelbert 6.27  
""""Link 11,23  
""""Eisfeller 2.33  
""""Eirich 10,00  
"" ..... Hattstädt  
9,40  
""""Rolf 4,50  
""""King, 2nd broadcast-- 5,00  
""""Werfelmann 7,00  
""""Beyer 11.20  
" „ """"Günther 5.40  
""""Wonder 4,00  
""""Lindemann 38.43  
"""" „, Brau" 16,00  
""""HollS 2.00  
""""Bode 5,W  
""""Wichmann 11.18  
""""Nütze ! 4,00  
" " "" Cobble..... 12,00  
By W. Meyer from Mr. Past. Hattstädt ..... 1.00 F. W. Oestermeyer.  
Correction:  
Instead of No. 16 of this issue of the "Luth. it read: Of the congregation of Mr. Pastor Fritze and Schürmann \$13,50, it should read: Of the congregation of Mr. Past. Wamskans \$6,50.

**Received**  
**in the** Preachers' and Teachers' Widows' and Orphans' Fund: H.. Contributions from the pastors and teachers:  
For 1861 L 1 dollars by Claus (7), Dulitz, Eisfeller, A. Ernst (5), Härtel, O. Hanser (2), Heid, Johannes, Lehmann, G. Löber, C. Meyer, Pollack, Röder, Strieter, For 1862 L 1 dollars by W. Bartling, J. H. Bartling, Birkmann (1.50), F. Bünger, Prof. Crämer, Claus, Franke, Fricke, Friedrich, Fürbringer, Fürstenau, Geyer, Gräbner, O. Hanser, Härtel, Heid, Hermann, Holls, Johannes, Jüngel, Jungk, König, Küchle, Läufer, Lch- mann, G. Löber, C. Meyer, Müller, Nagel, Nickol, Pol- lack, Rauschert, Rippling, Roschke, Schliepsiek, Schwcnsen, Dr. Sihler(2), Sievers (2), Sprengler, Strieter, Werfelmann, Wunder, Gönner, Stubnatzy (2), Rennicke, Fröderking, Fischer, Bilz (1.50).

L. On gifts!  
Bon derGem. inNeugehlenbeck „, Madison Co., Ill. \$6.05  
""""Middleton, Can. 5 .....:37^  
""""Elkhorn Prairie, Ill. ....4,374  
""""Crete, Will Co, Ill. .... 3.00  
Collecte auf Herrn Stratemeiers Kindtaufe ..... 2,15  
..... "" " Jos.  
Schuhmachers Hochzeit---- 1,60  
By the congregation of the Rev. Sievers ..... 2.50 By Mr. Bergmann from the Eastern District, as already acknowledged by the same in no. 19 - -- 54.34 I. F.

**Received:**  
To the Synodal Treasury:  
At the baptism of Mr. Samse's little daughter at Sheboygan Falls ges. .... \$1.00  
From the congregation of Mr. Past. Lemke 4,34 " " „, inMonroe 4,75  
By Mr. Past. Stecher collected .....6,19  
To wit: in Sheboygan \$4.07, Mosel \$1.03, Wilson \$1.09.

For Mr. Pastor Sommer:  
By Mr. Past. Lemke at the wedding of Hrn. M. SchönamSgruber ges. ....6,00  
To the Synodal Missionary Fund:  
From Mr. Deeg for the mission in Isabella Co. - - - 1,00 " C. Schröder .....0 .....25  
„, the Detroit community-- 4 .....35  
" " " Monroe .....7.37  
" a soldier from the camp outside Yorktown, Va. (member of my congregation) .....5.00

For the teachers in the two institutions:  
Collected by G. Ortner in Frankenmuth .....15,00  
By Mr. Past. Anch .....3,25  
" B. Kaiser .....0,50  
" of the community in Town Abbot, Wisc. .... 8,00  
" " " Frankenmuth (Easter Collecte) 27.00  
For the community in Pomeroy:  
From Mr. Deeg .....1,00  
" C. Trupke .....0,50

For poor pupils and students:  
Don of the community in Saginaw City for the student Partcnfelder .....15.00  
From my community .....15.46  
To wit: From the women's association \$9,20, from the virgins association \$2,38, from the young men's association \$1,46, on the baptism of Mr. J. Löffler ges. \$1,42, from Mr. Ferner \$1,00.  
By Mr. Past. Rauschert collected .....2,20  
To wit: To W> Siebings Kindtaufe \$1,00;  
and on Adolph Beckert's wedding \$1,20.

For the general presiding officer:  
By Mr. Past. Also received .....4,00  
And by himself \$1,75, Chr. Bach \$2,1l0,  
I. Müller white 25 Cts.  
From the cent fund of the municipality of Frankenmuth 7.00

For Mrs. Pastor Röbbelen:  
From Frankenmuth .....50,00  
To wit: From the women's club \$34.00, from confirmands \$6.00, from some men \$10.00.  
To pay off the debt of Concordia - College in St. Lou.s:  
By Mrs. N. N. in Monroe .....1.00

For college construction in Fort Wayne:  
! From the municipality of Frankenmuth .....13.69  
Collected by M. Hubinger in Frankenmuth - -- 15.63  
" Mr. Past. Sievers- ..... 35,00  
To wit: From B. Koch u. Past. Sievers L \$10, by his children \$2,17, F. Keith \$2,08, M. Schwab \$3, J. G. Lang, M. Bcißer, L. Wegener, St. Roth, M. Ziegler L \$1, I. G. Fischer 75 Cts., M. Förster \$1,50.  
By Mr. Past. Ahner .....8,25  
To wit: From whose parish in Cederburg by L. Bodendörfer & H. Wiepking ä \$1, W. Lemke 75 Cts., C. Meier & H. Rintelmann L 50 Cts. From whose parish in Grafton by CH.Äothe, F. Kohlwey L \$1, Past. Ahner \$2, H. Neudahl 50 Cts.

By Mr. Past. Also, fourth transmission .....22.75 To wit: By himself and G. Bock \$5, by Fr. Schilling and J. Müllerwciß ä \$2, Chr. Bach \$3, M. Gremel, A. Jrion, Mrs. Schilling, J. Gremel L \$1, G. Auch 50 Cts, G. Weidner25 Cts, C. Hertwig 25 Cts, J. Weidner 75 Cts.  
From several members of the congregation of Mr. Past. Also, fifth shipment .....6.00  
" C. Schröter .....0.25  
" B. Kaiser .....0.50  
By Hrn. Past. Stecher > - .....4.81  
To wit: By G. Heineke, Chr. Rathsburg L \$1, H. Engelking \$1.50, M. Charveus 50 Cts." Kaufmann, Bräger, Bollmann 25 Cts., N. N.  
**6 Cts.**

From my community, third broadcast .....6,R  
To wit: Don J. Stöckort, A. Röder, G. L. Engelberger L \$1;  
Frischeisen, J. M. Güttler, Mrs. Lutz, L- Schmid, G. Schäfer ü 50 Cts., H. Cron 60 Cts., N. N. 25 Cts.  
Monroe, May 19, 1862.  
W. Hattstädt, Cassirer.

For the **Lutheran** have paid:  
**The 16th year;**  
Messrs: G. Stein, K. Brauer, E. H. Burmann, Past. J. P. Beyer, L. Stünkel, D. Bruns, Past. H. Wichmann \$1.25, Past. E. Riedel, Fr. Heckendorf.

**The 17th year;**  
Messrs: A. Nohnke 50c., H. Güster 50c., F. Stallmann 50c., J. G. Schmidt, C. Noeilor, F. Müller, G.Stein, W. Jagow, Past. H. Eisfeller, G. Gerstenberger 50c., H. Hallfeldt, M. Fellwock, F. Christian, Past. A. W.Mülle Past. Rafsmusen, L. Stille 50c., Past. J. Rennicke, H. Ru- dolph, A. Vogel, A. Reuter, P. König, M. Seitz, G. Mom- bergrr, H. Beckcl, Past. W. Hattstädt, H. Stünkel, P. Flen- dcrmeier, Past. J. P. Bey", E. Estel, Schöttle 50c., Past. E, Frederking 4 Er., Past. H. Wichmann \$3.75, E. Schnell, Bauer, Schulz. Egel, Past. E. Riedel, W. Brunc, Fr. Hecken- dorf, E. Hillmann, G. Garbisch, J. Jacobus 50c., G. Eich" horst, Past. J. Birkmann6 ex., P. Munzel5 ex., L.FalkSIH  
Furthermore: Wittwe Bück. -

**The 18th year;**  
The gentlemen: A. Kohnke50c., H. Gilster50c., F. Stallmann 50e., H. Rullmann, B. Bieder, G. Stein, W. Jagow, H. Allbrecht, J. Krüger, G. Gerstenberger, H. Halle feldt, P. Wille, Past. J. A. F. W. Müller, C. Seepers, F. Volberding, F. Marquardt, W> Meyrr, F. Stünkel, F. Schulze, G. Kießling, H. Habermehl, Stille 50c., E. Wetzcl, G. Johel, C. Nohrborn, F. Twick, Prof. Fleischmann, J. Hilgärtner, E. Ortmann, J. Worterwcsten, L. Läpp, H. Dräger, Tb. Weddegcn, L. Warnken, N. Möch, A. F. Siek, L. Waldschmidt, G. Momberger, C. Spielmaun, Dr. A. Häynel, J. Meß, H. Bröning, L- Rössel, J. Dodler, P. Mehring, W. Schaumlöffel, M. Krcndel50c., G. Brackmann, H. Röpe, A. Frerking, G. O. Frerking, G. Schmidt, H. Grebing, C. Deuscr, H. Lauemann, L. Slicgemcier, W. F. Vettkötter, H. Brumwort, Togtmeier 50c., Schöttle, Past. C. Frederking 5 ex., W. Hillskötter, Past. M. Hahn 5 ex., M. Botsch, H. Sträub, G. Merz, Thoms, H. Becke- brede, D. Helscher, Past. H. Wichmann \$2.50, E. Schnell, I. Schäfer, Past. E. Noeder, W. Brune, H. Natzke, I. Jacobus, A. Gädkr, H. Krüger, E. Hillmann, F. Radle, D. Fclbaum, A. Schneider, Past. J. H. Jox, C. Kickhäfer,' C. Retzlaff, F. Bublitz, J. Last 50c., Diestler, Kringeh W. Schröder, G. Eichhorst, Past. J. Birkmann 4c., E. Stock, Eder, Past. Jüngel, L. Falk 50c., F. Fischer.  
Also: Mrs. Eppinger.

**The 19th year:**  
Mr M. Kreudel 50c.  
M. C. Barthel.

Changed address:  
ss. ^II. I^edror.  
Orote, MII Oo., IIIs.

With the undersigned, as well as with Mr. A. F. Siemon at Fort-Wayne, Ind. is available:  
**The Altenburg Bible Work,**  
**Volume I.**  
1 Book of Moses up to and including Job.  
756 pages Imperial in good pressed leather binding with title vignette  
depicting:  
**The translation of the Bible in 1532,**  
and, as an annex, a detailed Families - Register.  
Price: pr. copy \$2.25.  
If parthia are taken off, a fair ner discount granted.  
Extra durable binding is provided. **A.**  
**Wiebusch u. Sohn.**  
Due to special reasons, this issue appears a few days later than usual. D. Editor.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten  
Redigirt von C. F. W. Walther.

Year 18, St. Louis, Mo. 11th June, 1862, No. 22.

<p>(For the Lutheran.)</p> <p>Morning song.</p> <p>Translated from the Norwegian by Pastor Fick.</p> <p>Blessed day that we are here...</p> <p>one from heaven now se-hen pran-gen: o</p> <p>--D-L-HPm ----- 1^i ----shine on us all with a bright glow, to the</p> <p>Joy, as we ver - lan - gen. As children of the</p> <p>Light let it be known to us: The night is now</p> <p>more - gan - gen.</p> <p>Blessed hour of midnight, When Christ was born full of goodness, How bright in the east full of splendour The most glorious morning blossomed! There arose the light, that the world in it might shine and glow.</p> <p>If life were in all the trees, And if the leaves had tongues, The grace of the Lord would never be sung in vain; For eternally the light of life shines To the old and also to the young.</p>	<p>In vain man, so weak, thought to soar to the top of the mountain, What yet the little bird is able to do, When wings of the air lift it up:...</p> <p>So the Holy Spirit also strengthens us to give thanks to the Saviour.</p> <p>God the Father, and the Son, and the Holy Ghost, With all his angels, Keep us safe this day most of all. From Satan and all dangers, Illuminate his countenance upon us Full of grace, as the day that clear.</p> <p>The cross that the Saviour suffered for me, His holy merit I mean, That strengthens me, that with it I appear confident before Satan today. The blood that ran down from the cross blots out my sins.</p> <p>Meanwhile, the day is not so long, Towards the evening he goes. Thus ends our life's course, Alas, would that we might ponder it! Then they will lay us there in the narrow grave In the silent grove.</p> <p>O give God, we would gladly have served him in faith here, And known Christ as our Lord With hearty joy and peace! That we may then hear the word, Heaven is given thee!</p> <p>So we'll go to the fatherland And depart from all misery, Command the sea! into God's hand: The world it happily turns away! Yes, give us in Jesus' name, God, So blessed and gentle an end!</p>	<p>(Submitted.)</p> <p>In honorary memory of the</p> <p>on May 6 here in Christ blessedly deceased former Mr. Georg Wolfs, faithful school teacher of the local community.</p> <p>According to the unsearchable counsel of the Lord and according to the ever good and gracious will of our God over His children, we have been dealt a heavy blow. It has pleased the Lord to bring our warmly honored and beloved teacher at our parish school, then Mr. Johann Georg Wolf, home from this sorrowful, laborious life into eternal joy and glory. He passed away gently and blessedly in his Lord and Saviour on the 6th of Thursday morning at 1/2-5 after a fourteen-day illness with smallpox and after recently completing his 43rd year.</p> <p>According to his descent, he was a native of Württemberg and had already been thoroughly converted to his Savior in Germany. Röbbelen, were sent here to Fort Wayne by Pastor Löhe. They were the firstlings of the local seminary, whose most distinguished teacher and caretaker, from November 1846 to September 1849, was the unforgettable, dear Professor A. Wolter, who, after a short but richly blessed work, entered into eternal rest with his Lord about 13 years ago.</p>
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Since it soon became apparent that our first wolf had Righteous, that is, a Christian man who lived by his faith When the father showed a lasting, serious kindness in predominant gifts and aptitude for the teaching and therefore also a righteous Lutheran. For through the his entire way of dealing with the children, this had a profession at a parochial school, he was appointed my pure evangelical doctrine of justification, the pathological greater and more healing effect on them than all kinds of assistant in the pasturing of the lambs by my parish and pietistic, legalistic, emotional nature, with which we punishments would have had. But even these were not myself and took up his office on January 1, 1847. At that Christians of our time are all afflicted in the beginning, lacking against the naughty flesh of the children, and time my parish was four times smaller than it is now, so was thoroughly cured. - The Lord Christ alone, whom he indeed also with seriousness and emphasis where it was that he alone had to look after a mixed school, namely held fast in the simple faith of the gospel, even without all necessary.

children of all ages and educational levels between the feeling of grace, even against the feeling of divine wrath In connection with his faithfulness in teaching and 6th and 14th years at the same time. With the growth of in the law - He alone was his righteousness in sin, his educating, which are so variously intermingled in the the community, the number of school children naturally peace in temptation, his comfort in tribulation, his riches school, there was also his faithfulness in preparing for also increased, so that the appointment of several in poverty, his strength in weakness, and, as it turned out his lessons and in using the time for his further training. teachers became necessary, of which we now have in the end, his life in death. From this faith flowed his It is unfortunately often the case that school teachers, four, three in the city and one in the country. They have righteous, genuine, evangelical godliness and especially when they have gradually acquired a certain degree of children in three different classes, each of the same age his great faithfulness, with which he attended to his teaching skill and have become proficient in the subject and the same degree of knowledge and ability. Our dear profession as a school teacher and householder and also matter and form of what it is their duty to teach, no longer Wolf was assigned the little ones, children between 6 revealed the same attitude as a Christian brother and take so much care in preparing for their lessons, even and 8 to 9 years of age, so that he, as a knowledgeable friend.

where they have to act upon God's Word; They also and experienced Christian and at the same time a He was faithful in the exercise of his teaching show little zeal and striving to enlarge the scope of their practiced and skillful teacher, especially in biblical profession, for in it he was persevering in obedience to knowledge and skill by diligent study of pertinent sound history, would imprint the great deeds of God against the God's word and will, which had set him to feed Christ's and proven books and oral discussion, and thereby at children of men in oral narration out of a living faith into lambs; and no less was he persevering in the love of the same time to keep the already acquired property of the tender and receptive hearts of Christ's lambs as Christ for these children who had been commanded to both in living flow and motion. And what wonder then if deeply and lastingly as possible, and thus at the same him. He was not a mere school teacher or even a teacher such schoolteachers become in themselves more and time lay the right foundation for the later teaching of the of lessons, but had a fatherly heart toward his school more arid and dry, and in their handling of the subject Catechism.

It seemed no less important to us that these to teach and educate them at the same time, with the . But our blessed brother was also faithful to the prospective schoolchildren, of whom he taught about 70 most even-handed kindly earnestness possible, and in expansion and ever deeper substantiation of his in the mornings and 60 in the afternoons, were such a way that the fourth commandment was the basis Christian knowledge for the benefit and good of his own accustomed to and brought up in school with Christian of everything. And from this came the wholesome and soul. He especially loved and read Luther's writings, love and wisdom. sweet fruit that his school children had a reverent awe as which he himself possessed; and these, as is well

How faithfully and efficiently he taught and well as a heartfelt love for him. known, have the characteristic that they do not only disciplined his school children during his fifteen years of With excellent skill he knew how to tell the biblical story. promote healthy evangelical knowledge, but through it service, and what lovely fruit of knowledge and a moral, His simple narration of God's acts of grace and also strengthen the faith, take hold of the whole person, disciplined nature grew in them, was not only evidenced punishment struck the hearts and consciences of his still establish and build him up ever more deeply in Christ, by the annual school exams, but every person who tender children without any special application; and and lead him toward manhood in Christ.

happened to attend his lessons could convince himself likewise it impressed itself more deeply on their minds From the same source of true and living faith in Christ of this. And how many of his former school children who when he told them how men behaved toward those flowed in our dear deceased also his faithfulness in the have already grown up, some of whom are already divine acts, whether they showed faith and obedience in domestic regiment and in the truly Christian discipline of married, young fathers and mothers - how many of them the power of grace, or resisted grace and allowed innate his own three children. Towards his spouse he was show their faith in Christ through love and other unbelief and disobedience to break out all the more neither slack nor domineering, but serious and gentle, Christian virtues - owe this fruit of righteousness also to powerfully. And in this, as in the manifestation of the according to God's word and order, so that Christian love his pure teaching of the divine word and his faithful natural unbelief and disobedience of men, which sacred and wisdom ruled and permeated him also in this. Christian fatherly discipline and care, which they heard history relates to us, he did not lack a few brief and And because he also had a housekeeping, and experienced from him during their school years. striking applications, so that the children might be the industrious helpmate at his sweetheart's side, they were There are also enough of them who have occasionally better able to recognize from it their original sinful ruin. able to practice the noble virtue of Christian hospitality testified to God's good deeds and grace with their own

On the other hand, he did not neglect to present and of being accommodating in abundance, even in their Christ to them in a simple way, even as their Savior, so earlier narrower and more limited circumstances. For that they would learn more and more to have a heart for years they fed and lodged one poor student after another him and to receive forgiveness of sins from him through in the house free of charge, even though he had only

about 100 dollars income at that time, and even then he intended to help us honor and preserve the memory of faith. As far as his school discipline was concerned, he did still gave several dollars annually to the seminary not need much and many punishments. Since he waited treasury.

for his office in the fear of God, was always mindful of As he did with his school children, so also with his his high and noble profession before God, and physical children he knew how to divide the law and the maintained a firm attitude and an even hand. gospel rightly, and to keep both in the

fact and in truth a

He applied discipline with wisdom and emphasis. Here, and he therefore withdrew steadily into the third petition, gave hope for his recovery. But during the night his too, he avoided slackness and excessive freedom, as willingly submitting it to the will of the Lord, whether he weakness increased to such an extent that he could no well as mere legal severity, capricious harshness, and would let it go with him to recover or to die. He longer speak, and on the 6th of Thursday morning at 5 excessive restriction; and the fatherly heart also guided strengthened his faith by reading the wonderful psalms o'clock he passed away gently in Christ.

the ruth. of consolation, and especially the 23rd psalm was a His mortal remains were buried the same day in the If he was faithful in the strength of his faith as a sweet refreshment for him, the end of which has now evening accompanied by his friends. The funeral sermon schoolmaster and housemaster, he was also faithful as been fulfilled in him so sweetly that he remains in the took place the following Sunday afternoon on 1 Cor. 4, a Christian friend and neighbor; for he was always house of the Lord forever. A special joy and comfort was 2. in a crowded church and with heartfelt expressions of willing and ready for all kinds of service of love, without also granted him by the song: "I love you dearly, O Lord," sympathy and great movement of the congregation. For expecting any thanks or retribution. In Christian social which he had sung to him several times. His true, the congregation knows well what they had in the circles he was neither monosyllabic and reserved, nor unfeigned humility, which is a daughter of faith, was also blessedly deceased and what they lost in him. They have talkative or even garrulous. He was always more eager revealed to him from time to time. Someone reproached, honored his memory and honored him by not only to hear and learn than to make any great contribution to him for his faithfulness in the exercise of his office as granting his widow his salary for the current quarter of instruction and entertainment. What he spoke, schoolteacher and householder; and indeed a true, the year and covering the costs for the doctors and the however, was intelligible, simple, plain, and true. There healthy Christian should be clothed with the cancer or funeral, but also providing her with such an annual was no trace of the rightly infamous schoolmaster's breastplate of righteousness and keep himself in truth widow's salary that she can live without worries and raise conceit, with which especially the splendid specimens and love toward everyone, so that he can testify with St. her children, including what she receives from the and superfine art products of German schoolteachers' Paul, 2 Cor. 1:12: "Our glory is this, that is, the testimony pastor's and school teacher's widow's funds. It is also seminaries are afflicted, to be found in him either in or of our conscience, that we have walked in simplicity and, planned that a beautiful memorial stone will be placed on out of the schoolroom. And unfortunately, this godly integrity in the world." But since it seemed to our his grave from the voluntary gifts of love of his former and arrogance is not uncommon even where there is only a sick brother as if the Comforter could somehow attribute present school children. his faithfulness to his own natural power, he answered

very mediocre talent and education. twice in quick succession, in hearty zeal for God's glory: It goes without saying that this expression of grateful health, so was he in sickness, after it pleased the Lord "All grace, all grace!" love on the part of the community does not exclude love on the part of individuals. Already a member of the to lay him on the bed of sickness, to make his faithful Furthermore, just as he always considered his congregation has not charged all the costs for medicines; servant elect in the furnace of misery. Covered all over achievements to be the least during his administration, also a godfather of the second son, who needs male with evil blisters, ulcers in his bowels, his body high he also said during his illness that it would perhaps be discipline the most, has offered to take him into his distended and bearded and painfully tense, without better for the school if God recalled him, since in the end, house, and another friend of the deceased has promised opening, heavy frightened on the chest, paralyzed in he would only stand in the way of someone more to provide clothes and shoes for him. The Lord let us all the legs, tormented by constant burning thirst, he lay capable. But at the same time he said that this illness die the death of this righteous man, and let our end be there, a picture of misery and wretchedness. From the should serve him as a lasting blessing if it pleased God as his end. This give the merciful God for Christ's sake. outside, of course, it seemed as if the Lord had hidden that he would rise again. Amen.

his merciful face from him, had turned into a cruel man, In this humility he also considered himself far too Wilh. Sihler, P. and had closed his merciful heart in anger. But when lowly for all kinds of services of helping and caring love, Fort Wayne, in May, 1862. the sick brother was considered according to the which he also received from members of the

prevailing state of his soul, it was evident that his congregation who had already had the smallpox  
heavenly Father in Christ had put him into the furnace themselves in earlier or more recent times. And this  
of fire of this painful suffering only to the end that the humility was combined with a shameful gratitude even  
power and beauty of justifying faith and the life of Christ for the smallest help.

might be made clear and manifest in him to all seeing eyes. This faith was manifested in many ways. With regard to his spouse and his three sons, 10, 7, and 4 years old, he said that he would gladly stay with them if it pleased God, but if God decided otherwise, it was all right with him, since the Lord could provide for his wife and raise his children better through others than through him. So he cast all his cares upon the Lord, and cared for only one thing, that he should hold fast Christ as his righteousness in the faith, to which also the faithful God, through his sweet and comforting gospel, ever fatherly presented his grace to him. Finally, he also sent heartfelt greetings to his dear schoolchildren, as well as to all his closer friends in the congregation, as well as in the synod, which may be ordered herewith.

But this sound faith of his was also manifested in words; for though the dear brother testified that he desired to depart and be with Christ, yet at the same time he feared lest his flesh, which was full of the flesh of the cross, should fall into this condemnation. The day before he went home, it seemed as if things would get better for him, and the physicians

King Solomon was a man without equal in power and glory, in wisdom and riches. 1 Kings cap. 1-10. But behold, how this highly pardoned man, well instructed and experienced in the word of God, was seduced, even in his old age, by idolatrous wives, to fall away from the true, living God, and to become a shameful idolater, to the great vexation of the whole land, chap. 11, 1-8.

Then the anger of the LORD was kindled against Solomon, and he said to him (perhaps through the prophet Ahijah), "Because these things have happened to you, and you have broken my covenant and my commandments

\*) The present essay has been in our hands for almost a year. We have held it back until now in order to avoid even the appearance that the "Lutheran" wanted to influence political opinions. However, we believe that the time has passed when such biblical reflections as the one now given are considered to be articles of political purpose.  
The Editor.

**The apostasy of the ten tribes from the house of David.**

(Sent in by Past. Keyl.)

1 Kings cap. 11 u. 12. \*)

If I have not kept the commandments which I have given that he hanged a wooden yoke on his neck. Jer. 27, 2 fl. had given him up in the pride of his heart to walk thee, I will rend the kingdom from thee, and will give it in like manner Ahijah, no doubt, by divine command, for according to his own counsel. This was nothing but unto thy servant. But in thy days will I not do it for David the confirmation of his message, rent his new mantle, and fleshly anger and vindictiveness, and he was found to be thy father's sake; But from thy son's hand will I pluck it gave ten pieces to Jeroboam. one who would fight against God, for he knew that the

up. Yet will I not rend away all the kingdom, One tribe This division of the kingdom, willed by God, is very kingdom of the ten tribes would be given to his servant. will I give unto thy son, For David's sake, my servant, strange in many respects. First, we learn from it that the Of the death of Solomon it is said in 1 Kings 11:43, And for Jerusalem's sake, which I have chosen." Verse reason for all changes in worldly kingdoms is to be found that he fell asleep with his fathers; and since the 9-13. Thus Solomon's apostasy from the Lord was to be solely in the will of God. As God here testifies, Behold, I Scriptures use this expression of those whose punished by the apostasy of the ten tribes from the will pluck the kingdom out of Solomon's hand, and give blessedness is not to be doubted, e. g. of David, house of David; but God, in the midst of wrath, thee ten tribes. In like manner God revealed to King Hezekiah, and others, even in the case of those whose remembered his mercy, and his promise, given to King Nebuchadnezzar the loss of his throne, declaring, "These blessedness might otherwise be justly doubted, we may David, that his house should remain, until the future of things are decreed in the counsel of the watchmen, and give place to the hope that God has at the last plucked the everlasting King, Jesus Christ, and his kingdom of consulted in the conversation of the saints, that the living them out of the fire like a conflagration.

grace, God having his gracious purpose also upon us, to may know that the Most High hath power over the redeem us, out of the devil's kingdom, and to bring us kingdoms of men, and giveth them to whomsoever he will, After the death of Solomon, the kingdom was divided into Christ's kingdom. and exalteth the lowly unto them. Dan. 4, 14. so that his son Rehoboam ruled over the house of David

The sin of Solomon was followed by punishment: for Furthermore the assignment of the ten tribes to and the tribe of Benjamin, and Jeroboam ruled over the God raised up unto him two adversaries, Hadad and Jeroboam teaches us that God did not consider the other ten tribes. How this happened is described by the Reson. Verse 14-25 Until then Solomon had had peace person in the granting of the kingdoms. There were many Holy Spirit. Spirit 1 Kings 12.

from all his subjects round about; that Judah and Israel princes in Judah, 1 Kings 9:22, but God chose none of V. 1-5, we read how all the people of Israel gathered dwelt safely, every one under his fig tree. Solomon them to be king, but Jeroboam the servant of Solomon, to in Shechem, and after they had called Jeroboam from feared no enemy, because he feared the Lord his God; set him among the princes. 1 Sam. 2:8: Yea, though God Egypt, offered to be subservient to king Rehoboam, if he but when he ceased to fear God, he feared his enemies, knew that he would be ungodly, and that he would seduce would lighten the heavy yoke that Solomon had laid upon whose power increased by his apostasy. the people to idolatry, yet he chose him to be king, as a him, whereupon Rehoboam took three days to think it

The third and most dangerous adversary wastestimony that he giveth earthly goods and glory often over. Shechem was very wisely chosen by the people as Jeroboam, v. 26, who was to become the instrument in more abundantly to the ungodly than to the godly, which a place of assembly. It was in the midst of the land, in the the hand of God to punish the idolatry of the formerly so latter shall suffer here, and come into glory there. For this tribe of Ephraim, from which Jeroboam had sprung, and godly king by causing the glorious kingdom, which had very reason no king or nation should boast of possessing to whom he might have revealed what the prophet Ahijah risen so high under David and Solomon, to be broken up a richly blessed land, as a sign of divine favor, or of their had prophesied to him. The people of Shechem, whom and divided by sedition. own merit; as God repeatedly testified to his people Israel Sirach calls a mad mob, had no difficulty in persuading

The cause of Jeroboam's enmity against Solomon that they should not take the land of Canaan because of the other tribes to assemble in their midst, and so this city cannot be determined exactly, for verses 27 and 28 only their righteousness, since they were a stiff-necked became the scene of the unfortunate separation of the say that Solomon was then building Millo, that is, a part people. Deut. 9:4-6. kingdom of Israel.

of the fortifications of David's castle. Now Solomon, But that God left king Solomon a tribe, the tribe of Now here arises the question, whether the complaint knowing that Jeroboam was a man of valour and Judah, with which the tribe of Benjamin, in which of the ten tribes, that Solomon had made their yoke too judgment, that is, prudent and adroit, made him, in this Jerusalem was, was included, God did this for the sake hard, was just or not? We know from 1 Kings 4:24, 25, building, superintendent of the workmen of the house of of his servant David, to whom he had promised that Christ that Solomon had peace from all his subjects round Joseph, or of the two tribes of Ephraim and Manasse, should come from his tribe, saying, Thy house and thy about; that Judah and Israel dwelt safely every man On this occasion, when Solomon had a breach in the city kingdom shall be established for ever before thee, and under his vine, and under his fig tree, from Dan even unto wall closed up, Jeroboam raised his hand against the thy throne shall be established for ever. 2 Sam. 7:16 Thus Beer-sheba, as long as Solomon lived; he made not the king, that is, he rebelled against him. God also testified unto Jeroboam, that he would humble children of Israel servants, i.e., he made them not slaves.

About this time Jeroboam was chosen by God, the seed of David, but not for ever. He did not make them slaves, as the subjugated through the prophet Ahijah, to be king over the ten tribes. Finally, God threatens to punish Solomon with the loss Canaanites did after Noah's curse on Canaan, 1 Kings 1 Kings 11:29-40: For Ahijah the prophet met Jeroboam of ten tribes because he has forsaken him and 9:21, 22. In Solomon's time there was as much silver as coming from Jerusalem in the open field, when they worshipped foreign gods; but he promises his servant stones; the gold that came into the land in one year was were both alone, "and Ahijah took hold of the new coat Jeroboam that if he will obey him and walk in his ways, 666 talents, so that the silver was no longer valued. 1 which he had on, and rent it in twelve pieces, and said he will be with him and build him a lasting house. This is Kings 10:14, 21, 27: Now since the word of God cannot unto Jeroboam, Take thee ten pieces: for thus saith the a good example of what Solomon himself said through lie, it follows that the people lied in pretending that Lord God of Israel, Behold, I will rend the kingdom out of the Holy Spirit: Righteousness exalteth a nation, but sin Solomon had made their yoke too hard, thus manifesting the hand of Solomon, and give thee ten tribes." This is the ruin of men. Prov. 14, 34. their shameful ingratitude against their God, who had

prophets used to confirm their proclamations Solomon's plot to kill Jeroboam as a rebel was a proof blessed them so abundantly during Solomon's reign of beforehand, at God's command, by certain outward of how God forty years.

signs. Thus Jeremiah had to confirm his prophecy of the subjugation of certain heathen nations, Now Rehoboam could have immediately proved to the people the injustice of their complaints, and dismissed their demands without further ado.

But he did not want to do anything in anger, which he and followed the unwise advice of the younger ones, 1 had chosen that it should be and remain the right royal undoubtedly felt at these unjust reproaches against Kings 12:11-13, was the fulfillment of what his father had tribe.

his father, so he was careful not to give a hasty foreseen when he says Ecclesiastes 2:18, 19: "I was In this distress Rehoboam sent his nentmeister answer that might later have caused him regret, and displeased with all my work that I had under the sun, Adoram to the apostate tribes, not to demand pensions he took three days to think things over. So he followed that I should leave it to a man, or tributes, for that would have been too foolish under the advice of his wise father, Ecclesiastes 6:1: "Be not ! who should be after me. For who knoweth whether he the circumstances, but probably because he would like quick with thy mouth, and let not thine heart hasten to shall be wise or foolish? And yet shall reign in all my to change the people's minds by means of humane speak anything before God. work, which I have wisely done under the sun. Therefore ideas. But since he was hated because of his office, all

Moreover he trusted not only in his own wisdom, but Sirach 47:27, 28. calls him an unwise man to rule the Israel threw stones at him and put him to death. But held counsel with the elders, who had been among people, who had no understanding, who made the Rehoboam, perhaps fearing a similar fate, hastened to them of whom the queen of Arabia had said, Blessed people disparaging with his obstinacy. Jerusalem. So, it is said, Israel fell away from the house are thy people, and thy servants, all of them Yet under this unwise counsel of men was God's of David unto this day. V. 18-20.

They will stand before you and listen to your wisdom. wise counsel hid, as we see in 1 Kings 12:15: So the king And Rehoboam determined to fight against the And they said unto him, If thou wilt do service unto this hearkened not unto the people: for it was so wrought of house of Israel with an army of 180,000 young men of people this day, and wilt please them, and hear them, the LORD, that he might confirm his word, which he war, and to subdue them again. But God, through and speak good words unto them, they will be thy spake by Ahijah of Shiloh unto Jeroboam. So God gave Shemaiah the prophet, prevented him from doing so: Ye servants all the days of their life. (1 Kings 12:6, 7) the king in a wrong way to do that which was not shall not go up and fight against your brethren the These wise and experienced men saw how excited expedient; partly, and chiefly, to fulfil his threatening that children of Israel: let every man go home again: for this the people were, how they had not in vain sent for the ten tribes should separate themselves from the thing is done of me. And they obeyed the word of the Jeroboam, that by his counsel and help they might fall house of David: for whole kingdoms must perish before Lord, and returned, that they might go," as the Lord had away from Rehoboam, and choose him to be their one of his words perish, according to the promise of said. From this we are to know what a great blessing it king. Now, although the people were manifestly Christ, Heaven and earth shall pass away; but my words is when God gives us shepherds after his own heart, who wronged, yet in this case they urged forbearance, as shall not pass away, Luc. 21:33; and God did it to punish feed us with doctrine and wisdom, Jer. 3:15, that we may a virtue which, among all virtues, befits a prince and the people for their great ingratitude of soul and body; for learn how to be justified and eternally blessed, how to ruler, as Solomon testifies: "A gentle answer they were thenceforth almost ruled by godless and walk and please God, how to beware of sins and escape quenches anger, but a harsh word incites wrath. By tyrannical kings, who deprived them not only of money from the penalty of sin. Of course, the word of the Lord patience a prince is reconciled, and a gentle tongue and goods, but also of the salvation and happiness of applies to us! O! Land, land, hear the word of the Lord, breaks hardness. Proverbs 15:1, 25:15. their souls. Jer. 22:29.

Then Rehoboam held a council with the younger But would God have changed his counsel if Again, it is the greatest punishment of God to lament: men, who were his age, who came to the government Rehoboam had followed the advice of the elders? This is No prophet preacheth any more, and no teacher in the 41st year, and therefore had not so much all the less to be believed, since God keeps his counsel teacheth us any more, Ps. 74:9; for when the prophecy wisdom and experience as those elders. They revealed without any further condition, while elsewhere or right preaching of God's word is out, the people advised him to answer the people thus: "My father has he makes the fulfillment of his threats dependent on become wild and desolate, Prov. 29:18. put a heavy yoke on you, but I will put a heavier yoke whether repentance takes place or not, as he testifies in But one must also marvel at the ear of the king and on you; my father chastised you with whips, but I will Jeremiah 18:7, 8: "Suddenly I speak against a nation and his people to the word of the Lord, since this word had chastise you with scorpions. 1 Kings 12:8-11 The a kingdom, that I will cut it off, break it up, and destroy it; such power that a mighty army immediately refrained young councilors also had their reasons, they were but if it repents of its wickedness, wherefore I speak from going to war against its brothers and returned.

indignant about the ingratitude of the people against against it, then shall I also repent of the evil that I thought The new king Jeroboam did not only build cities, but the many benefits of God that they had enjoyed under to do to it. If Rehoboam had followed the advice of the also established all kinds of self-chosen worship Solomon's reign; they feared that if Rehoboam would elders, the kingdom would certainly have been divided, services, for fear that the people would fall back to give justice to these complainants, they would make but he would have had a clear conscience that he was Rehoboam when they went to Jerusalem to sacrifice greater and greater demands. not to blame for this disastrous division. annually, 1 Kings 12:25-33. The outcome of this advice,

Whose counsel then should Rehoboam follow? For The execution of this separation is described to us, 1 however, can be seen from the fact that this idolatry the counsel of the aged is not to be accepted because Kings 12:16, 17, in the following words: And when all became the most important reason why the kingdom of they are old, nor is the counsel of the young to be Israel saw that the king would not hear them, the people Israel finally came to an end after 300 years and the rejected because they are young; as God himself answered the king, and said, What have we part in David, largest and best part of the people fell into Assyrian prophesied by the prophet Ezekiel 7:26 that there or inheritance in the son of Jesse? Arise thou, O Israel, captivity through Salmanassar, from which they never would be no more counsel with the aged, and Psalm unto thy tents. Now therefore, David, see thou to thy returned to their homeland. The few who remained in the 8:3 that he had prepared for himself a power out of house. So cities of Samaria formed the first false union with the the mouths of children and babes. But in this case, And Israel went into his tents, and Rehoboam reigned Gentiles by serving half God and half idols, 2 Kings Scripture and experience teach that it would have over the children of Israel only, which dwelt in the cities 17:23-41.

been more advisable to give the people a mild, rather of Judah. Behold, how that people was smitten of God After the ten tribes of Rehoboam... than a harsh, answer; for harshness is always suspect with madness, blindness, and a raging heart, so that they rather than a fruit of the flesh, while gentleness is a rejected not only their king and his grandfather David, but fruit of the Spirit. also the Lord God himself, and fell away from him, who

Now that Rehoboam had followed the wise counsel had inherited the house of David. of the Ael-

the priests and Levites who lived among them, because they did not want to accept the new religion of the state that Jeroboam had introduced but wanted to remain with the old, right worship, were cast out by him and came to Jerusalem. Their praiseworthy example was followed by many of all ten tribes, that they inquired of the LORD God of Israel, and sacrificed unto the LORD God of their fathers, and so strengthened the kingdom of Judah, and walked in the ways of David and Solomon 3 years, until Rehoboam also, and with him all the people of both tribes, forsook the law of the LORD, 2 Chron. 11:13-17 and 12:1.

About 130 years after the removal of the ten tribes, Jerusalem and the magnificent temple of Solomon were destroyed by Nebuchadnezzar, and the people of both tribes were led into Babylonian captivity, from which they returned after 70 years, rebuilt the city and the temple, and reestablished the old and true worship.

When at last the true eternal King, our Lord Jesus Christ, came and established his spiritual kingdom, but most of the Jews would not accept him, but rejected him, the city and temple were again destroyed, and the people were corrupted and scattered abroad. But the promise of Hosea 1:11 was fulfilled in those who were scattered from Judah in the land of Canaan, and also later in all the world, as well as in those from the ten tribes who heard and received the gospel of Christ among the Gentiles outside their own country: The children of Judah and the children of Israel shall come in multitude, and shall hold themselves together as one head, and shall go up out of the land. For there is no doubt that the children of Judah and Israel, of whom the prophet speaks, are the true Christian Church and the people of the New Testament, gathered from the remnant children of Israel and Judah, as well as from the Gentiles, and that this head is none other than the true and eternal King, our Lord Christ.

(Sent in by Pastor P. Beyer.) **Well-meant advice for all who would like to separate from their congregations and yet can find no real reason to do so.**

Whoever has looked around more or less in the Christian congregations of this country has certainly found enough reasons to praise and glorify God; for in them and through them God is powerfully doing His work. But he will also often have come across people who have a good mind to turn their backs on their congregation at the first suitable opportunity and try to become blessed on their own as separatists, or to hang themselves on a head that is to lead them to heaven by a self-desired and therefore preferably thornless path. Hence it comes about that in congregations where discipline and order do not yet prevail in all their members

is not uncommon to hear such sayings as the following: "If you will not change such and such a decision, I am hereby separated from the congregation. If the congregation wishes to forbid me to do this or that, they may also remove my name." Such expressions, moreover, often pass the lips as easily as if it were a question of separating a journeyman from his master, or a child from his playfellow; for, they say, we live here in a free country. With others, however, who evidently have not yet fully grasped this freedom, and who have not yet been completely freed from the influences of the paternalism of the old fatherland, there is a feeling in their hearts as if this were not the right way to speak and even to act. This time the "Lutheran" would like to get involved with them in particular, in order to clear their consciences and put them in a position to give their speeches the proper definiteness and emphasis. But all who begin to read this article are asked to read it out, for the best, as is often the case, may come last. So, you dear people who are conscience-stricken about separating from your church, how do you come to have any qualms about this? Are you not free citizens of a free republic, which cares nothing at all for the faith of individuals and their conduct in a Christian congregation, thank God! which therefore grants freedom of conscience in the broadest sense? Or is it perhaps natural feelings that trouble you, e.g. the thought that your father, your mother, your spouse, your relatives also belong to the congregation, and that you should also separate from them? Now, behold, this is not altogether easy, but a man must be able to overcome it. Look at the prodigal son in the Gospel. How joyfully he separates himself from his father and all his relatives, and since then many a child has left the parental home and has not died of it; a manly, free spirit must overcome just such trifles. - But you may say: What worries us is this, that it is such a wonderful thing for harmony and peace; that one can do more in all things together than alone, and that Solomon already says, Ecclesiastes 4:10: "Woe to him who is alone! When he falls, there is no one to help him up. Also, the prodigal son's separation was very bad for him, and to this day runaway children have little happiness. But here also your conscience is evil reported. Beautiful and wholesome as it is to have unity and peace, it is impossible in this world. For this is the cross which Christians must bear to the end, that outwardly they cannot all come into one union. And as for the saying, you must only begin wisely, and so you can avoid the danger that is indicated in it: You must not go out from the congregation at once, but must also first form a

Looking for attachment to break up with you, then I bring yes people enough to help out. - But your scruples may not yet be lifted. You say, for instance: If only God's word did not virtually forbid division in the church, and virtually command to keep unity in the spirit! Well, it is especially important that we pay close attention. For there is nothing that can trouble the conscience more than the word of God. But again, there is nothing that can counsel and soothe the conscience more than the word of God. It will therefore be best for the "Lutheran" to prove to you from God's Word that you have a right, indeed a duty, to separate from your congregations. 2 Cor. 6, 14-18. it is written: Do not pull on a strange yoke with the unbelievers .... Therefore depart from them, and separate yourselves, saith the Lord, and touch no unclean thing; and I will receive you. And be your father, and ye shall be my sons and daughters, saith the Almighty LORD. Therefore, if you belong to a congregation that openly disbelieves, and if it persists in even one article of faith, you must raise your voice strongly against it and testify to its truth. If, however, she will not accept your testimony, then you need only confidently place the chair before the door and say that for the sake of your salvation you must flee and avoid her company. If you then really separate yourselves, it is right and well done. And if you have to go away from such a community all by yourselves, there is no harm in that. The above passage gives you comfort in this case, that God will be your Father; he raises up his children already when they fall, or leads them to the right people, who do his work on them and really help them up. So here, too, there is no reason why you should feel guilty about the separation. Or the case would be different: Suppose you were in a true-believing congregation, and there arose in it doctrines of which you had never heard, and which are not found in God's Word either, but which rather contradicted such doctrines as God's Word presents, and which you have already learned, but the congregation did not want to reject and condemn them for the sake of outward peace, then it is time for you to open your mouths and boldly testify: We will not be deprived of our fidelity; rather, fellowship, life and limb, and all that may not remain with this pearl of God, should perish. But if they will not hear your testimony, and silence you, then separate yourselves, and ye do as well: for thus it is written, Rom. 16:17, 18: But I exhort you, brethren, that ye take heed of them which cause division and dissension, beside the doctrine which ye have learned, and depart from them. For such serve not the Lord Jesus Christ, but their own bellies: and with sweet words and fine speeches they deceive innocent hearts. -

Just the point where you are sore may still not be hit. You may say:

Yes, we are not concerned with teaching at all. We do walk in their airs. If you are now firmly convinced that you will not, of course, be able to leave with your hat in your hand and ready to run away, nor will you be able to do not abuse your freedom, that you love the brethren, threaten to do so; but you will speak with sorrow that you and fear God, that you desire and seek order, that you must now endure a whole congregation, and with the word. It is rather a matter of orders and customs which gladly help to preserve everything that is pleasant and good, that your separation is good for the church of God, consciousness that the congregation should now bear the church has introduced and which we do not like. And because the church does not want to give out such i.e., that it brings benefit, that you have a right desire to you as weak, but not let you rule over it. And whoever things, we would prefer to have nothing more to do with be subject to your brethren, and that you are humble would whisper to you at such a time that you should it; but we would like to get away from it with a good people, that you have no desire at all for unnecessary separate, you would look at him as one looks at those conscience. Well, here also may be counsel. If your strife, that you have no desire for the unjust. That you people who make a business of always blowing their church demands of you that you obey some order, have a right desire to be subject to your brethren and that ears full of friends, brothers, spouses, etc., in order to because it is necessary to do so in order to be saved, you are humble people; that you have absolutely no divide them, who therefore also bear their judgment: first and if it goes on to tell you that you cannot be saved if desire for unnecessary quarrels, that no evil desire at all, of all, the just disgust of all true Christians. you do not keep this order, then do not submit. Then e.g. avarice, hatred against the pastor or individual ye must confess with confidence, that the ordinance members of the congregation, etc., is the cause of your would little offend you, that ye could keep it; but ye displeasure with the order, has first inflamed your cannot admit that he is lost that keepeth it not. For displeasure with the order you now dislike, then separate, **Pastor Brunn** writes to us on April 28, among other there is the word of God, Ephes. 2:8, By grace are ye if you still feel like it. But look again at all the regulations, things, the following: "The care for our emigrants" (who saved through faith; and that the same is not of and examine yourselves carefully according to each one; want to become preachers and teachers) "occupies me yourselves, it is the gift of God: not of works, lest any do not omit any, for each is a word from God. But if you most vividly. I have now become more closely man should boast. And Gal. 5:1: Stand ye therefore in find that you cannot justify yourselves even in one, or acquainted with most of those who are to be sent, partly liberty, that Christ may set us free; and be not even in all, then leave out the separation and all talk of it. in person, partly by letter, and I am filled with the very entangled again in the bondage of the yoke. But if you In that case, not only all of them, but the whole Word of confident and joyful hope that they will get quite capable, church should nevertheless maintain that you cannot God, will stand against you and testify that separation is faithful workers in them. If it were possible, I would send be saved without keeping its order, then you are as great a sin as theft, murder, and adultery. Does this you without hesitation two of my other pupils, whose justified in separating yourselves from it, that is, in seem excessive to you? Well, then you may read for personalities are proving more and more suitable for the abiding in the word of God, if the church itself does not yourselves into what company the apostle, Gal. 5:19, 20, office of school teacher, and who would therefore spend cast you out. - But again ye may say, That was not yet places the "rats," i.e. people who have separated their time in the school teacher seminary in Fort Wayne our whole matter. Of course no one says with us that themselves from the church of God. For indeed there is much more usefully than with me here. But where do all such ordinances as we have are necessary for not a man living in the whole world who can soothe your the means come from for these many travelers? that is salvation; but for once we cannot stand them. Since we consciences as long as you continue in such sin; just as the question that continually costs me a lot of thinking now have our freedom, no one should force us to go little can a murderer's conscience be soothed as long as and advising back and forth. - I made a missionary along with it; we would rather separate and remain he does not repent of his sin. Nor is it of any use to you journey to Saxony before Easter, invited by the Dresden free. How then are our consciences to be advised? to take comfort in the fact that you can hear God's word Association for North America. On April 4, I held a Well, only be undaunted; here, too, there can be and obtain absolution in another church. For he who has meeting with the board of this association in Tharand, counsel. Thus it is written, to counsel your sinned and will not confess it has a bark of ice around his and afterwards I visited several 16-17 pastors, consciences, 1 Pet. 2:16, 17: As free men, and not as heart that lets no ray of grace through. Your wounds of especially in the Muldenthal. I found everywhere the having liberty to the covering of wickedness, but as the conscience may be covered over by those who absolve warmest love and best reception, nowhere the slightest servants of God. Do honour to every man. Love the you, or by those who know nothing of your sin, but no one opposition to our mission or to your synod, everywhere brethren. Fear God. 1 Cor. 14, 33.: God is not a God can heal them until God gives you sincere repentance. - full recognition of our duty to do something for North of disorder, but of peace, as in all the commons of the Now again two cases are conceivable: Either you are America. \*) I therefore almost believe that I may hope saints. Philip. 4:8: Further, brethren, whatsoever things already so far gone that you wish to separate, even if it that, as time goes by, a lively participation in North are true, whatsoever things are honourable, be contrary to God's word and your conscience; then, of America will develop and our mission will become a whatsoever things are just, whatsoever things are course, you will not respect this word of the "Lutheran" cheerfully flourishing one. Up to now, of course, the chaste, whatsoever things are lovely, whatsoever either, reproach him with wrong application and Dresdner Verein has had a total of not quite 50 Thaler in things are pleasant, whatsoever things are virtue, interpretation, and do what ikr thinks. Or you regard aits coffers. With the most beautiful prospects for the whatsoever things are praise, pursue them: and the separation for the sake of such outward things as a great future that we may have, this is therefore little visible Lord of peace shall be with you. 1 Cor. 6:12: I have all sin; but you would not have your brethren urge you to consolation for the moment. But the Dresden friends still power; but all things are not godly. 2 Pet. 5:5: Be ye all make a new order with them at once, or to keep an order hope to raise something. From the rest of Germany I things subject one to another, and hold fast to humility. already made, but which you never knew; not because have received about 400 Thaler from New Year's until Rom. 12, 16. 17.: Have one mind among yourselves. you consider the order unjust, but because it is just now. But as much as I must praise God's miraculous ... Think not yourselves wise. 1 Cor. 11:16: But if there unfamiliar and disturbing to you, or because you cannot and grace in this, which so visibly sustains my be any among you that desire to quarrel, let him know yet perceive that it is wholesome. If this be so with you, institution here and, above all, keeps it alive, I must that we have no such manner, neither the then there is counsel again. You may well trust your praise God's miraculous hand and grace in this. commonwealth of God. Finally, ye may well consider brethren, the other members of the church, that they will the word of the Epistle of Jude verse 16: These murmur gladly do something for your love, and either not make an \*) In another place of his letter Pastor Brunn remarks: "Pastor Closter in Merrane spoke most decidedly and warmly in favor of your and complain for ever, which after order at all for a time, or yet allow you not to keep it at Synod in regard to doctrine." once, until you have also convinced yourselves of its advantages. But in so doing you will

### To the ecclesiastical chronicle.

I will not be able to count on being able to spare morefelt need. For example, the synodal report of the generalBut this time it was Prof. Walther who, because his than 1-200 Thaler at the most from my previous incomesynod of 1857 p. 56: "From our synodal negotiations ofcondition had again improved slightly, instead of for the emigrants. So now I am wavering between fear1853 and 1854 it is also known that the synod has beenaccepting the quick help, rather voted to let the election and hope as to whether or not I will be able to collect allanxious for years to increase the teaching staff at thisproceed slowly through the electoral college in the usual the necessary travel money. Reason wants to doubt, andinstitution (in St. Louis); namely, the appointment of away. So it happened, but in such a way that the local yet, when I look at the great, glorious purpose that is atsecond professor of theology, for which the synod wishedsupervisory authority, for the sake of the urgent need, stake, it seems to me as if it were not possible that theto win a capable and suitable man." However, one wasbelieved it had to make use of that synodal decision to Lord should leave us without the paltry few hundredfirst concerned with increasing the teaching staff at thesuch an extent that, in order to delay the election as little thalers that we need to transport all the travelers togrammar school, and this position remained open. Whenas possible unnecessarily, it commissioned the America. In truth, my heart aches when I see so manyat the last general synod in St. Louis in 1860 theundersigned to take the place of the secretary of the very excellent young people ready to go to you andunification of our two theological institutions, *or rather*theelectoral college for this case. The result, which is eagerly waiting for departure, and yet the money is nottransfer of the seminary in Fort Wayne to St. Louis, washerewith brought to public notice, is this, that the enough. Perhaps it will be possible for you to help indiscussed, recognized as necessary and decided upon,venerable electoral college unanimously and some way, and that is the reason why I am informing youthen again the indispensable need emerged to increasenuanimately voted for the installation of Mr. of the state of affairs. When I consider the entire coursethe teaching staff of our scientific theological institution Past. E. A. Brauer of our institution here and see how the Lord has helpedthrough the appointment of a professor of theology,as candidates for the theological professorship to be so mightily and wonderfully in its establishment andbecause Professor Walther was overburdened with afounded. maintenance up to now, then I can only praise and glorifyworkload which he was not able to bear in the long run. All synodal congregations are therefore cordially it and would have to count all hesitation and doubt as aThe electoral college had already agreed on certainand urgently requested to consider the matter without double sin. And on the other hand, without trials of faith,personalities whom it intended to propose to the synodal, delay and to send their votes to the undersigned. For without struggling, groaning, and praying, no work of Godcongregations as candidates for this position, and thefor this purpose, a special circular will be sent to all may be and remain, otherwise it would not be right andmatter was only delayed by the fact that the candidate to congregations, containing the same urgent request, would lack the right seal. So I will continue with unbowedbe appointed *primo loco*, a theologian of Germany, gave, together with an indication of how, notwithstanding the courage and believe, hope and pray, and the Lord will notno answer for a long time and finally a negative answer. time limit granted to the congregations in the Synodal let me be put to shame. - I have arranged with the SaxonAnd although it would have been in order to propose theConstitution for exercising their right, the votes of all friends to hold a consultative meeting there about ourcandidate who was to be appointed *secundo loco*, Rev. congregations could arrive here within a few weeks, North American mission on the occasion of the LeipzigE. A. Brauer in Pittsburgh, Pa., as the only candidate, which would be urgently desirable, indeed necessary, mission festival and to invite members from Hanover,primo loco, it was Prof. Walther who, because of thefor more than one reason. Mecklenburg, etc. to this meeting. I am thinking of makingoppressive time conditions that had arisen in thea visit to the latter countries from Leipzig. Personalmeantime, seemed to have to refrain from the decided acquaintance, encouragement 2c. will remain the maintransfer of the teaching institutions, and because he was means to gain participation in our missionary cause. - Intooconsiderate of his own person, preferred to Hanover, it seems to me a good sign for us that Pastorpostpone the matter. In the meantime, God had decreed, Dr. Munkel is speaking out more and more for our pureagainst all hope, that the relocation of our institutions was doctrine in his newspaper. How warmly he has praised itabsolutely necessary and actually had to be because of your proceedings against chiliasm! - Inaccomplished. The urgent need to help Prof. Walther's Prussia the disputes continue sadly; nowhere has theredeclining health by appointing a second professor of been a beginning to a clear recognition of the errorstheology became apparent anew. This necessity finally existing on both sides, but one persists completely in thebecame an imperative one through God's providence, old one-sidedness. - To my heartfelt joy, the dear Pastorsince during the last winter semester Prof. Walther's Röbbelen recently wrote to me. Perhaps the Lord willhealth suddenly became so precarious and dangerous direct him to settle permanently here in our Steeden. - as a result of too much effort that it seemed irresponsible But now a heartfelt farewell. You and all our dear friendsto hesitate any longer with the long-intendedConference will hold its meetings from noon Tuesday, are most sincerely greeted by all of us. appointment of a theological professor.

To the message

for

all the congregations of our synodal association.

The hiring of a second professor of theology has long been a deeply

Alarmed by the news of Prof. Walther's new illness, President Wyneken now instructed the local supervisory authority, in union with the general presidium, to make use of a resolution of the general synod (See Synodal Report 1857, Supplement J. p. 105.) and provisionally employ a professor of theology. And

Past. E. A. Brauer

as candidates for the theological professorship to be founded. All synodal congregations are therefore cordially and urgently requested to consider the matter without delay and to send their votes to the undersigned. For this purpose, a special circular will be sent to all congregations, containing the same urgent request, together with an indication of how, notwithstanding the time limit granted to the congregations in the Synodal Constitution for exercising their right, the votes of all congregations could arrive here within a few weeks, which would be urgently desirable, indeed necessary, for more than one reason.

St. Louis, June 10, 1862.

G. Schaller.

d. Z. Pres. of the Western District of the Synod of Missouri, Ohio, &c. St.

Conference display.

Lord willing, the Fort Wayner Pastoral and Teachers' Conference will hold its meetings from noon Tuesday, July 8, through noon Friday, July 11; the Teachers' Conference on both afternoons of Wednesday and Thursday.

Changed addresses:

Rov. n. earo ok P. II. Dinsonburkb, loü'orson Oitv, No.

Uov. Pu. NVNLKM, box 1380 Port Inä.

N. oars ol liov. P. IV. PooblinZor, 299 load 10tb 8tr.

lork Pu. Dobror, your ok Uov. P. Dcobner. Nilveaukoo, IViso.

6. 8. Dobror, ' box 126 8t. Oburlos, Uo.

Due to lack of space, church news and receipts could not be recorded.





Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Year 18, St. Louis, Mo. June 25, 1862, No. 23.

### Call.

While Irene God, the friendly helper from all hardships, is so fatherly mindful of our great ecclesiastical need that He has not only given us a proseminary in Germany for our theological institutions here, but has also, as the readers of the "Lutheraner" have only recently heard again to their great joy, allowed it to blossom more and more under His hand. As the readers of the "Lutheraner" have only recently heard again, certainly to their great joy, that He is allowing it to blossom and grow more and more under His gracious hand, we Lutherans here, who should be especially concerned about this need, do not seem to be duly mindful of our sacred duty of zealous concern for its remedy. In spite of the difficult times and terrible affliction of this poor fatherland of ours, the Lord, the merciful God, who first of all only punishes in order to lead to repentance, does not tire of doing His work through us unworthy ones, of spreading His precious, righteous and saving Word ever further. Our traveling preachers in Wisconsin, Minnesota, Iowa, and Kansas find thousands of preacherless German Lutherans scattered in the virgin forests, lacking the bread of life and desiring preachers from us. At least a dozen appeals are at present before us, and their number is likely to increase, but - we have no people to answer these urgent calls, and instead of being able to rejoice when our help is desired, we must, in our great helplessness, rather have to suffer, with each new request, the loss of a preacher.

frighten. Throughout the year, our practical theological faithful service in the ministry of preaching a glorious institute, which is especially intended to provide a quicker and eternal reward of grace. No - instead of my weak remedy for the noticeable lack of preachers through a voice, I would rather sound the serious voice of more limited, shorter training of godly young people, has admonition of our then father Luther, which is indeed seen almost no new growth, while for the sake of an centuries old and addressed to the church of our former urgent need, seven students had to be sent into the fatherland, but which proves to be just as true today and ministry, mostly before their studies were completely unfortunately also all too applicable to us. In his finished. Should there really be none among the many wonderful sermon on the Epistle on the 20th Sunday young men in our congregations who are suitable in after Trinity, he writes on the words of Ephesians 5:15- heart, mind, and intellect for the service of the church? 17: "Watch therefore how you walk carefully" 2c. among This is incompatible with the promise of the Lord to give others: "I have often enough admonished that whoever gifts to His Church. - Or shall I tell the I. Or shall I first could do something should do it with all diligence, so prove to the brethren in the ministry and to the Christian that the youth would be brought to school, properly fathers of the house that it is our sacred duty to recognize instructed and taught for the ministry and preaching, such gifts and turn them to the service of the church? For and that they would only be supplied with necessities; the Lord, the faithful God, has ordained that the gifts but unfortunately few cities and sovereigns do it. Look should be used for the common benefit of the Church. at the whole of Germany, bishops, princes, nobles, How can we withhold from Him what He has given? For citizens, and peasants, and see how securely they go He calls us to ask for laborers in His inheritance. But how along, snoring and sleeping, thinking that there is no can we make this request earnestly and without need; that it will do itself good, that they can always have hypocrisy, and at the same time withhold from Him the pastors and preachers; but they will truly have overslept, laborers He has given us? Or shall I first provoke and if they think that they have done well, for they will also urge Christian youths to put themselves at the service of become unintelligent and do not want to see what God's the glorious ministry which preaches reconciliation and will is. Therefore they will have to learn that they do not deals with making souls blessed? For it is the Lord who want to believe now, that it will come to this in a few testifies through the mouth of Paul, saying, "It is every years after us, that they will seek preachers and find certainly true, that if any man desire the episcopate, he none, and then they will have to listen to coarse, unlearned asses, who have no knowledge of God.

Nor understand the word, and preach, as the pope's continue to be and remain with us and our institution zifix was deliberately placed on it (as a result of scsel, the pope's filth and stink, of pastured water andand promote the work of our hands for the sake of His Carlstadr's iconoclasm), but he mastered his feelings, salt 2c. or of their gray cams and new monasticism." Andeternal love, quietly pushed the pieces together, laid them on their sides, and, without even thinking of the unworthy deed again, "Now the noblest thing should be that we should think how to keep God's word and will with us, that is, to with a word, preached an unctuous sermon, convinced that through silence and contempt one could do the devil the burnt harm in due time (as Matthesius says in his fifth sermon on the life of Luther).

Because ye will not sanctify my name, nor increase my kingdom, nor do my will; neither will I give you your daily bread, nor forgive your sins, nor save and deliver you According to the gift and wisdom given to Luther by continued his activities, which had already found their from temptation and evil. After that he will make thee the Lord, he also restored the pure, biblical doctrine of way into Zurich, in that Luther wrote to Amsdorf on Nov. lament for the great calamities, and for the evil, and forthe Sacrament of the Altar to its rightful light, and2, 1524: "Carlstadt's poison is already spreading very far; the wickedness of the world (as now it is necessary tottogether with the pure, correct doctrine, he also restored already Zwingli in Zurich and Leo Jude there, along with lament, and the world blames the gospel); But this shallto the Lord's Church the rich comfort that lies in the many others, have joined in his opinion, who persistently be the punishment of them that will not know the will of Sacrament of the Lord for hearts eager for salvation. No maintain that the Sacrament contains mere bread, as in God, nor send themselves thither, and yet will justifywonder, then, that the prince of darkness was the market.

themselves, and not be reproached for acting and doingdispleased by this, and sought to put the light, and with Carlstadt not only attacked Luther vehemently, but unadvisedly and as fools: Wherefore letit the consolation, the vitality from the bread of life, under also called him a twofold papist and cousin of the devil.

every man help that the word of God may bethe bushel again, around which the hungry souls were toHe published several pamphlets against him, for publicly preached and heard everywhere, and so thewalk without finding true reassurance and strengthening. example: On the Unchristian Abuse of the Lord's Bread church may stand rightly established and built. " -It seemed most expedient to him to disturb, confuse, andand Cup - as well as his Dialogue on the Abominable, Yes, let us accept this serious admonition and warningweaken the Lutherans in their own camp. Idolatrous Abuse of the Sacrament of Jesus Christ, and of the good man of God as if it were given to us today, For this purpose he believed he could make the so on.

and let us become brave again and both, preachers andclosest and best use of the "ambitious man," Dr. Luther did not and could not remain silent. He first fathers of the household, do our best to recognize theCarlstadt, of whom Luther says, "he lets himself thinkwrote a long, thorough and heartfelt letter to the people gifts that are certainly still available and to put them atthere is no more learned man on earth than he." In 1524of Strasbourg, warning and comforting them. In it he the service of the church, and let the gifted, godly younghe published a pamphlet at Orlamünde under the title, says, among other things: "I confess that if Dr. Carlstadt men gladly offer themselves for this purpose. Let no one"On the Priesthood and Sacrifice of Christ." In this writingor someone else had told me five years ago that there be held back by the concern that perhaps the costsand in his sermons, since he had succeeded in gettingwas nothing in the Sacrament but bread and wine, they cannot be expelled. In the academic year that is comingthe pastor Conrad Glück dismissed, he specificallywould have done me a great service. I must have to an end, these costs have been very low due to therejected the doctrine of the true presence of the body suffered such hard temptations there, and wrestled and rich contributions of supplies that the surroundingand blood of Christ in the Holy Communion. Holy squirmed, that I would have gladly come out, because I communities have so generously donated to us and, inCommunion. - He was ordered by the Elector, Frederick saw well that I could have given the papacy the greatest accordanc with their kind love, will not refuse to do sothe Wise, to return to Wittenberg, but the defiant man did puff with it. I have also had two who have written to me in the future. Therefore, let us all unite and take the mostnot do so. Then Luther was ordered to go to Jena and to more skillfully than Dr. Carlstadt, and not so martyred the serious care that in the new academic year, whichbring the fanatics back into the fold. This was done, and words at their own discretion. But I am trapped, cannot begins in September, our I. institution receives a properLuther preached strongly against the enthusiasts on get out; the text is too powerful there, and will not let itself increase of gifted, godly young men. Of course, letAug. 22, 1524. Carlstadt rose violently against it, and be torn from my mind with words. Yes, if it should happen everyone keep in mind that it is not at all a matter of justafter the sermon, which he had overheard, went to the this very day that someone should prove with a firm getting people, but that they are also the right ones ofinn to Dr. Luther, made challenging boasts against him, foundation that there is bad bread and wine, I should not the old stuff, people who, under the circumstances thatand with impetuosity demanded an explanation from be so attacked, with anger. I am sadly too prone to it, as are becoming more and more difficult due to thehim. Luther gave it. At the same time the Orlamünders much as I feel an Adam. But as Dr. Carlstadt raves there, seriousness of the times, do not tire of Christ's love inalso stirred. They sent a very rude letter to Luther, in I care little that my opinion is but the stronger thereby. His service and gladly deny everything, ...and will gladlywhich they vehemently rejected the accusation that theyAnd if I had not believed it before, I would, by such loose, sacrifice all, if he will but make them able, and keepwere heretics and false spirits; indeed, when Luther lame antics without any writing, set only by reason and them worthy, through faithful service, to save souls fromvisited their city in the company of the castle preacher at conceit, first of all believe that his opinions must be eternal destruction... ...which the mad world, as if in aWeimar, Wolfgang Stein, they went so far as to shower nothing, as I hope everyone shall see how I now answer. frenzy, is hastening unstopably towards. Yes, may Hehim with invectives of all kinds, to throw stones and muckNeither do I believe that he is in earnest; or God must raise up and supply us with many such young men, andat him on his departure, and to shout after him: "Go in a have hardened and blinded him. For if he were in may He also, with His grace, raise up and supply us withthousand devils' names, that thou mayest break thy earnest, he would not mix in such ridiculous bits and many such young men. neck," and Vergl, more Luther drove from there to the pieces, and from Greek and Hebrew language therefore neighboring town of Kala, and there ascended the pulpit to preach a sermon. It is true that he had a painful sight on the pulpit, in that a crucifix was broken to pieces.

...which he hath not much forgotten, as is well known." must also the words, this is my body, go upon the bread which he gave them."

In 1525, however, Luther entered the battlefield well armed with the writing: "Against the Heavenly Prophets of the Images and Sacrament. In it, he says about and against Carlstadt: "I do not know what he means by the fact that he makes so many books, even of the same thing, and might well bring them to one sheet, since he spoils ten. Perhaps he loves to hear himself talk as the stork hears his rattle, for there is otherwise neither light nor form in his writing, only one would as soon break a path through hedges and bushes as read through his books. But it is a sign of the Spirit. The holy. Spirit can speak fine bright, neat, and clear. Satan mumbles and chews the words in his mouth, and throws the hundred into the thousand."

Concerning the matter itself, he says: "There is no reason so small that is not inclined to believe that there is bad bread and wine, rather than that Christ's flesh and blood are hidden there. No spirit is needed for this; it is easy for anyone to believe it. And nothing more is needed here than for one who has a small reputation to be so bold and preach, then he already has enough disciples. But if our faith be thus dealt with, that we first bear our own conceit into the Scriptures, and afterward direct the same according to our own mind, and look only to that which is common to the common conceit, there shall not remain any article of faith. For there is none in Scripture that is not set over reason by God. And this is precisely the cause of Dr. Carlstadt's error, that he speaks of faith and God's word in such a way that reason gladly and willingly accepts it, which otherwise rebels against all God's word and articles of faith, and may write this as his most noble reason. So I also want to say that I cannot believe that the Son of God became a man, and that the Majesty, who does not comprehend heaven and earth, decided in the narrow body of a woman and then allowed himself to be crucified. And after that I would know and interpret all scripture and the word of God according to my mind, as Manichaeus did."

His strongest argument against the view of the non-existence of the true presence of Christ in the Holy Communion comes from the words of Lucas and Paul. He derives his strongest ground against that view of the non-existence of Christ's true presence in Holy Communion from the words of Lucas and Paul, where it is said, "This is the cup of the New Testament in my blood." "In these words Christ speaks," is his assertion, "yet evidently of his blood in the cup, not of his blood in the body; so also in the words, This is my body, he must speak of the body which he distributed to his disciples to eat, not of him who sat at table with them. It is clear that he told them to drink his blood, for the words, "Drink from it, this is the cup, the new testament in my blood," are without doubt inseparably connected, thus

Carlstadt also argued against the bodily presence on the grounds that the apostles must have received a different body of Christ than ours at the first institution, because Christ was in heaven and would not return until the judgment, and because he himself had said that one should not speak: Here or there is Christ. To this Luther replied, "We do not say that Christ comes from heaven, or leaves his place vacant; otherwise this spirit must also say that Christ, when he was in the womb, also left heaven hard by, and all that Carlstadt scoffs at the body in the sacrament, he must also scoff at the deity of Christ in the flesh, as he will also do in time. When St. Stephen saw Jesus, he did not say that he was coming from heaven, but that he was standing at the right hand of God. And Paul, Acts 9, also heard him speak, and yet he came not from heaven. Summa, the mad spirit doth deal with the children's mind, as if Christ were ascending and descending. Neither understand ye Christ's kingdom, how it is in all places, and, as Paul saith, fulfilleth all things. We are not commanded to inquire how it is that under bread Christ's body is made and is."

Now how could Luther have united with such enthusiasm or even let it go? Carlstadt continued in his rage, but in 1525 at Rothenburg an der Tauber, since he had entered into association with the rebellious peasants, he was severely persecuted by the princes. Then Luther put in a word for him, and gladly forgave him all his former outbursts. Carlstadt returned to Saxony and lived for three years in Kemberg near Wittenberg, farming and trading. Alone he could not rest. He left Kemberg, went to Friesland, and wrote around the time of the Marburg Religious Discussion to the Landgrave Philip of Hesse, whom he asked for permission to appear. In the letter it said: "A poor brother and pilgrim in Christ, he must, because of his conscience, caught with many bright writings, also be one of those who consider the bodily partaking of the body and blood of Christ, as it is preached, detrimental to the merit and power of the suffering and death of Christ; it is difficult to see from Scripture how such partaking can exist after the death of Christ; thus he is suppressed like the saints of works with their works."

Later he went to Switzerland, became preacher at Altstätt, then Diaconus at Zurich and finally professor and preacher at Basel and died in 1541, after Einigen in 1548.

Soon after the publication of Luther's writing against Carlstadt, some learned Swiss took up the controversy over the Lord's Supper that had been initiated by Carlstadt and continued it against Luther. At the head of these was Ulrich Zwingli, born in Wildhaus on January 1, 1484. After he had acquired a thorough knowledge of

In 1506 he became preacher in Glarus, later at the place of pilgrimage Maria Einsiedeln, where the indulgence merchant Bernharoin Samson, against whom he resigned, was doing his business. He tore himself away from Rome, and was able to persuade the council of Zurich, where he had become a preacher at the great cathedral in 1519, along with many others, to do so, and in 1525 the abolition of the mass in Zurich was the conclusion of the work. But a simple, bare communion to the other extreme took its place on April 18, 1525. Even the sound of the organ and the ringing of bells had to give way. Zwingli interpreted the words of Christ, "This is my body," in a most arbitrary manner, as meaning my body, and took a decided stand against Luther. He called Luther's doctrine of the Lord's Supper an *Opinionem non solum rustieam, seü otinm impmm et I'ri- volrcm*, i. e., an opinion that was not merely peasant, but auck godless and frivolous!

The controversy which had once broken out was fierily continued, and Luther, in his "great: Confession of the Lord's Supper," says importantly and correctly:

"The one thing that moves them most is that it is utterly foolish for reason to believe that we are to eat and drink Christ's body and blood in the flesh at the Lord's Supper. It is the resentment and disgust of natural reason, which will not and does not like this article, and afterward will cover itself in the Scriptures, that it should not be known. My enthusiasts, however, prepare the way with such disgust that one will almost deny Christ, God, and all things with one another.' - "That we begin to write, make books, and admonish that Christian unity, love, and peace should not be torn apart for the sake of this matter, for it is a small thing and a small quarrel, for which Christian love should not be hindered, and they reproach us that we hold so stiffly and harshly about it and make disagreement: Behold, good man, what shall we say? We are like the sheep that went with the wolf to water. The wolf entered the water above, and the sheep entered the water below. Then the wolf scolded the sheep for making the water muddy. - So my enthusiasts also, they have lit the fire, as they themselves praise so wonderfully, as a blessing, and now they want to shift the plame of the disagreement from themselves to us ... They say that we should have peace, and they themselves do not cease to increase such discord, as everyone sees and hears, is also their joy, the further it goes. They say it is a small matter, and yet there is not a single thing they are doing, worrying about, or stopping; all the other things lie still. Here they become martyrs and saints; whoever does not join in the fervour here is no Christian, and can do nothing in the Scriptures, nor in the Spirit. But it is indeed nothing else, but that our wretched devil mocks through them, as

He should say, I will by deed cause all mischief and were joined by: Andreas Osiander from Nuremberg, In 1528, Luther published his great Confession of the dissension, and then wipe his mouth, and say in words, Stephan Agricola from Augsburg, Johann Brenz from Lord's Supper, in which he took a serious stand against I seek and desire love and unity. Well then, because Hall in Swabia, to whom were added Friedrich Myconius Zwingli and Oecolompadius, established his confession, they are so wicked and mock all the world, I will add a from Gotha, Justus Menius from Eisenach, and Caspar and justified the unity of the divine and the human in Lutheran warning, saying thus: Cursed be such love and Creuziger. On the Swiss side appeared: Zwingli, Christ. - After this has been said, it is easy to imagine unity in the abyss of hell, because such unity not only Oecolompadius (actually Hausschein) from Basel, with what expectations the various parties had to face miserably scatters Christendom, but also mocks and Martin Bucer and Caspar Hetio, both the latter from each other personally in Marburg.

fools it after the devil's manner to such its misery." - "Nor Strasbourg. Under the difficult political circumstances, in that the does it help them to boast as they otherwise rightly teach That they met with considerable mutual distrust was emperor was very angry, and it was boiling in and praise Christ in other things. For he that denieth, very understandable. Luther had already called the Switzerland, a reconciliation with the Lutheran blasphemeth, or profaneth Christ in one piece or article Zwinglian doctrine the seven-headed beast from the theologians was highly desirable to Zwingli and his with earnestness, cannot in any other place teach or revelation, and Oecolompadius, who was certain of his comrades. He was therefore also very yielding in the honour him aright. But the devil prepares the way for friend Zwingli, and Carlstadt's bald remarks that Christ beginning. The Landgrave had arranged it so that on Oct. other heretics by these fanciers, who will come and say had pointed to his body at the words: This is my body, 1 the fierce Zwingli talked with Melanchthon and Luther that Christ is not, that he has neither flesh nor Godhead." probably found. He had expressed his view in Scripture: with the mild Oecolompadius. On the following day a - Ueber die ächte Auslegung der Worte des Herrn: Das ist public disputation took place in the presence of the

The Landgrave Philip of Hesse, who was devoted to mein Leib, nachden ältesten Schriftstellern. According to Landgrave and 30 to 40 theologians and non-the Gospel, but very much inclined to half-talk, mediate, him and his friend Zwingli, these words were to be theologians. In fourteen articles they had really united in and unite, sought to bring about a union between the understood only figuratively. He took Leib to mean the the preliminary discussion, namely, on the belief in the contending parties. He invited Luther and Zwingli, along body, as Zwingli, as already mentioned, took the word Trinity, Christ's person, original sin, in the external word, with other theologians, to a meeting in Marburg. Luther, ist to mean. Oecolompadius wished to prove his justification, baptism, etc., so that Melanchthon was able after his previous experiences, did not expect anything interpretation as appropriate to the usage of the to write to the Elector of Saxony: "The opponents from it, and sought to repel the Landgrave from his language, to the context, and as one already asserted received instruction about this from us; the more they project. He therefore wrote to him: "For I do not want to by some ancient church teachers. When Luther declared heard of it, the better it pleased them, and have given leave the glory with truth to the Widertheil (whether God himself against such a view, which was contrary to way in all these pieces, although they had previously wills), that they would be more inclined to peace and Scripture, Oecolompadius wrote his book against him: publicly written otherwise." Only in the 15th article of the unity than I am. But there I ask for, most gracious Prince" J. Oecolompadii's fair answer to Dr. Martin Luther's Holy. Supper it seemed impossible to unite their and Lord, that Ew. Grace would graciously consider or report, half of the Sacrament, together with a short opinions. They fought long and hard against each other. also inquire whether that part would also be inclined to conception of some preachers in Swabia's Scriptures, When Zwingli remarked, "God does not put unrighteous deviate somewhat from their opinion, so that at last evil concerning the words of the Lord's Supper. I ask for an things before us to believe," Luther replied, "what God would not become worse and the very antithesis of that interrogation. 1526. In the writing it says among other has spoken is always for our salvation, whether He has would come about, which now His Grace so warmly and things - "We do not want to take it into our heads that the made us eat wood-apples or pick up a straw." - For six earnestly seeks. For I know well that I will not give way Holy Spirit is bound to Romans, the Gospels and the hours they argued, without anyone departing from his to them, nor can I, because I am so completely certain Bible. We do not want to take it into our heads that the opinion, for even all Luther's friends joined him closely in for myself that they are mistaken, and that they Holy Spirit is bound to Rome, Wittenberg or Basel, to asserting the truth; then Luther wrote on the table, "This themselves are uncertain of their opinion. Therefore, my your or any other person. You forget brotherly love in is my body," and declared that the literal interpretation humble request is that Ew. F. Gn. will, for God's sake, us." Luther then came forward with his important writing, alone was the true one, and that he would never agree help me in the most significant way, whether it will bring "That the words of Christ, This is my body, still stand with Zwingli's interpretation. When Zwingli sought to more fruit or more harm. For this is certain, if they do not firm, against all raving spirits. Zwingli's counter-writing extract evidence even from Luther's writings in order to yield, then we part from each other without fruit and have appeared: "That the words of Christ, This is my body, convince him that he himself was not entirely free from come together in vain. And is E. F. Gn. Cost and toil are etc., will eternally have the old unified meaning, and that the interpretation they held to be the true one, Luther was lost. Then they will not be able to cease their boasting, Luther, with his last book, has not at all taught and badly touched, especially since Zwingli said that a as they have been accustomed to do, and they will proved his meaning. And Oecolompadius stood up passage of Scripture that had been taken up broke his weigh us down with unhappiness, so that we will again against Luther with the Scripture: That the neck! He declared that even his own authority was null be urged to answer for ourselves. So it has become misunderstanding of Dr. Martin Luther, on the eternal and void, in that only proofs were valid here, and that it worse than it is now. This is what Satan wants and enduring words, that is my body, may not best, the other did just as little harm that bodily enjoyment was contrary seeks." cheap answer. In the meantime, in Switzerland, the to all nature, if only it did not run counter to faith in the

The Landgrave, however, stood by his request, and opposition to the Lutheran doctrine had been further Word of God. Zwingli and Oecolompadius returned again so the colloquium took place on Oct. 1, 2, and 3, 1529, asserted and spread in other ways. A public hearing was and again to the proposition that the body of Christ was at the castle in Marburg. From one side there appeared, held in Bern, and on this occasion it was asserted, finite, and as such could only be in one place; since it Luther, Melanchthon and Justus Jonas from Wittenberg among other things, that the body and blood of Christ was in heaven, it could not be in bread. The To them were not physically present in the Lord's Supper. These communication of the attributes of the divine body. things, na-

They rejected the idea of a human nature in Christ. For they do not believe that the true body and blood of Christ is there, which is the same as if they held it with us. They nevertheless, on October 3, the Landgrave insisted on confess that those who go to the Lord's Supper truly partake of the body and blood of Christ, but spiritually, that they have Christ in their hearts; they will not permit the difference as important as Luther, declared himself to partake of it bodily; we have put this on their consciences. Therefore the matter stands in a good hope. I do not say that there is a brotherly unity, but a kind friendly unity, that they may kindly seek from us what they lack, and we may serve them again. Wherefore ye offered hand of brotherhood on the ground of humankind shall diligently ask, it shall also become brotherly." - The Marburg Colloquium had thus not become a bridge to full unification, which was also not possible. It soon became apparent that the Swiss were not acting in accordance with the truth. They, too, had signed the document in Marburg and pledged themselves to peace, but Zwingli considered himself so little bound in his conscience by it that he, in spite of the compared sentences, publicly and solemnly confessed the opposite 15th article. Article as much as together: "As to the again the very next year. Also, the various news which fifteenth, we all believe and hold of the supper of our both parts made known about the Colloquium soon gave dear Lord Jesus Christ, that both forms are to be used rise to the outbreak of renewed disputes. Luther testified according to the institution of Christ, that also the mass with his friends that the Swiss had yielded so much in the is not a work, that one may obtain grace for the other article on original sin and in others, only in the article on dead or alive, that also the sacrament of the altar is at the Lord's Supper they had not been able to unite. The sacrament of the true body and blood of Jesus Christ, Landgrave, he said, had entirely approved of their ideas, and that the spiritual use of the same body and blood and testified: "He would now rather believe the simple be of primary need to every Christian, and that the use of words of Christ than the sharp thoughts of men." The of the sacrament, like the word, be given and ordered Swiss, on the other hand, wanted to have this accusation by Almighty God, so that weak consciences may be rejected, and Oecolompadius, in particular, asserted in a moved to faith by the Holy Spirit. Spirit. And as we letter to Berthold Haller, preacher at Bern, and Bucer in have not compared ourselves at this time (praise be to an apologia, which he prefixed to his explanation of the the true body and blood of Christ bodily in bread and Gospels and assigned to the Academy at Marburg, that wine), so let one part show Christian love toward the they had taught nothing before the Colloquium which they other, insofar as each conscience may suffer more should have recanted; and that they had also taken back and more, and let both parts diligently pray God nothing.

Almighty to confirm us in the right mind by his Spirit. So we came back again to the controversy which Luther had already referred to earlier, saying: "For this reason a great and hard struggle belongs to it, and is easily done, if one does not hold to the dear word with all one's strength, so that one loses it eternally, and is not to be Deut. 7: "We have suffered no danger on the way, and held in such low esteem, as the world does, and some unwise spirits suppose, deceived by the devil, about the sacrament or other error, that one should not quarrel so hard about one article, and over it break up Christian love; But though we err in a little, being otherwise one in others, let us yield and let go a little, and yet hold brotherly and Christian unity or communion. Nay, dear man, not to me of peace and concord, whereunto the word of God is yielded, but because they had a measured command spoken.

from their own, they could not go back. They denied...

For eternal life and all things are already lost. Here it is not a matter of giving way, nor of conceding anything, for the love of thee or of some man: but unto the word shall all things give way, whether it be friend or foe. For it is not given for the sake of outward or worldly concord and peace, but for the sake of eternal life. The word and doctrine are to make Christian unity or fellowship; where the one is equal and of one mind, the other will well follow; but where it is not, there remains no unity."

Civil war broke out in Switzerland, and the Catholic cantons of Lucerne, Schwyz, Uri, Unterwalden and Zug went into battle against Zurich in 1531. Zwingli had to join the fight and carry the banner by order of the council. He fell on October 11 in the battle of Kappel. When the enemies found his body, they quartered and burned him! Soon, still in 1531 on Dec. 1, Oecolompadius also died of grief over Zwingli's death.

(Sent in by Pastor K.)  
**Testimonies against Chiliasm** from Dr. Luther's Unprinted Sermons,  
edited by W. Hoek.

Especially will the devil afflict you with lying and murder, for these two works he worketh: and it is not enough in the Turk and the Pope that his kingdom is full of sedition and error, but he will also bring it among Christians: but think not that there shall be an end, but shall remain unto the end of the world.

This he saith, that the disciples should not think that his kingdom should be a worldly kingdom, or a kingdom of the flesh; and this is a very necessary preface and warning, which he here gives to his disciples: for this delusion is not only in the apostles, but the Chiliastes, Valentinians, and Tertullians, have all also fooled themselves with these thoughts, that before the last day it should so come to pass, that the Christians alone should possess the kingdom of the earth, and then should not be ungodly; And he hath caused them to think that the wicked are so blessed in the world, having kingdoms, and the sword of the world, and wisdom, and power; but the Christians are nothing to them. Then they thought, hey, the wicked will all be cut off, so that the pious may live in silence, and they supposed that Isaiah also spoke to this effect, when he said, there will be no sword 2c. (2, 4.), item in the Psalm, in his time shall righteousness and joy flourish, and there shall be great peace (85, 11.). Isaiah says that there will be no end of peace (9:7). These sayings have forced them to believe that Christ's kingdom would be a worldly peace and tranquility, and there have been some of them who have set peace for a thousand years.

In our time Müntzer was also of the opinion that all the wicked should be exterminated, and he also wanted to establish such a peaceful kingdom;

and the Anabaptists still insist that they want to exterminate all the ungodly and have such a Christian church that lives in peace and unity. We have seen and experienced such mobs, and there will be more of them. Therefore Christians must be instructed from these and similar texts, for Christ does not say that there will be peace, but that there will be pestilence, devastation, and earthquakes, and they will also attack you. Therefore let this text of the Gospel be well remembered, that it shall not be a worldly kingdom, as the Turks and Jews still hope at this day that it shall be a fleshly kingdom. But Christ saith, it shall not be joy, but strife and evil. Therefore where the gospel is, expect all plagues, and the devil also will attack you with mobs and false lies. (Third sermon about Matth. 29, 8-14, from 1539).

So the German country will fare as well. First the pious preachers will be taken away, and false prophets, pagans, and the spirits of the pagans will come out in my place and in the place of other preachers, and they will tear and divide the church; then wars will strike, so that princes will wage war among themselves, and the Turk will learn *morality* until the world has run out; then the last day will come. S. Paul to the Rom. on the 11th Cap. (v. 25.) saith also, that the gospel must be preached throughout the whole world, that all the Gentiles might know it, that the fulness of the Gentiles might also come into heaven. (Ibid.)

We have just heard from Matthew the Evangelist that the gospel is to be preached among the Gentiles for a testimony against them, that is, Jerusalem is to be desolate until the times of the Gentiles are fulfilled. When? At the last day: for the times of the Gentiles are now daily fulfilled, and more shall be gathered together unto the gospel daily until the end of the world: and it shall not be fulfilled until the last day. So saith the Psalm, Sit thou at my right hand, until I make thine enemies thy footstool: not that he should cease to do this, and to make his enemies the footstool of his feet; for he doeth it for ever. Thus it is written in the first chapter, He knew her not till she bare her firstborn son; that is, He suffered her to remain a virgin, and knew her no more. Therefore let them not think that Jerusalem shall be built again. There are some who think that the Jews should be converted to the Christian faith before the end of the world. Now this is possible, but that they should come again into the Jewish land and build the city, erect the temple and the priesthood again, nothing will come of it, and we see with our own eyes that this prophecy will be fulfilled in fifteen hundred years. [Fourth Sermon on Matth. 24, 15-23 ] \*)

To the ecclesiastical chronicle.

**Pastor F. W. Richmann**, of whom we have already reported that he has become an army chaplain, has pleased us with a letter, from which we herewith share some details with our readers. It is dated from the camp near Corinth, Mississippi. Under May 30, the dear brother writes us, among other things, the following: "By the grace of God and the protection of his holy angels, I arrived at my regiment on Monday, the 26th of this month, and was received by it with great joy. General Halleck had just issued an order that all army chaplains should be required to take command on the battlefield of those men who had been ordered to bring the wounded out of the battle lines. Unexpected as this was to me, I decided all the same to stay and let myself be sworn in the staff, but also "the greater part of the German companies," as I am now learning to my astonishment, consists of members of the Catholic Church. May all Lutherans now help to pray that the Lutheran preaching of God's Word may fall on fertile ground and bear fruit a hundredfold." - On June 2, Pastor Richmann continued as follows: "I have written the above under the constant thunder of the cannons. Now that it has appeared that the enemy has quietly left Corinth and gone to unknown regions,': we have been able to settle down quietly again. - Yesterday we had two services, one in the morning at six o'clock in English and in the evening at six o'clock in German. I preached on Marc. 16, 15. 16. - The singing with trombone accompaniment resounded splendidly through these dark woods. The sickliness of our soldiers is increasing alarmingly. Every day we have to send six to eight uncurable sick men away from our regimental field hospital to make room for those who report freshly sick every morning. I am writing under constant disturbance and excitement of mind, as I am still unaccustomed to the hustle and bustle of war. In addition, I have been entrusted with the expedition of letters, since this, as they say, is the custom, and the other captains also take care of the mail. Now at least a hundred letters are sent from our regiment every day, and about every five minutes a new letter is delivered, each of which I have to call a soldier's letter and sign my name to it, which causes me no small amount of trouble, distraction, and loss of time. My dear brothers, to whom I have promised to write, must therefore be patient with me. To give my address in such a way that I am sure to receive mail has its difficulty, since not only the position of our army changes almost daily, but often also the division." Dear Brother's present address is: Rev. F. W. Richmann, Chaplain of the 58th. Regt. O. V. I. Gen. M'c Clelland's Division, Western Miss. Army.

The words thus read: "That some draw such a delusion from the epistle to the Romans in the 11th chapter, as if all Jews should be converted at the end of the world, is nothing; St. Paul means much else. (Hall. XX,2529.) From this it is plain to be seen that the Synod of Missouri, in exact agreement with Luther, rejects the hope of a general conversion of the Jews as not founded in Scripture, but does not condemn it as a heresy, like the manifest chiliasm, since, to be sure, a still future conversion of the Jews "with multitudes" is possible, and thus may be humanly hoped for, without thereby having to overthrow any article of faith.

**D. L.**

\*) Compare with this what Luther wrote in 1543 in his writing of the Shem Hamphoras, where his







# Der Lutheraner.



Und ich sah einen Engel  
fliegen mitten durch den Him-  
mel, der hatte ein ewig Evan-  
gelium, zu verkündigen denen,  
die auf Erden sitzen und woh-  
nen, und allen Heiden, und Ge-  
schlechtern, und Sprachen, und  
Völkern,  
Offenb. Joh. 14, 6.

Und sprach mit großer Stim-  
me: Fürchtet Gott, und gebet  
ihm die Ehre; denn die Zeit  
seines Gerichts ist kommen, und  
betet an den, der gemacht hat  
Himmel und Erde, und Meer,  
und die Wasserbrunnen.  
Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

W. MACKNITZ

ST. LOUIS, MO.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Year 18, St. Louis, Mo, July 9, 1862, No. 24.

(Sent by Pastor Carl Becker.)  
Earlier Union Attempts.  
(Continued.)

### The Wittenberg Concordia.

After the death of those two Swiss (Zwingli and Oecolampadius), another direction seemed to assert itself among their followers for some time. Already at the Diet of Augsburg in 1530, four important imperial cities, Strasbourg at the head, had handed over a special confession with the Zwinglian doctrine, which was called Confessio Tetrapolitana, Vierstädter-Bekenntniss (Strasbourg, Costnitz, Memmingen and Lindau), and was written by Martin Bucer. It agreed with the Augustana in most points, but deviated from it in the doctrine of original sin and of the Lord's Supper, although most carefully expressed: "true body and blood of Christ as soul food," and was received very ungraciously by the emperor. Thus these emerging reformers came outwardly into a rather precarious position. What would they have wanted to do in their isolation from the powerful Catholic Church and the powerful Emperor? It was therefore natural that in the following years they should strive more and more for a dewy union with the Augsburg Confession in Germany. They therefore signed the Augsburg Confession as early as 1532, adding the Article of the Lord's Supper to their own. Communion according to their

In the following years the union became even closer. In and Capito (actually Köpplin, since 1523 preacher at 1534 the Strassburgers published a book written by Strasbourg) the plan for a complete union. Eisenach Bucer, in which they approached the Lutheran doctrine was first chosen as the place of the union, and after of the Lord's Supper most decisively, by testifying that happy preliminary negotiations, Wittenberg was chosen Christ's body was truly present in the Lord's Supper and because of Luther's illness. How heartily Luther was was truly eaten; one could also use the words in, with, inclined to a true union is shown by his heartfelt words, under, and say that one received the body of Christ which he wrote to Augsburg around this time: "God, the bodily and orally; only they did not want to know anything Father of all comfort, joy and unity, be praised for ever about the enjoyment of the unbelievers, which, after all, and ever, and may such a beautiful work be Paul definitely expresses in 1 Cor. 11, 29. The matter accomplished to its blessed end until that day. Amen! therefore still retained its secret, special hook. And since Nothing more joyful has happened to me the whole time Bucer had signed the document on the negotiations in of the resurrected Gospel than that after the miserable Marburg, according to which the Zwinglians held to their discord I can at last hope for, indeed see, a Concordiam. opinion on the article on the Lord's Supper, it was still When this Concordia is established, I will sing with joyful not known how the matter was meant. But further tears: Lord, now let thy servant depart in peace! for I will consultations and discussions were held. The leave peace to the Church, that is, the glory of God, the Landgrave Philip of Hesse, in particular, was again very punishment of the devil, and the vengeance of all active in the matter, for a twofold reason: first, because enemies and adversaries.... Be assured that, as much he was inclined toward the view of the Swiss, and as is in me, I will faithfully and cheerfully do and suffer second, because for political reasons he wanted to see all that is possible for the consummation of this the Emperor confronted by a united force, if it should Concordia." - come down to a decision by the sword. On his initiative, On May 21, 1536, Bucer and Capito appeared in therefore, a religious discussion took place at Casse! Wittenberg, accompanied by some other theologians between Melanchthon and Bucer in December 1534 and from the upper country, and already on the following day the negotiations began. Luther, in the presence of Melanchthon, Bugenhagen, Jonas, Fr. Myconius, Justus Menius, Creuziger, and still some others, immediately declared at their



Jena and Frankfurt a. d. O.). But how did one seek toHe is also local. If he is local and in heaven, he is not on How should we be allowed to ask whether it is really our refute him? In true Polish fashion, as it often happenedearth, and therefore not in the Lord's Supper. Luther duty to help that this great distress of souls may be at the Polish imperial congresses, they drew the saberrejected this conclusion. This matter should not be controlled? And yet it is a public fact that the great and against him, suspended him from office,treated mathematically. Since, according to the words of important missionary work of our Lutheran Church in excommunicated him, and imprisoned him! Theseinstitution, the body is really present, it must be able to North America has been almost entirely neglected and were the fruits of a so-called concord betweenbe in several places at once. That the Almighty can allow forgotten, and that to this day it is not quite known in Lutherans and Reformed! From the Catholics, too, thea body to exist outside of space is proved by the world, many places whether it is really necessary or obligatory Lutherans had only to experience oppression, in spite the largest body, which is not in space, since there is to lend a hand in the building of our Church in North of the religious peace of 1573, according to whichneither space nor time outside of the world. - In a similar America. I have experienced the latter many times Catholics and dissenters were to hold perpetual peaceaway, Bergius, in particular, let himself out in Thorn, but recently, as I had the opportunity to talk about our and enjoy equal civil rights. Since King Sigismund'she was put in his place, especially by Calov, to whom, mission to North America with many dear friends and reign in 1587, there has been no return to this, andof course, he then also attributed the blame that nothing brothers near and far. Despite the warmest love for the Polish dissidents, especially the Lutherans, only foundcame of the intended union. From the Lutheran side, building of God's kingdom that I found everywhere, the peace through the annexation to Russia in 1707 andCalixt himself worked conspicuously toward this goal. plight of our Lutheran Church in North America seemed the dissolution of the Polish Empire in 1772.

He was a learned man, a syncretist through and to be little known and to have come to the hearts and At the religious discussion in Thorn in 1645,through, who not only sought to unite the two Protestant consciousness of the individuals. however, a new attempt was to be made to unite theparties, for which reason he had been appointed It is almost incomprehensible that the latter is so. Lutherans with the Reformed. And now the matter wasCoadjutor of the Reformed by the Elector of After all, the whole world knows what a large country seriously pursued even by crowned heads, namelyBrandenburg in Thorn, but also believed that this could North America is, and everyone knows just as well how from the court of the Electorate of Brandenburg. Sinceeasily happen according to the Apostolic Creed. Yes, he many millions of emigrants have gone to North America the conversion of Elector John Sigismund to thewent so far as to admire the unbiblical teachings of the for many years, even from the territory of our Lutheran Reformed Church in 1613, the Brandenburg court hadCatholics and did not want them to be regarded as Church, from Saxony, Prussia, Mecklenburg, Hanover, sought a union between the Lutherans and thedangerous errors! Calov and Hülsemann opposed him etc.: so it is only a matter of a very simple arithmetic, Reformed, especially in its own country, since it hadmost decidedly, with whom most theologians of the time which everyone could calculate for himself, namely, come into conflict with almost the entire Protestantagreed. Calov was the most astute theologian among where these millions of emigrants are to get preachers country, since there were only a few Reformed in thethose at Thorn. That he was that and also a thorough and teachers. They take none with them from home; country. Therefore, the Elector Georg Wilhelm alsointerpreter of the Holy Scriptures, he proved by later there is no authority or state government in America to organized the meeting in Thorn, and sent the reformednumerous works. He admittedly acted somewhat provide churches and schools for the people, so it is court preacher Joh. Bergius and the preacher Friedr.impetuously, but with him it was also said: "Zeal for your quite easy for anyone to conclude for himself how many Reiche there. Also the president Gorayski was ahouse has eaten me up! Still in 1682 (he died in 1686 as thousands of poor people are left sitting there and have reformist. Lutherans were present: Georg Calixt,General Superintendent and Professor in Wittenberg), nothing, neither preachers nor teachers, or have to professor in Helmstädt, the preachers Abraham Calovhe published a Historia, *syncretistica*, i.e. Christian well- attach themselves to the first best sect in order to have and Joh. Botsack from Danzig, the professor offounded concern about the many church disputes, at least something of church and worship, or throw theology Joh. Hnlsemann from Leipzig, and threereferring to all attempts at union between Protestants themselves into the arms of wandering actors and Königsberg professors: Poucher, Behm and Dreier.and Papists since the Reformation. In it, the Reformed tramps who pretend to be preachers, as is said to The latter three, however, were admitted by theChurch, especially the Brandenburg Church, received a happen quite often in America. Lutherans only after they had renounced the instructionnew symbolic book. However, after almost three But one objects that the Americans may help they had received from the state to vote with themonths, during which only six public meetings had been themselves; they have more strength and means than we largely poor people here in Germany. The simple answer to this is that it is, of course, the first and foremost duty of the Americans to counsel and help their needy; but they also do this honestly and eagerly, as much as they can, but they desire our help and our support, because the need is so great and the new field of the church to be planted there is so immense that the forces of our Lutheran church in America alone are not sufficient to cope with the urgent need. The truth is that the circumstances are such that it would be a crying injustice to give our brethren in America alone a task to do.

Reformed. held, they parted in general discord. (To be continued.) They argued back and forth without being able to reach the desired goal. The reformers acted similarly to Zwingli at the Marburg religious discussion. For when Luther said there: "My dearest lords, because the words of my Lord Jesus Christ are written there: *Hoc est corpus meum* (this is my body), then truly I cannot pass by, but must confess and believe that the body of Christ is there." Then Zwingli sprang to his feet, saying, "So, Doctor, do you admit that the body of Christ is spatially in the Lord's Supper? For you say, the body of Christ must be there, there, there is a spatial expression." "I have nothing to do with such grips," Luther replied. That is my body, not there is my body, they say, whether that is local or not, he did not want to know. The body is finite, said Zwingli. Luther admitted this in one consideration. If it is finite, Zwingli concluded, then it is

Is it our duty to help build the Lutheran Church of North America?

Pastor Brunn in Steeden answers this question in this year's second number of his "Mittheilungen über die luth. Kirche Nord-Amerika's" with the following words, among others: An almost superfluous question, mau should think; for where so great distress of souls is present-

and work, which exceeds their strength many hundred times over, especially since they prove by facts how faithfully and honestly they do their part. I therefore communicate in the following some of the educational institutions of the Synod of Missouri. From this you can see how this synod has to maintain: 1.) a grammar school, in which there are 100 pupils, 2.) a school teachers' seminary, 3.) the two theological seminaries together with the preparatory class belonging to them. And all of these institutions are maintained by a synod that only has a few 160 preachers, with congregations that have mostly only just been gathered, in which the full spiritual and ecclesiastical life has not yet been awakened or firmly established everywhere, congregations that still have to pay their own preachers and teachers and build their own churches and schools! Nevertheless, our dear professors at the seminaries in St. Louis write that even in these difficult times of war they and their institutions have no lack of the necessary necessities of life and that we should only send them pupils without being allowed to provide for their accommodation. God's grace is to be highly praised, which has done such great things for our Lutheran Church in America up to this point, and which has enabled the Missouri Synod to rise so powerfully from very small beginnings in such a short time, in 10-15 years; It is undoubtedly a special work of grace on God's part that has so visibly strengthened the hand of a few faithful men in America that, with so little help from others, they have established such flourishing teaching institutions and laid the foundations of a Lutheran church throughout North America. They are truly worthy of our heartfelt love, our joyful participation and support, so that their work may grow and increase and fulfill the calling given to it by God, namely, to build up the Lutheran Church in North America far and wide and to call the scattered and lost children of our Church there back to their mother and to gather them together. In addition to all this, however, our Lutheran congregations in America do not ask us to support them ourselves or to help them maintain their own preachers, but they only ask us to help them win pupils for their teaching institutions here in Germany and to bring them over, so that the still abandoned congregations and members of our church can be cared for. But the latter, to seek out the church-abandoned emigrants of America and to take care of their ecclesiastical needs, is in the end just as much our duty here in Germany as the duty of other people over there in America itself.

For it is precisely this that seems to me to be emphasized and stressed again and again, if we are to rightly recognize our calling for North America, that it is there our own countrymen who stand first before us, our brothers and relatives according to the flesh, and above all, that they are baptized Christians, members of our own Church, whom it is there to seek, to save from their ecclesiastical abandonment, and to supply with Word and Sacrament. I must always

I will come back to the comparison with the heathen mission. Before I say another word, I must be careful that no one thinks of me as speaking against the mission to the Gentiles; indeed, I would rather that all the Gentiles were converted to the Lord Christ and that the preachers of the gospel went out into all the earth to the end of the world. But if we want to build the kingdom of God and serve the Lord Christ, then we must undoubtedly examine and see where He is pointing the way to begin with, and this must be discerned from the existing circumstances and conditions. So we must set ourselves against one another: Of all the foreign parts of the earth, America is the first, the easiest and most convenient to reach, inhabited by our own friends and countrymen, and we should pass it by while we go to the farthest foreign seas to build the kingdom of God there? In America all roads are open to us for a most fruitful work for the kingdom of God, with hundreds and thousands of abandoned Christian heaps there asking for preachers, and immediately a Christian congregation is gathered, as soon as only one preacher steps into their midst, - there we should pass by and miss the beautiful opportunity, and do something right for the ban of the church of Christ, while we go to the deserts of Africa and other places to build the church there, and toil for years until here and there we have brought a few poor heathens, often completely sunk in animal conditions or spiritual dullness, to some knowledge of the gospel? Oh, that I might not be misunderstood, as if I did not want to rejoice heartily over the conversion of even such poor souls, and over the fervent zeal of love that pursues them and spares no sacrifice to save them. Yes, this zeal is indeed beautiful and glorious, - if only one does not leave a thousand Christian souls in America deserted above your heathen soul, which one converts in Asia or Africa, and spends time, - means and forces in making wild deserts cultivable, while one leaves the most fertile and comfortable lands standing unused and uncultivated beside them, and a prey to the enemies. However hard this may sound to the ears of some of my dear readers, it is only the simple, well-known facts to which I can refer: to this day, every preacher who has gone to North America has immediately had a congregation there, and in a few years Lutheran synods with an independent, flourishing church system have been formed there. These are successes with which none of the heathen missions can even remotely compare, in spite of all the unspeakable effort and heavy expenses that are annually expended on them. Therefore we should not refrain from the mission to the Gentiles, but woe to him who remains indolent where the Lord makes it possible for us to win even one soul for Him.

how much nearer the way is prepared for us in America among our own German countrymen, among baptized Christians, and consequently how much nearer the calling is given us by God to build our church, than in the still distant heathen lands. Therefore, first things first, and then things second, but certainly not the other way around.

Finally, in order to make clear to ourselves our calling and our duty not to leave the Lutheran Church in North America helplessly in the lurch, we must add that it is not a matter of winning and acquiring new members of our church, but only of preserving what we already have, what already belongs to us by nature. But it is surely foolish for a man to seek laboriously at one end to acquire something which he would in the meantime lose a hundredfold at the other. Nay, but first to hold what we have, ere we think of... ..to gain something new. But that is what it is all about in North America; there are the old members of our Lutheran Church who have immigrated from Germany and who will be lost to us or will have to become the prey of foreign sects if we do not help them to get Lutheran preachers. And that is just the great, blatant fact that is happening every day in America, that the members of our Lutheran Church are falling away from their mother by the thousands, that they are joining foreign sects in droves, especially the Methodists. Even from my small Lutheran congregation here in Nassau, devout people, who were also strictly Lutheran, have gone to the Methodists in America, because in their abandonment they knew and had nothing else. Who bears the guilt and responsibility before God for such facts? In sum, without a doubt, the Lutheran Church, which does not pursue its lost members better, even if they themselves had often run away wantonly, but which allows foreign sectarians to rob it of its own in America, while it abandons and neglects its own members there. Pastor Löhe is known to have said that "in the heathen world the Lutheran Church seeks to regain with drops what it pours away with buckets in America," namely, members who belong to it. If this is true, it is certainly foolishly done, and if it is foolish, then it is certainly not in accordance with the order and the divine calling which Christianity has; but it would be right and Christian that we should first use all faithfulness, all diligence, and all zeal to keep and preserve what God has given us, first here in Germany and then in America, first among our own countrymen, fellow-countrymen, church-members, 2c. and when this is done, let it go on and on in God's name, until the whole world is conquered and laid at the feet of the Lord Christ.

Wouldn't my dear readers like to think that I only wrote the foregoing out of party interest?

say. Everyone is free to examine what has been said according to God's Word. But I say it only out of clear inner conviction that our Lutheran Church alone had the duty and the calling to take care of the ecclesiastical abandonment of its members in North America, a calling that should be recognized all the more the more zeal one has for the conversion of the heathen. May missionary activity for our Church in North America no longer remain an almost completely forgotten and neglected step-sister alongside the mission to the Gentiles.

### Message from our army chaplain.

Our dear brother Richmann again sent word from Memphis on June 24, to which he had travelled with his regiment under unspeakable hardships and privations. We only excerpt the following from his letter for our readers: "On our marches through wilderness and sparsely populated areas we endured unspeakable hardships, hunger and thirst, dust, heat, nakedness and rain. As our provision wagons could not follow us so quickly, we suffered almost a whole week of hunger, for our rations for a few days had long since been consumed. Em few crackers and water, at best an onion formed our daily diet. Many did not have this, and when we once received some mostly, but did not get to bake, they devoured the rolled dough. If we found water, it was cleaning water, which our horses and mules spurned, but the people devoured greedily. In addition, we had to camp without tents, day and night, on bare ground under God's open sky. As a result of these hardships, the number of our sick increased to a frightening extent, so that we had to leave them on the way in order to be able to carry away only those who still gave hope in our ambulances. Many were struck by sunstroke and fell down, never to rise again; others fell ill with violent vomiting, diarrhoea and nervous fever. As soon as we came near a hospital, however, our sick were taken there. Those who fall violently ill in the field and do not find an opportunity to go to a nearby hospital are almost always doomed to die. Our regiment, which took part in all the battles and skirmishes from Fort Donnelson and has not been in regular camp since, has already dwindled from one thousand men, with whom it went into the field, to four hundred able-bodied men, and it is more to be wondered at that these can still perform services than that we have lost six hundred men through battles and sickness. Each regiment has to put a company on guard duty every night, so it happens that our soldiers have to travel three to four miles to outposts almost every third day. That my effectiveness under these circumstances is very limited,

is easy to think of. I am glad when I am able to hold church services on Sundays; however, our marches to my delight, behaved quite bravely so far, and they deprived us of the joyful celebration of Pentecost, which hurt my heart very much. It takes a lot of effort to gather the individual companies of wounded soldiers for church services, but the pure doctrine! - The Methodists are also trying to win here, for we always see some of their papers, the Apologist, the Christian Messenger, flying around in the camp, so that our Lutherans complain dissatisfied: "If only we could read our Lutheran again!" . . . the distant hospitals, they are removed from my pastoral care, because I always have to be with the regiment. - I found here quite well under the circumstances, was Thus I had prepared a seriously ill soldier for holy baptism. However, when I wanted to look for him again unexpectedly quartered with him as an invading field preacher. Through me he had received for a year and a half the first news of his own in the North and of our Synod. It was very much appreciated by him when I presented him with your paper: "On the right form of a local Lutheran congregation independent of the state". It is only a pity that our stay here will not be for long. Already on Sunday we received orders to march, first of all to move on the railroad between Memphis and Corinth, to rebuild the destroyed bridges. Once we are back in the wilderness, we will be cut off from all communications again for several weeks, perhaps months. Before hand, I ask you to address any shipments to Memphis. It is sufficient if only the following is addressed: Rev. P. Richmann, Okapi. 58. UsZL- 0. V. I. Memphis, Tenn." May many friends of our dear brother also be moved by the present to send him a few words of comfort and encouragement, which he needs so much in his difficult, perilous profession that is connected with all kinds of hardships, and above all to remember him diligently in prayer before the Lord.

### To the ecclesiastical chronicle.

**Religious Bounty.** As reported in the reformed "Evangelist" in Cleveland on June 14, the well-known German General Sigel, to whom the Methodists have already shown their gratitude and respect with ecclesiastical honors, has now also been made a life member of the Conference Missionary Society by the Illinois Conference of the Evangelical (Albrecht) Fellowship. How pleased the General will be that his war exploits have even earned him ecclesiastical rights! Of course, it is also possible that he will not have very high expectations of the value of his goods, which are brought to his house so uninvited, since Sigel, as is well known, thinks as much of one religion as of the other, namely - nothing.

**General Synod.** Some time ago a member of the Canada Synod asked in a

In his letter to Pastor Passavant, he asked whether the constitution of the General Synod could not be changed in such a way that their synod would also be able to apply for membership. Pastor Passavant presented this letter to the General Synod on the occasion of the meetings of the same. The result was that a change in the Constitution was proposed to the effect that later on the name "General Synod of the Lutheran Church in the United States of North America" would be supplemented by the words "and adjoining countries". In this way, the door to the great Babel, which the practical Americans have built in honor of their glory (Dan. 4:27), shall be opened wide even to the Synod in Canada. It is strange, however, that even a zealous member of the General Synod, the editor of the "Kirchenbote" (Church Messenger), in the June 20 issue of the same, opposes all German Synods joining the General Synod! He writes: "With regard to the affiliation of the Synod of Canada, it would be our best advice that it should not make an appeal for affiliation; whether the paragraph in question in the Constitution be changed or not. The Synod of Canada is predominantly, if not entirely, German, and we would not advise any German Synod at all to join the General Synod. In the first place, the General Synod is an English-speaking body, and a German who does not know English feels little at home there, and in the second place, an ever-increasing difference in doctrine and ecclesiastical usage between the German and English preachers of the American Lutheran Church is undeniable. There has been an unmistakable progress or perhaps a regression, in the Lutheran Church in Germany and America during the last twenty years in the commitment to all the Symbolic Books and the emphasis on specifically Lutheran doctrines. In this respect the Germans have by far gained the lead over the English, and the latter will not catch up with the former for many years to come. The consequences of this are frictions, controversies, and divisions. A house divided against itself cannot stand. Therefore we think it better that no German Synods join the General Synod. Fraternal love and mutual support need not therefore cease. The church-building and native mission societies of the General Synod nevertheless also grant help to synods standing outside their association, as has happened, for example, at the Canada and Wisconsin Synods". It can be seen from this that the General Synod has so little desire to lure orthodox Lutheran synods into its association that it rather wishes such synods would kindly stay away from it. It does not hope to convert them to itself, but rather fears that they will only involve it in a dispute so unpleasant to the dear flesh for its teaching of the Word of God.

become. It is true that it already has synods in its midst that also want to be orthodox Lutherans, but these are so tolerant, so polite, and so loving that they will never disturb the peaceful get-together of so many dear people for the sake of pure doctrine. If only the dear gentlemen would be so honest as to remove the name "Lutheran" from their foreheads and replace it with "unirt"!

Howl call from Kansas.

In Christ, dearly beloved brethren!  
If the undersigned, on behalf of his congregation, despite the prevailing general need, since the help of the dear members of the synod is called upon almost daily, nevertheless dares to come before you with a request, then it is to be expected that there must be weighty reasons to justify such a step. I will try to present these reasons in all simplicity, but I must first make a few remarks about the conditions here in general.  
The undersigned came here last fall as a traveling preacher with the task of missionary work in Leavenworth and the surrounding area, and where possible, with God's help, to found one or more congregations. At first glance, this mission should not seem so difficult, for in a town of 12,000 inhabitants, of whom the third part are Germans and of whom perhaps half are Lutherans from home, a considerable congregation should be able to be gathered in a short time. - But alas, it was and is only a small group that, in spite of all the deceptions of the vagrants who used to do their mischief here, in spite of the scorn and ridicule of the enlightened, in spite of the activity of the enthusiasts, the Methodists and the Albrechtians, could not be moved to block their ears and hearts before the pure Word of God; at first there were only 7 and now there are only 10 to 12 families who openly, freely and decisively profess the pure Lutheran doctrine. - A large part of the Lutherans living here still waver undecidedly back and forth, but many of them attend our services, and they will probably join us when they are convinced that our cause will endure, something that still seems doubtful to them. And whether our congregation is to exist here depends, speaking in human terms, to a large extent on how our urgent call for help is received and answered by you, dear brethren.  
For a long time we felt the need to have our own place of worship, for as small as the number of our actual congregation members is, and as small as the number of those attending the service was in the early days, and sometimes still is in the afternoons, it was still not possible to hold our service in a private house, since we did not have a suitable room available. Therefore, we had to rent a place right at the beginning, but we were not able to

We could not get any other than one in which a private English school was held during the week. But this would have been enough for us, but it only lasted a short time, the school had to be given up and the place was furnished and rented out for apartments. We were therefore forced to look for another place, and since my small community could not afford a monthly pension of 12 to 15 dollars, we had great difficulty in finding a place. But here, too, we were advised; we received permission from the city authorities to hold our services in the Recorder's Hall and later in the larger courtroom, free of charge. This, of course, relieved the great momentary need, but it is and always will be a state of emergency, for this hall is only available to us on Sundays, and even then it has often happened that we found it locked, or that a jury, which was unable to remain in session on Saturdays, kept it occupied on Sundays as well. Except for the first Christmas and New Year's Day, we have not yet been able to celebrate a single holiday with a public church service, and almost no Sunday service passes without disturbance in one way or another. - Another great evil is that as long as we do not have our own church, we cannot establish a church school, and so the youth must grow up in ignorance of the divine Word and imbibe the poison of unbelief in the so-called "German Free School" here.  
All this has now pushed us to the conclusion that it is absolutely necessary for the existence and future prosperity of our congregation to build a house, no matter how small and small it may be, in which we can not only hold our church service, but also our school. But where shall the means come from to carry out such an undertaking? For it is clear enough that 12 families, who are almost exclusively poor working people, cannot carry this out on their own, and yet we must dare to do so, trusting in God's help, and have already made a start on it and purchased a suitable building site for \$625.00, but this purchase must still be confirmed by the Probate Court, since it is the property of minor children. Part of the purchase money \$110.00 has already been paid in and with God's help we believe we can raise at least enough here in Leavenwerth to pay for the building site, but then we still have no building on it. However, we cannot take on a large debt, partly because it is difficult to borrow money here, and also because we would not be able to raise the interest, which is very high here, for a significant debt. We are not in the mood to build a large church, we would like to be content with a small frame church, which will also be used as a schoolroom.



For this purpose we now dare to ask for your support and help, in the firm confidence that the Lord, who can direct the hearts of men like streams of water, will also make your hearts willing to lend us a helping hand in our need.

Finally, dear brethren, we wish to lay before you the following points for your serious consideration:

1) As already mentioned, the existence of our congregation depends to a large extent on our having a church of our own, because under the present circumstances the congregation is hardly able to provide its preacher with the necessities, and no preacher could stand it for long. This would change as soon as a school could be established, so that then there would be nothing to fear from this side for the existence of our congregation.

2) Leavenworth must be considered a mission post, and since many of the Lutherans living here are now deterred from attending church services because the place is too dirty (everyone knows how most American courtrooms are, especially in the countryside and small towns), this obstacle would also be removed if we had our own place. Missionary work would then also be much easier, because we would then have a better opportunity to visit the parents of the school children, who now do not or only rarely attend the church service.

3. this might also be a weighty reason to support the congregation here, because if our synod were to give up this important place, the Methodists and Albrechts, who are developing an unparalleled activity here, and who both have respectable churches, but even smaller congregations than ours, would completely devour everything that still has any church sense, but is not firmly and unshakably founded on God's Word.

4. Connected with the fate of the congregation here, at least for the present, is that of a small congregation in St. Joseph, Mo. which for years, without regular pastoral service, has faithfully adhered to the profession of pure doctrine, and which is now regularly served from here.

This, dear brethren, is our need, which impels us to knock at your door; and we do this the more confidently because we know, since you have recognized the noble treasure of pure doctrine, that you will not admit that it, and that they should be driven into the net of the enthusiasts, as long as you can prevent it, you will also prove your faith in love here.

Leavenworth City, June 28, 1862.

M..Meyer, Pastor.

**Call for** the establishment of a German e v. luth. colony in the West.

At the recent synodal meeting of the Missouri, Ohio and other states of the Western District, held at Crete, Ill, the attention of the first undersigned

was called by some of our pastors to the fact that there were some in their congregations who would like to settle

prosperity of our congregation depends to a large extent on our having a church of our own, because under the present circumstances the congregation is hardly able to provide its preacher with the necessities, and no preacher could stand it for long. This would change as soon as a school could be established, so that then there would be nothing to fear from this side for the existence of our congregation. thoroughly good and wholesome one. The Germans, for example, to whom I preached God's Word on that journey, are scattered in the following manner: At the first preaching place, 11 miles from here, about 6 families live, 10 miles further about 12, 27 miles further again 6, 24 miles further 5 families. From there I went home and had at the first preaching place 3, at the second 4, at the third 6 or 7, and at the fourth 6 families. What work has a poor traveling preacher to do, which must wear him out in a few years, while he can do so little in proportion! How much nicer and better it would be, therefore, if all these families lived together? And because it is quite certain that our Lutheran brethren who want to settle in the West will continue to act in such a foolish manner that one will settle here, the other there in solitude, and thereby perhaps depart completely from the word of God, I hereby dare, in communion with several members of my congregation, whose names are also signed, to issue the above appeal in the name of God. The undersigned brethren are members of my congregation and wish me to go with them as their preacher and pastor and to continue to supply them with the Word of God, to which I have, after careful consideration, cordially declared myself willing.

We would now like to take the liberty of drawing attention to the following points.

1. that we want to settle where there is still land to be had, of which, according to a recently enacted law, everyone can appropriate 160 acres under certain conditions free of charge - except for 10 dollars for expenses.

2. we desire that all who wish to join this colony be Lutheran Christians, and that they have a good testimony of their conduct from their present pastor.

(3) It is earnestly requested that, as soon as anyone has decided to respond to this appeal after it has been published, he should report this to the

may notify the undersigned by letter at the following address: Usv. l'. Doescher, Iowa City, Io^a.

4. in such letters the writers should note: 1. where they think it would be best; 2. what they know to say about such a region, and what good advice they know to

give.

(5) Every man shall provide himself with all necessary means.

6. at least 50 families must come forward if anything is to come of the whole thing.

(7) When so many are present, and the destination has been agreed upon, it shall be made known, and the day fixed on which to depart from a certain point next spring.

Iowa City, Iowa, on the 17th day of June, 1862.

2. F. Döscher, Ev.-Luth. Pastor.

I. Daniel Straehle.

Herrman Töpfer.

Georg Trumpp.

**Church News.**

Mr. Pastor Christoph Heinrich Löber, formerly pastor of the congregation at Frohna, Perry Co., Mo. who had accepted a call from the Lutheran congregation at Thornton, Cook Co., Ill, and had been dismissed from his former congregation with deep sorrow, but nevertheless with joyful surrender to the will of the Lord, who called his servant to a larger and more important field of labor, has been publicly and officially installed on the third day of Pentecost, June 11, 1862, by the undersigned with the assistance of Pastors Küchle and C. Meyer, by order of the Honorable Presidency of the Lutheran Synod of Missouri 2c., Western District, was publicly and solemnly inaugurated before his new, numerously assembled congregation.

May Christ, the Lord of the Church, bless his servant in his new sphere of activity, that he may bear much fruit! Chicago, Ill, June 30, 1862.

J. A. F. W. Müller, pastor of the Lutheran Immanuel congregation.

The address of the I. brother is:

Mwrrnton, Ooolc 6o., III.

**The next Synodal meeting of** the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c., will commence Wednesday, August 20, at the church of the First German Lutheran Congregation at Pittsburg, Pa. - The church and parsonage are near the railroad station, corner of Wylie and High str. Baltimore, June 16, 1862.

W. Keyl.

**Warning.**

This is a serious warning against a certain Jacob and Becker, both Jews, who, pretending to want to become Christians, only have in mind to deceive Christian-minded people.

Ch. J. Weisel, Pastor.

Conference display.

The Northern Illinois Pastoral Conference will meet, God willing, July 22-24 in Elk Grove at the undersigned's home.

W. Bartling, Secr. x. L.

With thanksgiving to God and the benevolent givers, the undersigned certifies the receipt of the following gifts for the Scminar household and for poor students:

Through Mr. Past. Schöneberg 51,50 cash for poor students.

Through Mr. Past. Dörmann from his former parish: 9 sacks of wheat, 2 sacks of dried. Fruit, 1 bag of beans.

From Mr. Past. Lehmann: 9 Dtzd. Eggs.

From the gardeners Hcrrrn Amcis, Weise, and the two lüngels here abundant and repeated supply of ric vegetables, salad 2c.

A. Crämer.

By Wm. Mever in Fort Wayne for N. N., second post .... ..5M

By Past. Stubnatzy .....13,00

To wit: By D. Werfelmann and H. Richter G 55. N. N. 53.

From Past. Weycl and his congregation, second broadcast 18M

By Past. H. Hurst- .....2 50

"" Föblinger, New York City .....8.75

To wit: By F. W. Gorseguer 53, Ernst Seemeier 50 Cts.. Joh. Kruschinsky 51, Ch. Schmidt 25 CtS., H. Hartwig 54.

From the comm. of the Past. Boehling at Freistatt, Ozaukee Co, Wisc. .... 30,00

Namely: Von Gerbisch, A. Hi'gendvrf, G. Hiigendorf, A. Ernst, E. Schneider, F Böling H) 52, C. Schneider, C. Hügendorf, C. SchößowG 53, Joachim Götsch 5050, Saubert, J. Götsch, T-Schmidt, F. Lemke, L. Hilgendorf. Ph. Sorweid, M. Schoßow (I 51, J. Wilde 50 Cts.

From the Gem. of the Past. Neisingcr, AnglaiseCo ,Olüo 36.50

Ostcrcollecteder Gem. dcs Past. Kühn, Zanesville, O. 22.65 From the Gem of the Past. Bode ..... 14.00

By Past. Tramm inLaporte, Ja. ....20.49

As follows: Easter Collecte in Laporte 54.12, by individual members of that parish 513.37, by Hoffmann, Mull G 50 Cts, in ^Mishawake by Christ. HerpoltSheitner 5t, Carlis Herpolts and Dumaun G 50 Cts.

By the comm. of Past. Mueller, Chicago, Ill. ---- 13.45 By Past. Sauer .....7.50

To wit: From Mrs. Schepmann 53, G. Tölkcr and the Wittwe H. Otten G 52, Franz Mönning 50 Cts.

From the comm. of the Past. Shepherd .....12,00

Ostcrcollecteder St. Peters Gem. desPast. Spreng-ler, Middleton, C. W. 5 ..... .00

By Past. Lightning by G. Bühring ..... 1,00

From the comm. of the Past. Steycr in Pine Hill ..... 9.80

To wit: By H. Meier, J. Rauch G 51, A. Bittner. J. Ricl, J. J. Gombcrt, J. Becker, I. Gvmberk, J. Brück, H. Tilg and widow Johanne Gr >f(I 50 CtS., F. Kohlmann, C. Bingener, J. Reil, I Zinn J. Schulmann. C. Orlh, G. Mergel, C. Becker Sr, G Herrmann, C. Becker)un., Joh. Goiubcrt, L. Eckcrt. G. Fritz G 25 Cts. P. Bruck30 Cts., H. Stocku. Wife, A. C. Brück G 12z CtS.^

Further anö the Gcm. in Cumberland, by Judge 1.00 From theGem. of the Palt. Nützet, New Dettelsau. O. 36.00 To the comm. of Past. Reichart, Whitty Co, Ja. second shipment ..... 6.00

By Past. Winter, by Heinr Rvhler, Hendcrson, Miun..... 1W

From the congregation of the Past. Schumann, DeKalbCo.,Ja. 26,00

Wcihnachtscollectc der St. Iohannes-Gem. des Past. Köstering, Speier Co., Yes. 5.....29

From the comm. of the Past. Kammcier, CarverCo., Minn. 18.00 " " " P. Nupprecht, " " 6. 00

By Past. J. Hurst, by Fr. Arückcbrg and M. Thomae, Minneapvlis, Minn, (K 50 Cts. ....1W

Through Past. Keller, from his parish in Rautoul of Chr. Lerche and K. Hillm ann sen (I 52 ..... 4,00

By densklbeu, from the Gem. to Morrison by H. Nohr 52, A. Nohr 53 5..... .00

From the Gem of the Past. Sihler in Fort Wayne, Ja., Fourth transmission ..... 84.38

Jul. Knot he.

To the message.

On the 5th Sunday after Trin. a mission feast will be celebrated in Neu Gehlenbeck, Pastor Moll, Ills., likewise on the 6th Sunday after Trin. and on the following college building at Fort Wayne up to May 28, 1862: Monday in Grand Prairie (Pastor Streckfuß), Ill.

Request.

Where is Mr. "Messenger"? It is reported that in his last number he threw down the gauntlet to us. Does he think it more loving not to let us know?

KV" Just published by A. Wiebu sch & Son in St. Louis, Mo:

Soldier's Prayer Booklet.

Published by the Lutheran Preachers' Conference at St. Louis, Mo. in 1862. sedez format.

The booklet contains 30 numbers of prayers for the needs of the soldier in the various circumstances of his profession. The prayers are all written by old, godly and anointed prayer warriors. The booklet is a suitable gift which relatives, pastors, friends 2c. can send to soldiers in the field or in hospitals. The price of a stiff-brooded copy is 10 cents, of a dozen 70 cts. Whoever would grant the soldier in such great danger a spiritual strengthening and refreshment, should hasten to have the beautiful booklet sent to him and bring it into the hands of the aforementioned.

Received:

The following sums have been received by me for the college building at Fort Wayne up to May 28, 1862:

From the congregation of the Past. Zage. .... 546,00

Namely: By Karl Böhler 55th Dohrbeck 55, Conrad Westcnfeld 52, Jacob Bühler 52.50, Louis Geerke 510, Will). Meicr u. And. Zaget G 55, Heinr. Bobne, Karl Westenfeld and Wittwe Meicr G 53, Fritz Hollmann 52.50.

From the comm. of the Past. Trautmann, Adrian, Mich. 31,00

To wit: By Hrn Kaumeicr 52, M. Langohr, A. Wagner, K. Schneider, Dr. Meindermann, P. Tagfeld, J. T. G 51. G. Wicsinger, I. Fluhrer, M. Malger, J. Wagner, S. Diesinger, G. Schatzberger, D. Stoll, J. Rnpfert, Fr^ Gempcl, J. Kūuzel, K. Schmidt, A. Wagner zun., L. Beck G 50 Cts , B. Billenstein, G. Holzinger, M. Wiesingcr, P. Rūde! G. Wöllmer, M. Grüber, M. Klein, M. Oßler, I. Karl, W- Kantenfctter, G. Geleinuss, I. Hüftlein, A. Schwager, B. Schneider, G. Höfler, A. Cron, O. Schäfer, L. Wagner, G. Finscl, Fr. Kaumeier, G. Beirr, Chr. Ostler, G. Riesig, J. Bock, J. Herilem, E. Buckel, I. Gusenbauer, G. Dörner, Geckle, W. Renner G 25 Cts, Merk. Klehmann and Botsch (K 15 CtS., W. Büchner 37 Cts, Liebermann 10 Cts, Lallcnberger 15 Cts, M. Frescheichen 35 Cts, A. Frank, G. Betz G 20 ists, from the women's treasury 56, M. Gottfried in Tecumseh 5l.

From Past. Fritze's congregation, third consignment ..... 50.00 "

derGemeinde des Past. Werfelmann ..... 17,25

,,,,, ,, , Brewer, thirdSend .....-91 .50

"" in Washington, D. C. 165.50

As follows: Georg Emmert 525, Wild. Witbeft, Ant. Heitmülcr G 510, Georg Wiilner 520, Fried Stutz 540 (second and third gifts) Louis Schmidt, Wilh. Hauschild 510. Franz Willner, Ferd. Schlegel, Joh. Stutz, Hein. Heilmüller, H. Prinzbern, Conrad Preinkart G 55, E. Emmermann 53, L. Emmert 52.5<, J. Riesinger and J. H. Schlößer G 52, M. Schäfer 51.

From some members of the congregation of the Past. Jost at Cedar Creek .....6.75

To wit: By W. Schröder, Fr. Kringel (I 52, Ch. Müller and Radtke G 51, Wilh. Benz 50 CtS., J. Götsch 25 Cts.

By Past. P. Eirich, Litbopolis, Ohio .....3.00

" of St. Iohannes-Gem. of the Past. Engelbert-- 10,25

And from two members of the St. Paulö parish 2.00 ,, theGem. of thePast.Bühl, Acron, SummitCo., 0.10,<>0 ,, " Trinityö-Gcm. of the Past. Saupert --- 60.25 " Fr. Westerhausen, of the comm. of the Past. Merz 15,00 By Post. Detzer, from the Gem. in Tcfiance ---- 31,00

To wit: By J. Schumacher 51, Jacob Pingel 52, Joachim Müller 53, IohnG.Hudclmeier525.

From the same Gem. at the Souchndge, by J. Roth 1.00 From the Gem. of the Past. Streets at Watertown, Wisc., 2nd broadcast .....36.10

By the same from the Gem. in Town Concord - - 3.90 From some members of the Gem. of the Past. Link to Li-banon .....33,20

To wit: By C. Maaß, Joh. Hafemeister, F. Witte and Wittwe Müller O 52, Fr. Utrch, I. Ultech O 51.50, G. Schulz. F. Schulz, J. Neitzel, A.Neitzel, G.Neitzel, F.Neitzel, F. Behl, C. Voigt, F. Milke. F. Schwefel sen.. F. Schwefel zuu, W Gerbisch, B. Braunschweig, Frau Schöne, A. Wegner, F. Staß O 51, F. Mathias, F. Sauersdorf, L. Corth, A. Bliese, C. Kollarb, W. Dittbörmcr(K5l>CtS., H. Schrei, C. Caspar, W. Iocke, Tesch, A. Erner, C. Woltm G 25 Cts., W. Christian, J. Schulz G 4l) Cts., C. Christian 75 Cts., M. Wegner 15 Cts.

" of the parish of the Past. Lindemann151 ..... ,65

" """" I Ruprecht, NorthDover,O- 10.00

" """" Fricke in Indianapolis, Yes. 63.50

By Past. Daib received, second broadcast ..... 13.00

To wit: Subsequently by some members of the Iacobus congregation 55, by some members of the DreieinigkciS congregation 53, by Past.Daib himself55.

Correction of the receipts in the "Luthener" No. 17.: Instead of: By Pastor Kühn 55, by W. Rothe 52, and by L. Stolzenbach 51, together 58. - it shall bite: By Pastor H. Kübn 55, by W. Ruth 52, and by C. Stlvzenbach 5l, together 58.

Changed addresses:

8. 6Lr6 ok IvRev. 8. Graebner, 8b. OliLrles, No.

O^81- I^ebsr, escrs ok Rev. I'rof. O. IV VL. ^altber, 8t. I- ouls, Llo.

St. Louis, Mo.,

Synodal printing office of Aug. Wiebusch u. Sohn.

Receipt and thanks.

For the Proseminar in Germany received through teacher Erk (surplus from the children's festival) 50c. - through Pastor Streckfuß from an unnamed person from his congregation in Grand Prairie, Ill, for inner mission 5 10.00 - through Pastor Hüsemann a Collecte raised in his congregation in Minden, Washington Co., Ill, of 58.10 - from Heinr. Rühle in St. Louis 51.00 - from Philipp Rühle there 51.00 - from Friedrich Stutz in Washington, D. C., 510.00 (travel money) - from Rev. Hahn in Benton Co, Mo, 5l.00 - a collecte at the introduction of Rev. H. Löber's in Thornton Station, Ill, of 514.25 - from Rev. C. Meyer's congregation in Proviso, Ill, 54.56- collected at a wedding in Chicago 53.37 - from Rev. Schöneberg 50c. - from Rev. H. Wunderlich in Cook Co, Ill, 51.00 - from the Gotieskasten of the congregation of Rev. Th. Wichmann in Dearborn Co, Ind, 57.33.

C. F. W. Walther.

For the California Mission received from Rev. H. Wunderlich in Cook Co, Ill, 51.00 C. F. W. Walther.

For Pastor Summer received from C. S. in Baltimore 52.00 C. F. W. Walther.

For poor students received through Rev. H. Wunderlich in Cool Co, Ill, collected on Mr. Fr. Abbe s infant baptism. 53.00

C. F. W. Walther.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Redigirt von C. F. W. Walther.

Year 18, St. Louis, Mo. 23 July 1862, No. 25.

(Sent in by Pastor Carl Becker.)

#### Earlier Union Attempts.

(Continued.)

#### Windsor and Tangermünde.

What we want with this heading will become clear from the following.

The Bergisches Buch or Concordia Formula had hardly begun its journey through the German regions in many manuscripts to knock on the door of princely palaces, high schools, and the chambers of the clergy, when many objections immediately arose. The Concordia formula, in accordance with the earlier confessions of the Lutheran Church and the teachings of Luther, was intended to be a "confession of faith. The Concordia Formula, in accordance with the earlier confessional writings of the Lutheran Church and the teachings of Luther, wanted to decide from one another by different confessions, they were not and end all disputes that had previously been conducted within it, and to prevent dangerous Calvinist and other attempts to change the purely biblical, Lutheran doctrinal concept forever,

but unshakably fortify it itself through thorough theological development. It achieved this purpose and it was necessary to achieve it. For apart from Calvin's teaching on the sacraments and the persons of Christ, his doctrine of predestination contains within itself a blasphemy. For if the Concordia formula teaches, in opposition to Calvin: according to both, salvation and sanctification are only a work of divine grace, condemnation only a consequence of one's own guilt, and ascribes this only to man, not to the lack of grace, which in itself is universal, Calvin concludes: that guilt only takes place

God does not also here powerfully communicate his grace; but God does not also here communicate his grace, because from eternity he has decreed the damnation of these, and for the execution of this council even the fall of men had to serve; - God has therefore himself willed the sin of men! -

Since many were already infected by Calvin's errors, they also opposed the acceptance of the Concordia formula. For many, this *Concordia* was too narrow, because it took the doctrine very seriously; for these, a *Consensus* that was limited to the general was much more convenient, because it permitted two or more doctrines in particular without excluding them. It is understandable that Protestants who were so minded could not look on the Concordia formula, in accordance with the earlier confessions of the Lutheran Church and the teachings of Luther, wanted to decide from one another by different confessions, they were not and end all disputes that had previously been conducted within it, and to prevent dangerous Calvinist and other attempts to change the purely biblical, Lutheran doctrinal concept forever, but unshakably fortify it itself through thorough theological development. It achieved this purpose and it was necessary to achieve it. For apart from Calvin's teaching on the sacraments and the persons of Christ, his doctrine of predestination contains within itself a blasphemy. For if the Concordia formula teaches, in opposition to Calvin: according to both, salvation and sanctification are only a work of divine grace, condemnation only a consequence of one's own guilt, and ascribes this only to man, not to the lack of grace, which in itself is universal, Calvin concludes: that guilt only takes place

to stand outside. No wonder that all those for whom the general *consensus* was comfortable and the *Concordia* too narrow did their utmost to avert the impending danger. There was no time to lose.

In Germany at that time there was only one German prince who publicly professed the Reformed Church, namely Count Palatine Johann Casimir, whose father, Elector Frederick III of the Palatinate, had the Heidelberg Catechism written by the professors Zacharias Ursinus (a student of Melanchthon) and Caspar Olevianus in Heidelberg, and introduced it in 1563. This catechism was intended to be an edifying textbook and confession at the same time. As far as the Lord's Supper is concerned, it contains the Calvinist, even Zwinglian doctrine in the most decisive terms, but the Calvinist dogma of predestination is not clearly stated, and the Reformed doctrine of the person of Christ is hidden. It was strange that soon after the introduction of the Heidelberg Catechism, a movement sprouted in the Palatinate which did not stop at the denial of the Lutheran doctrine of the Lord's Supper, but continued to deny the divinity of Christ and the Trinity. In 1570 this activity became known to the Elector, who had several clergymen of this persuasion arrested and one Joh. Sylvanus executed in Heidelberg in 1572. The head, Adam Steiser, escaped to Constantinople and there became a Muhamedan, seduced, as he was

wrote repentantly to Germany, through Calvinism. In the same way, it recommends an evangelical union of grace and the good pleasure of God towards us." So

But Casimir's older brother, the Elector Louis VI (from the different churches against the common enemy not, as the Lutheran Church professes: bearers of 1576 to 1583), returned to the Lutheran Church, and (uröuoin aretiorom äuaruin leliZiouum potüu8 huuiu grace, by which it is supplied, given to us. - Article 27, showed himself to be the most serious Lutheran and leouäewuutionem - loeäus contra l?outi- Ü6108 i.e. a "of baptism" - "It is a sign of regeneration, or new birth, decided promoter of the Concordia Formula. At Joh. closer, more intimate union of the two religions is to be whereby those who have duly received baptism, as by Casimir's instigation, who later severely oppressed the striven for now rather than thinking of a condemnation - an instrument, are incorporated into the church, the Lutherans as administrator after Ludwig's death, a a common union against the papists is necessary). She promises of the forgiveness of sin, and of our adoption convention of reformed deputies from Germany and recommends the union all the more urgently, since the as children of God by the Holy Spirit, are visibly abroad (France, England, the Netherlands, Poland, difference between the *Augustana* and the 39 Articles is signified and sealed, faith is strengthened, and grace, Hungary) gathered, again at Frankfurt a. M., on Sept. 7, only slight! Her words are: k'iäoi sudstautia ot roi voritute by the power of prayer to God, is increased." How very 1577, whereas Bohemia and Switzerland did not send nou äiÜerimus, utcuuHuo äooousti ratioe puululum 6is- different are Luther's words, "It works forgiveness of any deputies. oropomus: lioe riutein ut nou est maZuuru, ita tomporo sin, redeems from death and the devil, and gives

From England the deputies of Queen Elizabeth oomvoni potest d. h. "in the essence of the faith and in eternal blessedness to all who believe it." -- The 28th appeared, who shortly before had solemnly accepted the truth of the matter there is no difference between us, Article, "Of the Lord's Supper," contains these words, and published the 39 articles already written in London should we after all differ a little from each other in the way "The body of Christ is given, received, and enjoyed in in 1562 (1571). In Frankfurt, a double decision was of doctrine: but this has not so much on it that it cannot the Lord's Supper only in a heavenly and spiritual made. The first and most noble resolution was: to be settled in time!" - This is the familiar language which manner, and faith is the means whereby the body of dissuade the princely representatives of *Concordia*, and the Reformed Church has always used towards the Christ is received and enjoyed in the Lord's Supper."-- first of all the three Electors (August of Saxony, Johann Lutheran Church, which the latter, where it was pure and This is the naked Calvinistic doctrine. Now, is there a Georg of Brandenburg, Ludwig of the Palatinate), by conscious of its treasure, never sought such a union. The slight, extraneous difference between this and the means of moving representations, from the publication differences in doctrine are regarded as trifling, which in Lutheran? - But we return to the thread of history and execution of the *Formula Concordiae* and the time will even themselves out, if only the way to a closer broken off above.

Concordia Book in general, but especially to protest union is paved. But where is it written that the 39 Articles The aforementioned letter from the Queen was sent against the condemnatory sentences which would affect of the Episcopal Church differ only a "little" from the by the envoy Robert Bel by means of a letter: Frankfurt, the other Protestant churches, and against this, on the *Augustana*? Let us cite a few articles from the English Oct. 10, 1577, to Duke Ludwig, in which he complains basis of the *Consensus*, to propose a common alliance Confession, to which we are here concerned by name. at the same time in the name of the Queen about the against the common Roman enemy. The second The 17th Article, "On Predestination," reads in its new confession formula that has now been forged decision was to unite more closely on the Reformed side beginning: "Predestination to life is the eternal purpose (aliarn euch kormulaiu). The envoy also encloses, in case of a countermove, and to unite and strengthen it of God, according to which, before the foundation of the together with a detailed discussion of the matter, a by a common confession. world was laid, he determined in his counsel hidden from formal draft of the "proposed" confederation in 5 articles, according to which, above all, all polemics and And what happened to those two resolutions? us, to save from the curse and damnation those of the antithetics (all war and opposition to heresies) are to be There has been no lack of earnest efforts to carry it human race who are chosen of him in Christ, and to bring forbidden to all confederates, and certain monetary out; but, like the first, the second resolution has been them, as vessels of the Lord, to eternal blessedness through Christ." Though very mildly and cautiously contributions are demanded from all estates, which unsuccessful. We shall stick first to the first and principal expressed, yet the Calvinistic doctrine is contained in the should be spent on interest, which would serve as pay for the German knighthood to faithful services (quo resolution. The first thing, however, was the execution of article. Mau not indistinctly intimates that Christ died only kaoUiug ei pax 6t tranhuillitas 6ou86rv6tur in Lcdesm st H6du8pubH6ls Oüristianis "so that peace and this first resolution, in consequence of which a legation for those who are elect in Christ. There is no mention of the rejection of unbelievers through their own fault. - The tranquility in the churches and states may all the more easily be maintained"). What an important role hak from was sent to the three Electors, for which purpose an 19th article, "Of the Church," reads, "The visible church of Christ is an assembly of believing men, in which the England always played money, and how did the English sense of self almost in wanton presumption prepared in Latin, which on the one hand instilled fear of pure word of God is preached, and the sacraments, in all oppose the Germans at all times! Of course, at that time the consequences of secession, on the other hand recommended Christian love, but at the same time did essential to baptism that it be the "bath of regeneration," as it is to Holy Communion, that in it the faithful be essential to baptism that it be the "bath of regeneration," as it is to Holy Communion, that in it the have brought, because in Germany there was still courage and blood for the pure Lutheran confession. not refrain from arousing suspicion against Papism and Jesuitism. This Admonition is still to be read. baptized. It is not essential to baptism that it be the "bath of regeneration," as it is to Holy Communion, that in it the body and blood of the Lord be truly present and partaken of. This, as it is elsewhere called in our day, is something

In addition, Queen Elizabeth had written more than one letter to the Protestant Electors by other means. She had also addressed a letter to Duke Ludwig of Würtemberg on August 21, 1577 (*ex regia nostra Richmond*, from our royal castle of Richmond), in which the queen wrote the following by name "extrinsic." - Hence, in the 25th article, "Of the Sacraments," it is precisely said, "They are certain sure evidences and powerful signs of the

a common connection against the "Roman Antichrist"

in request. "We must," she wrote, "keep peace, ever as the political councils expressly and emphatically report. We recognize that such a thing is not our profession, and if we differ in quite a few pieces. (Oolonda intor uo8 Accordingly, despite all objections, not a single word of the Most High Electors and Princes will know how to pax est, utoungue pauers in rebu8 in diverse the Concordia Formula, which had already been signed. We behave in such a matter, according to the law. - However, äisttLÜLmur 86nt6nti "8.) - She also, in the same by many, was changed, because any change of individual we cannot humbly refrain from Your Elect. Grace to letter, calls the obschwellung diversities among the words could only have been done to embellish and remind us from God's word, as it is written: this people evangelical churches immaterial - levem opinionum deceive. If one could not drop anything from the content, always says of the **covenant, covenant**, as if the faith varietatein -; she finds in the ^ngu^tnnn the tinder fothen one was honestly not allowed to change anything imdoes not stand on God's word, but on human authority, all strife, and in the now drafted additions (to the the expression, in order to avoid even the appearance of by Dr. Luther Sel. We leave it at that, and hope that the Concordia formula) festering ulcers - exnIE-oZ'an infidelity to the confession. Almighty, who is the cause, will, according to His fatherly

ecmsiÜL - from which only danger and ruin are to be "God knows," they write, "that we have no desire to promise, not only protect and shield the Christian expected, and therefore she repeatedly recommends, conflate anything, and pious, good-hearted theologians, electors and princes against the papists, but that the the peace covenant as a wholesome union, as who act sincerely without falsehood and deceit, especially gates of hell will not overpower the church." - agreement in the most essential. In short, she asks in high Christian potentates, could be well pleased with this, This was the short theological statement with the most urgent terms for the suppression of the new, and obedience could be rendered, if it were only a matter, reference to God's word Isaiah 8:10-12, which testifies Concordian writing and for the promotion of the of the word "condemnation," - as long as it could only be against the covenant of which the people of God speak covenant "proposed" by her, which would allow, done in some way without violating true, right doctrine. so much, since the Lord takes Israel by the hand as a reminder of the covenant with Him, as a warning against several churches and opinions. This covenant is to be, if, however, we were to change and alleviate it, which in the covenant with foreigners, which human cleverness directed against the Roman Church, but first against good conscience cannot be done by us because of the the danger, it would be made a mockery of our confession, devises for itself in unbelief in His help. The honorable the firmer foundation of the Lutheran, on whose and twisted." - theologians in Tangermünde therefore reproached the suppression it is expressly conditioned. and twined." -

And this has always been the main purpose of But we confine ourselves here to a single punct, princes according to the Scriptures for the dangerous every union: to weaken, even to suppress the, namely, to the English Proposition (Proposition.) covenant that was displeasing to God, which Israel made Lutheran Church. Luther once said: "Where the lark is, with Syria against Judah against Jerusalem according to there the hawk also likes to be, for he thinks he can sing a thousand times better than the lark. external interests.

It should be noted that a few years earlier Queen Elizabeth had once again been banished by name by of several divergent Protestant churches was not the Pope (Pius V). Now she feared to experience a directed against Rome alone - as against the "Antichrist" similar fate from the Protestant Church in Germany. - but first and foremost against the Augsburg Confession, Against this she now sought to defend herself with all against the fortification of the Lutheran Church. The her might. In this regard, the Elector Palatine had Lutherans were to make a covenant against themselves already written to the Elector of Saxony in October for the sake of peace. It was not a matter of a covenant 1577 that the Queen of England was interpreting the (Alliarwo) with the adherents of *Concordia*, but against the condemnatory contradictions of the *Formula Concordia* in such a way "as if we, the sixth, intended to expel both of them from the religious peace and the OoneConcordiaordia! - So much have foreigners in to expel both of them from the religious peace and their arrogance inflicted on the Germans and the from the kingdom of heaven." - But what happened now on the part of the German princes and imperial German, yes, true church! estates of the Evangelical-Lutheran confession? listen to the theologians' concerns about this, compare

The consequence of this use of such high persons was that the Electors of Saxony and Brandenburg In any case, the English Confederation (Hlianoe) was asked their theologians about these and many other rejected for this time, as many advantages as seemed to counter-propositions, which were directed especially to any political considerations; but also without wanting against the exclusive rejections and oppositions, also to harm friendly neighbors. Thus, in spite of all about the misgivings of the Elector of the Palatinate. objections, the Concordia Book with the Concordia In March 1578 (from the 10th to the 15th), there was anything else in the English "Advertisement" "but human Formula belonging to it was solemnly handed over and therefore a theological convention at Tangermünde in thoughts alone, as taught by flesh and blood and reason published on June 25, 1580, on the occasion of the half-

the Altmark, with the participation of the political for the sake of the temporal." centennial of the *Augustana* with God, to the entire councils of both princes. There were seven Now followed the Tangermünde Report, the Church in all the lands of the German Empire belonging theologians: besides the six authors of the Concordia unchanged reprint of which word for word would be it. Only through this did the Church of the German formula (Andreä, Selnecker, Chemnitz, Musculus, desirable for our times. It says in the same: "But as far as a Reformation receive its last documentary foundation and Corner, Chyträus) Cölestin. Of the Politici were four, the alliance is concerned, which the Queen of England border fortification for its strengthening, no matter how from the Saxon side: Haubold v. Einsiedel and Dr desires, with the Christian Electors and Princes of many fell away and remained outside, Eilnbeck; Electoral Brandenburg Seils: Detlev vAugsburg.

Winterfeld and Dr. Köppe.

After five days of deliberation on all the individual points in the order, the report was unanimously and unanimously submitted by all.

while others, though not formally to the deed, yet judge of its contents.	As an appendix to this paragraph we want to add something about the Reformed Church.	but at any rate to release all points of contention as non-essential. "It might happen," it says, "that many churches might be found among the Lutherans who, for the sake of peace, would no longer insist on their ubiquity (omnipresence of Christ), and voluntarily leave that to each party." In short, the Synod of Tonneins hoped also to unite the German Reformation with the Swiss-French-English one, and the conclusion of the alliance was to be that the allies would go the second time, just as the first time, under the wing of English majesty, to place themselves under this protection. Thus also, for the crowning of the whole, for the seal of the general union, a common communion was to take place, to seal the great union. In short, all Protestant churches were to be satisfied with the general, with the common, and to put all differences, everything that characterized and marked the individual communities in Christ, all firm, cohesive peculiarity, all special gifts, in the background, in order to - preserve unity! Finally, a reconciliation with Rome was to be attempted. But this French alliance, conceived at Tonneins, came as little to fruition as the English one, which was issued by Richmond and Windsor to the German Church. Both could be taken as a sign that some restraint had remained to guard against such - fraud. Only in our day, in which we have come a good deal closer to the last day and the general confusion that precedes it, has such a thing become possible.
By the way, the Tangermünde decision of March 15, 1578, was preceded by a still retained answer of Duke Ludwig of Württemberg to the Queen of England. The answer is dated Stuttgart, Dec. 23, 1577, and also contains a genuine German confession of the truth. The Duke protests against the misunderstanding, as if the Concordia formula were an innovation, since it should only serve to explain and develop the confession. He further assures that the condemnations were not intended to affect other churches, but only to protect his own church against the rejected errors. He adds that the truth could not be sufficiently defended without rejection and opposition, that the inexperienced must be warned against false doctrines, so that they do not fall into the ropes laid for them before they have even noticed it. *)	The main decision of the Frankfurt Convention of 1558 against the fortification of the Lutheran Church had failed, and the Concordia Book had been raised to validity. For this case, it had been decided in advance to proceed on the part of the Reformed Church to a firmer union of the Reformed Church, namely, on the opposite path with the greatest possible protection of their church communities, which were scattered in many special confessions; for it was necessary to unite Switzerland and Germany, England and the Netherlands, Poland, Bohemia, Hungary, wherever possible, and - to protect them. The precarious attempt was actually made. Ursinus and Zanchius (a Calvinist-minded preacher of Strasburg) were charged with the preparations for it. But the first attempts failed already in Switzerland because of the antagonism between Zurich and Bern on the one hand, and Geneva on the other.	Christ, all firm, cohesive peculiarity, all special gifts, in the background, in order to - preserve unity! Finally, a reconciliation with Rome was to be attempted. But this French alliance, conceived at Tonneins, came as little to fruition as the English one, which was issued by Richmond and Windsor to the German Church. Both could be taken as a sign that some restraint had remained to guard against such - fraud. Only in our day, in which we have come a good deal closer to the last day and the general confusion that precedes it, has such a thing become possible.
Hereby, at the same time, the motions for a preceding general national synod, which were also supported by England, were rejected. They were all the less likely to be heard, since one had finally convinced oneself, and had had to convince oneself through many experiences for several decades, that such conferences do not solve the differences, but only tighten them, or probably also lead to tensions on both sides, precisely because such conferences are themselves composed of differences just as, on the other hand, they can also give rise to questionable weakenings of sound doctrine for the sake of false peace. In any case, the purpose of such a General Synod was fully achieved by another and more suitable means, namely, by the presentation of the variously considered and for years discussed formula for one's own calm examination and reflection.	Another attempt was made three decades later in France, namely at the National Synod of the Calvinist Church at Tonneins in 1614, from May 2 to June 3, i.e. in the year that was also so fateful for Prussia, in which its Elector John Sigismund converted to the Reformed Church. Here it was decided, sanguinely enough, to first unite the reformed churches by a Protestant confession and to bring them into good agreement. Above all, Great Britain was to be drawn into the means and placed at the head.	Instead of this sanguine unity, which is hardly to be expected on earth, the Reformed Church was at first to be divided only more, and even more by the doctrine of the unconditional election of grace than by the doctrine of the Lord's Supper.
So the occurring contradictions remained, however many reminders and objections had been raised against them with reference to love, which tolerates everything. Elector Augustus, too, had his lawyers remind the theologians of 1 Corinthians 13 in a very agile manner. Nevertheless, the antitheses remained unchanged, but to avoid all misunderstanding, with the express declaration that they were not intended to judge the erring persons, but only to banish the dangerous heresies from the Church of the Augsburg Confession. Incidentally, at that time it was widely explained in Latin theses (sentences) from Strasbourg that true and genuine love is exclusive according to its very nature: Christian love does not warp and spoil, as human love does, but educates, punishes and damns, in honor of the truth and for the sake of the neighbor's piety.	Zeeland was designated as the assembly of the deputies of all countries. Disputations were not to be permitted, all polemics (disputes) were to remain silent. All differences of the reformed churches in England, Scotland, France, the Netherlands, Switzerland, the Palatinate, etc. were to be recorded on a table, and from this, with the surrender of all points of contention, the common consensus (agreement, unanimity) was to be drawn for the purpose of the union! Also the doctrine of free will, of predestination, of the perseverance of the faithful should not be emphasized, because these articles were not necessary for salvation! The decision was to be crowned by a common celebration of the Lord's Supper as a seal of union. Only then were the Lutherans to be invited to a second conference after year and day, when the reformed union had been strengthened. What an honor, then, was intended for the Lutherans, that they should at last receive something from the lumps that fell from the rich tables of the reformed gentlemen! It was proposed to use as a basis for the union with the Lutherans the Sendomir settlement of 1570.	The Arminians had arisen in the Netherlands. They were so called after their founder and leader Jac. Arminius. He was born in 1560 at Oudewater in South Holland, studied at Marburg, Leiden, Basel and Geneva, became preacher at Amsterdam in 1588 and professor at Leiden in 1603. When he was asked to refute a book published in Delft against Calvin's doctrine of predestination, he himself became convinced that the common doctrine of predestination held by most of the Reformed churches was unfounded and unscriptural. Having become a professor in Leiden, he now considered it his duty to speak out and testify publicly against Calvin's teaching. This alone brought him into conflict with his vehement colleague, Franz Gomarus. Those of the latter were called Gomarists, those of Arminius Arminians. The latter pronounced their doctrine in five points: 1.
*) cortum esd veritLtsm constanter äekknäi o passe, nist c reveilantur et iivpsriti äe oorrup- telis säwonsantur, ns "nie prolLbrndur, "zunnr "idi po-"itos Inqueo" LvüvLäverterLot,	*) Many Lutherans, Reformed and Bohemian brethren had gone to Poland. In order to settle the mutual disputes, these three parties, the so-called Protestant dissidents, concluded a settlement at Sendomir in 1570, and established, with retention of the confessions,	a rather Lutheran-sounding common creed. "In the heil. Supper, the essential presence of Christ is not merely signified, but His body and blood are spiritually presented to the 'partakers!'"

God's conclusion is conditional, and God alone saves those who believe. 2 Christ died for all men. (3) It was issued in 1614. In the *Confessio Sigismundii* or *Marchica* of 1614, which was ordered to the electoral Reformed co-religionists in Brandenburg, and which received symbolic prestige as a special confession, the Calvinist doctrine of predestination is not pronounced, but it is in the Calvinist version with respect to the other opposite of all this. Arminius died in 1609, and his peculiarly Reformed doctrines, and attendance at the follower and successor in office, Conrad Vorstius, strictly Lutheran University of Wittenberg was forbidden, continued the controversy in league with Simonas was the assertion of the symbolic prestige of the Episcopius, but they even mixed in Socinian errors Concordia formula! (according to which the divinity of Christ is denied).

(To be continued.)

Since they petitioned the States General in 1610 and 1617, complaining and asking that they be allowed to teach those five propositions, they received the name Remonstrants. They were condemned at the Synod of Dordrecht (1618-1619); but this famous reformed synod, at which deputies from England, the Palatinate, Hesse, Switzerland, Geneva, Bremen, Emden, and also Brandenburg appeared, pushed the Calvinistic particular choice of grace to the extreme. In consequence of these resolutions, the reformers were torn apart and became very hostile to one another. The meetings of the Remonstrants were forbidden, and more than 200 of their teachers and preachers were deposed; many others were also removed from secular offices, and all were expelled from the country! This cannot be overlooked! The Synod of Dordrecht had also expressly confirmed the Heidelberg Catechism.

The French Reformed Church, which had hardly held out the prospect of the greatest breadth in regard to doctrine, now had to decide to contradict itself from sentence to sentence, and expressly acceded to the decisions of Dordrecht in the Synod held at Alais from Oct. 1 to Dec. 2, 1626. In Switzerland, the division over general and partial grace was spread through all classes of people, until finally, in opposition to the Lutheran *Formula Concordiae*, the doctrine that God does not want to give grace to all men, prevailed among the Reformed, namely through the Reformed confession: the *Formula Consensus*, which was established by Heidegger in Zurich in 1675. But since the doctrine of universal grace sought in many cases to break through again, a universal reformed church could never come about in the reformed church, as had been desired in former times.

The German Reformed Churches - in the Palatinate, Hesse, Anhalt, Brandenburg - endeavored, however, to preserve their German independence and their special peculiarity by contradicting the dogmatic special grace (expressed as doctrine), partly by tacitly withdrawing from it, which is not sincere, and partly by following the doctrine of the Concordia.

St. Peter's prison and martyrdom.

While St. Peter stayed in Rome, the Samaritan sorcerer Simon, of whom we read Acts 13,18-24, came back to Rome. 13,18-24, came to Rome again, where it was not difficult for him to ingratiate himself with the previous favor and friendship of the emperor Nero. In the meantime, however, the reputation of the apostles St. Peter and St. Paul had risen higher and higher in Rome, the light of the gospel had enlightened more and more souls through their efforts, and so Simon, full of bitter anger, now saw that he would not be able to accomplish anything further here with his false teachings and dazzling works. Therefore, with the permission of the emperor, he called the inhabitants of Rome together for an assembly, in which he held a brilliant speech before them. First, he complained angrily of the changeable minds of the Romans, who had been simple-minded enough to leave him and follow Peter, and pointed out that they were no longer worthy to enjoy his sight and protection. Then he pointed out that he had been too much insulted by the miserable Galileans, as he called the apostles and Christians, and that his divine dignity had been touched, to endure it any longer. Therefore, he concluded, "I will now leave you to your fate and leave you without my protection; I will command the angels to carry me on their hands before your eyes, and I will ascend to the Father in heaven, where I will enjoy heavenly rest, and from where I will send down upon you the severest punishments, because you have disobeyed my words. And he appointed a day and the place where this should happen. When the appointed day had come, Simon and the whole multitude of the people appeared on the high Capitol! Simon, who was adorned with a laurel wreath, rose up on the outermost rock, threw himself down, moved his limbs, and began to fly higher and higher. The crowded people watched him in amazement and devotion and praised Simon's divine power aloud. But Nero, who was present at the same time, was full of joy, and said to St. Peter and St. Paul, "This one alone is a divine man, but you are impostors and deceivers. Then Peter said to

Paulo: Paule, lift up thy head, and behold. And when he had lifted up his head, and seen Simon flying, he said unto Petro, Petre, why tarryest thou? Finish what you have begun, for the Lord is already calling us. Then Peter, praying in the presence of all, said, "Lord Jesus Christ, show your power, and do not let this people, who have been called to believe in you, be deceived by these vain arts. Let not this man accomplish what he has set before him, that he cast not the rock of offense and the stone of stumbling here among those who have believed in thee, but cast him down, O Lord, that he may know alive that he is powerless against thy might. When he had thus prayed, he said again, Ye angels of Satan, which bear him up into the air, I command and adjure you by our Lord Jesus Christ, that ye bear him no further, but let him fall. Immediately they let him fall, and the wings with which he had equipped himself went slack and failed, and Simon fell from the air to the ground, so that his bones were miserably crushed. The sorcerer, who was still alive, was taken to nearby Aricia, where the next day he breathed out his unhappy soul in great agony and pain. When the assembled crowd cried out, "Great is the God who is proclaimed to us by Peter," St. Peter climbed to a raised place, commanded silence with a wave of his hand, and preached from Moses and the prophets that our Lord Jesus Christ is God, who existed before all time. He then cast out several devils from men and healed many other sick people, and then left the crowd that had gathered in great numbers.

When Nero heard of Simon's death, he deeply lamented that he had been deprived of a man who had been so useful to him and to the state, and he was enraged against Petrum and Paulum, so that he intended to have them put to death. In addition to this, two of the women with whom the emperor was in love, whom he had loved before others, had converted to the faith of Christ through Petrum and had begun a chaste life from that time on, which caused the dissolute emperor to be deeply angry. He therefore gave orders to Paulinus that he should have Petrum and Paulum taken prisoner. The latter had them arrested and placed in the Mamertine prison in the depths of the castle of the capital. There he handed them over to the care of the two tribunes Processus and Martinianus. Here, where the two apostles were facing a cruel death at any moment, they lived out their days with prayer and supplication in all confident confidence, patience, and godliness, and did not cease to preach the gospel to the prisoners and others who adhered to them. Thus it happened that those two tribunes also were converted to Christ by the preaching of the apostles, and were baptized from a fountain which burst forth from the depths of the prison. Without fearing the vengeance of the emperor, they loosed the fetters of the apostles and let them free from the



Prisons go. For when Nero had returned from Achaia ...and pass sentence of death. Only Clement, as a relative of the emperor, thought and was determined to have the two apostles be spared, but among others also Herodio sacrificed to his cruelty and vengeance. In theand Olympas were killed.) meantime, while the execution of such a death was While the Jews and the Gentiles rejoiced at this being approached every day, the Christians at Romejudgment, the hearts of the believers were deeply and were pressing upon Peter with petitions that he mightpowerfully shaken by it. And the people were gathered escape and remain longer for the salvation and servicetogether, so that the streets could not contain the people of the Church, since their lives depended upon his life.of both sexes and all ages, and they cried out with a loud St. Peter resolutely opposed this request, pointing outvoice: Why should Peter die? What crime has he done? that he owed his Lord fidelity and constancy even untoWhat harm has he done to the city? It is wrong to put an death, and was not afraid to suffer for Christ's sake, asinnocent man to death.

he himself had so often exhorted them to the same and we must fear that Christ will command us to avenge constancy. But since the brethren did not cease, he was the death of such a man and destroy all of us together. at last overcome by their tears and entreaties, so that he But St. Peter calmed the minds of the people so that consented to their desire. And the next night the they would not rage against the prince, and said to guardians released him. After this, however, when Peter them: Ye men of Rome, who believe in Christ, and put your hope in him alone, remember his patience, and to Paul had already suffered death, it was announced forget not his consolation. How many and great signs have ye seen done by me. Wait therefore until he come to Paulinus that the two tribunes had been converted to their faith by the Galileans. He therefore had them brought before him, and as it was found that they were Christians, the heads of Processus and Martinianus were cut off by order of Nero. to recompense every man according to his works. But the things which ye see done in me were told me before

After St. Peter had prayed often with the brothers and taken leave of them, he went beyond the walls of the prison and began his journey alone by the light of the stars. But when he came to the gate of the city, he saw Christ approaching, and fell down before him, saying, Lord, whither goest thou? Christ answered: I am come to Rome to be killed another time. Peter asked, So then art thou come to suffer on the cross? Christ answered, Thou sayest it. Then Peter perceived that this was said of his suffering in death, that Christ should suffer in and with him: and he said, I will therefore go back, and be crucified myself. And when he had said this, Christ disappeared before his eyes. Immediately Peter returned to the city with a joyful spirit, devoted to the will of God. by the Lord, that the disciple was not above his master, nor the servant above his lord. And he has hastened these things upon me, that I might now be stripped of the flesh, that I might be with the LORD.

to be. But why do I hesitate to come to the cross? Let the adversaries receive my body, but I will cleave unto the Lord with my spirit.

Now when St. Peter had saluted the brethren, and taken leave of St. Paul in particular, he was brought out of prison, that he might be led to the place of judgment. And they led him to the top of the hill of Janiculus, there to crucify him. And when they were come to the place where the cross was set up, Peter stood by it, and said, Welcome, thou precious cross, the Lord's sign of victory, and the salvation of the nations: by thee is the way opened unto us unto the gates of heaven. Thou, which I have seen dripping with the blood of the Most Holy, become my salvation this day, when I am under.

Then he turned (as Hegesippus, Chrysostom, Origen, Jerome, Prudentius, Nicephorus, and others testify) to the ministers of judgment, and said, Because my Lord descended from heaven to earth, he was lifted up on an upright cross; but I, whom he was worthy to call from earth to heaven, must be lifted up on my cross. with my head pointing to the earth and my feet pointing to heaven. Since I am not worthy to hang on the cross in the same way as my Lord, I ask you to turn my cross around and crucify me so that my head is bowed to the ground. And it was done so. And the people were filled with rage, and thought to kill Nero and the prefect, and to deliver the apostle. But he sent them not to hinder his death. The

While St. Peter was telling the brethren what had happened, an imperial guard approached, took him prisoner again, and brought him before Agrippa, the prefect of the city. And Agrippa said to the apostle in an angry spirit, "So you are the one who seeks to make a name for yourself among the rabble.

and the women whom thou separatetest from the marriage bed of men? The apostle replied: I seek my glory only in the cross of my Lord! But the longer the prefect was angry, the more he condemned Peter, as a foreigner, to crucifixion after a preliminary scourging, and Paul, as a Roman citizen, to be beheaded. And Nero confirmed such a sentence.

(In the "Memorials of St. Peter and St. Paul", mentioned several times, it is said that Nero was at the same time against many other Christians.

But the Lord, as Hegesippus and Linus say, opened the eyes of those who were weeping there, and they saw angels standing by the cross, with crowns of roses and lilies, presenting to Petro a book of Christ, from which he read the words he spoke. And he began to speak to the people from the cross, saying, "O inexpressible, profound mystery of the cross, the bond of love that never breaks! This is the wood of life, on which the Lord Jesus lifted up all things. This is the wood of life, in which the body of our Lord and Savior was slain, but in it death was slain at the same time, and all the world was delivered from the bonds of eternal death. O incomparable grace and unchanging love of the cross. Therefore I thank thee, Lord Jesus, thou Son of the living God, not only with mouth and heart, but with my spirit, with which I love thee, with which I call to thee, with which I see thee and hold thee fast. You are everything to me in everything. Thee do I follow, but like thee, hanging upright on the cross, I have not undertaken: For thou art always upright, exalted, and high; but we are sons of Adam, who bowed his head to the earth, and whose fall is signified by the manner in which the human race is begotten; for we are so born that we are cast down inclined to the earth. In like manner also is the situation changed, so that the world is for the

Right holds what is left. You Lord are everything to me, and I have nothing else but you alone, who are the beloved and true Son of God, to whom, together with the Father and the Holy Spirit, is honor and glory forever and ever. And when all the people had said "Amen" with a loud voice, he gave thanks to God, commanded the faithful to his protection, and, dripping with blood, breathed out his spirit.

To the ecclesiastical chronicle.

The Norwegian Lutheran Church in America.

Until now, the zealous Norwegian Lutheran Pastor Raßmussen in Lisbou, Ill., along with a few like-minded pastors, stood alone apart from the orthodox Norwegian Lutheran Synod of the Northwest. All steps taken until recently to heal this church division were fruitless; indeed, the dangerous rift, instead of closing, seemed only to widen more and more. But praise be to God, according to news received, we can bring to our readers the cheerful tidings that, by God's grace, the schism has at last been thoroughly healed. Pastor Raßmussen, along with Pastor Fjeld, attended the recent meeting of the aforementioned Synod, by invitation received. On that occasion the causes of division were discussed in a brotherly manner and as a result a complete agreement on the basis of truth was reached. In this time of discord, in which, through Satan's activity and men's sightedness, the church is only becoming more and more dis-

If the church is torn and torn asunder, it is indeed extremely comforting and refreshing to hear of a work of unification, such as our dear Norwegian brethren have so gloriously succeeded in doing. May God continue to heal the many breaches of his orthodox Zion, and indeed of all his most precious Christianity, and thus put to shame the cunning plots of the wicked enemy against Christ's Church.

Church News.

The Rev. F. Ruhland, hitherto pastor of the Lutheran congregation at Oshkosh, Wisc. having received and accepted a regular appointment from the Lutheran congregation of St. Michael's, Wolcottsville, Niagara Co., has received and accepted the same by the undersigned on behalf of our honorable District President, Mr. Pastor Keyl on the 3rd Sunday after Trinity (July 6, 1862), under the assistance of Mr. Pastor L. Dulitz, and was thereby committed to our entire symbolic books.

May the Lord also give this shepherd of his flock to preach his word with a joyful opening of the mouth and with many blessings.

Hugo Hanser.  
Address: kev. IV  
oleottLville, Nraguru 6o., N.

Church consecration.

On the 2nd Sunday after Trin. the St. John's congregation at Adrian, Mich. had the joy of dedicating their new church to the service of the Triune God. About 200 guests, among them several out-of-town congregational singing choirs, had assembled on an Ertra railroad train from Detroit and Monroe. After the solemn departure from the old church and the entrance into the new one, the service was opened with the dedicatory prayer of Rev. Trautmann, the sermon on the epistle on the day of the consecration of the church was held by Mr. Past. Hügli; in the afternoon, the undersigned preached in English on 1 John 5:7; in the evening, Rev. Hattstädt preached a mission sermon, and at the closing celebration of the happy church festival, on Monday morning, Rev. Spockhard preached on 1 Petr. 2,4 5.

Since the undersigned had drawn the plans for the new church, the dear Adrian congregation wanted him to be present at the consecration, and so it happened that he was appointed to make this announcement. He was not only to announce the consecration of the church in general and to announce the satisfaction and great joy of the Adrian congregation because of their new church, which was faithfully built according to the drawings, to all their sister congregations in the country, who will certainly rejoice with the happy ones, remembering the sayings: Rom. 12, 15 and 1 Cor. 12, 26; but at the same time the undersigned should also call the attention of all congregations to the fact that if they want to build churches, and are anxious to have beautiful churches conducive to edification, and do not want to be punished with subsequent repentance because of all kinds of errors so frequently occurring in the furnishing and style of the churches, they would do well if they built according to the principles according to which the Adrian congregation has built. What these principles are, cannot be given here in detail; the reader

However, in numbers 17, 18 and 19 of the 16th volume of the "Lutheran", there is an essay on this subject with the title: "The best way to establish our churches," to which reference is hereby made. M. Stephan.

The Soldiers' Prayer Booklet, which was announced in the last issue, is ready to be sent out. In order to awaken an even greater desire for it, we are including the table of contents:

The prayer of the Lord. The lying Christian faith. Prayer when the soldier lies down or looks. General prayer of a soldier. Another. Morning prayer. Another. Morning song. Evening prayer. Another one. Evensong. Prayer for hearty courage. Prayer on the watch. Prayer before the battle. Sighs during the battle. Prayer after a victorious battle. Prayer of a wounded man. Prayer in great pain. Prayer before surgery. Prayer in sickness. Prayer of thanksgiving and repentance after salvation from many a peril. Prayer of Christian soldiers to say in fellowship. Prayer of a soldier for his relatives at home. Prayer of relatives at home for the soldier in the field. Prayer in fear of death. A firm fortress is our God. Three short prayers in fear of death. Death song. Prayer for peace. The Little Litany.

The printers Aug Wiebusch and Son, who have printed the booklet at their own expense without any intention of profit, give the preachers, who presumably, come into direct or indirect contact with soldiers, the opportunity to send a copy, and such preachers are requested to make this known to the publishers. If the distribution of the Prayer Booklet to soldiers must be done mostly free of charge, then perhaps here and there wealthier persons can be found who, if asked, will pay the amount for a certain number of copies. - The publishers take care of the mailings to the soldiers, and are only asked for the exact address.

Songs for mission and bible festivals.  
Compiled and edited by a Lutheran.  
**Published by Aug. Wiebusch u. Sohn.**  
Price 5 Cts. v. Exemxl. and 40 EtS. p. Dtzd.  
The entire proceeds are intended by the publishers for the Mhsions-casse. - Those congregations in which mission and Bible festivals are celebrated want to send in their orders for the above songs in good time.

**Receipt and thanks.**

For the proseminar in Germany:  
Received from Mr. Past. Zucker in Oswego, Ill. \$1.00.  
C. F W Walther.

For Mr. Pastor Sommer:  
received the sum of "38.75. E. F. W. Walther, collected through Rev. Sleinbach in the Northern Tisirictssynctc assembled at Watertown.

For Mission to California:  
received from the Rev. P. Einch's congregation at Lithopolis "9.00 C. F. W. Walther.

For poor students:  
On Hcrrn Chr. Schilling's infant baptism collected by Mr. Past Wunderlich \$2,M; on Mr. W. Kotts infant baptism \$2,50. C. F W. Walther.

For the Proseminar at Steeden received from Hcrrn Pastor Brackhage \$1.00, from Mr. Joh. Grieve \$1.00, for travelling expenses from Mr. C. Griefe \$10.00, Collecte of the congregation at Lancaster, O. \$58.65 Cts.  
C. F. W. Walther.

For Pastor Summer  
received from Mr. Johann William 50 Cts.; from Mr. Past. H. Hanse 50 Cts.  
C. F. W. Walther.

**Cold:**  
To pay off the debt of Concordia - College in ! St. Lou^s:  
! From the parish of Mr. Pastor Heincmann, Trete, Will Co, Ill .....\$7.50  
By Mr. Bergmann in New York- .....- 7.11 " Past. Hattstädt, Monroe, Mich. ....1.00  
Gift of Wittwe Kunz, St. Lonis, Mo. ....20.00  
From Mrs. E. Brauns, Chicago, Ill. ....1.00  
" ..... Pastor  
Miracle, Chicago, Ill. ....1.00  
" Christine Steinmeier, St. Louis, Mo. - - 1.00  
To the synodal treasury westl. districts:  
By Mr. Past. Sugar, Oswego, Ill. 2.00  
" ' Popp, Wariaw, Hancock Co., Ill.-- 1.00 " the comm. of Mr. Past. Birkmann, Waterloo,Ill. 2.25 ,, Mr. Past. Dörmann, Augusto, St. Charles Co., Mon. ....1.00  
,, Hrn. Past. Heinemaun, Crete, Will Co., Ill. - - 1.00 From Immanuel District in St. Louis, Mo. 11.15  
Trinity District, ,, " .....10.70  
From Past. Claus, New Bremen, Mo. ....1.00  
To the Collcge Unterbaltskasse:  
From the comm. of Mr. Past. F. Schaller, Red Bud, Randolph Co , Ill. 6.00  
From TrinityS District in St. Louis, Mo. .... 11.00 " Immanuel's District in " ..... 11.00  
For the general presiding officer:  
From the cross congregation of Mr. Past. Holls, St. Clair Co, Ill. 5.00  
" der ZionSacmeinde des Hrn. Past. Wolff, Ieffcr- sonCo.,Mo. .2,25  
For Mrs. Wittwe Biewend:  
From the comm. of Mr. Past. Baumgart, Elkhorn Prairie, Ill. .... 4,40  
" of the Gem. of Mr. Past. Miracle, Chicago, Ill. 7.70  
To the Synodal Missions-Casse:  
By Mr. H. Past. Davivder, Freedom, Mich. ---> 1,00 " of the congregation of Mr. Past. Gotsch, Mempbis, Tenn. 7.10 ,, ,, , " " F. Schaller, Red Bud, Randolph Co,Ill. 8.50  
From DreicinigkeitS-Tiftricl in St. Louis, Mo. .... 2,55  
For college construction in Fort Wayne:  
By Mr. Past. Biltz, Lafavctte Co, Mo: Heincr. Röpc \$2,50c., Heincr. Bruns \$2,00, H. D. Brunö and J. Wolters G \$1.50c., H. Flander- meyer, G. O- Frerking, Ph. Flandermcyer, H. Stünkel, C. Stünkel, H. Kammeier G \$1 00, F. Stürmer, H. Eggers and F. Dedecke<K 50c. 15.00 From the comm. of Hrn. Past. Dörmann, Augusts, St. Charles Co, Mon. 4 .....50  
Ed. Noschke.

For the **Lutheran** have paid:  
**The 16 year old:**  
Messrs: Past. J. Best 3 Er., Röthe, Past. J. Biltz, Neubrrger, M. Bauer, Past. E. J. M. Wege 6 Er., F. Dreger, C. Dreger, G. Meister, I, N. Raithel.

**The 17th year:**  
D'e Herren: P. Wendler, Pohlmann, H. Bode, F. Schachameyer, Past. Engelder 10 Er. M. Eberhardt Past. C. Spielmann, W. Lange 50c., E. Wesselt 50c., F. Smn- kel, Past. J. Bilz. H. Blume, H. Gräve 50c., J. Diersen, H. Honig, M. Rohm, M. Bauer, F. Dreger, C. Dreger, A. Schlitt, H. Grmpe 50c., J. Häberle, J. Beckmann, Past. H. Warnke.

**The 18th year:**  
Messrs. F. Ellerbusch. Ncidenberger, W. Frege, F. Frege, J. H. Knollhoff, C. Weyhe, C. Mueller, Past. A. Mcnnicke. Poblmann, H. Schier, H. Bode, F. Schach"- meyer, C. Wegencr, Past. J. H. Dörmann 16 Er., M. Eberhardt, Wittmann, Past. E. Spirlmann, Klitti", F. Stünkel, G. Trcntlage, H. Kemper, Dr. Kümel, F. Feiertag, W. Lohmann, S Hartmann, G. Kricke, W. Gudert, H^ Dufenborst, G. Bartelt, E. Koschmieder, F. Tbosin, J. Pürkncr. H. Wiese, C. Pagel 50c., Past. F. Srembach \$1.78, H. Blume, W. Siefger 50c., H. Gräve 50c. C. Gallmeier, C. Lepper, H. Hormann, F. Sost, Past. E. Hüsemann, H. Bogk, F. Böbrig, Wedepohl, Sommer, C. Samse, H. Erk, F. J. Günther, D. Beisel, J. Wiedmann, H. Loßncr, G. Tilp, G. Damm, P. Bruch, C. Birrosch, W- Dumstrey, Past. G. Tb- Gotsch \$1.50, R. Mießler, H. Grupe, C. Grupe, J. Wagner, J. Bcbm,J. Iüren.Ä)c., Past. H. G. Holm, Past. H. Warnke, A. Merlan, E. Neuner, C. Donclos, M. Hemmeter, C. Nuhl, J. Winkier 50c., M. Puckel 5">c.  
Furthermore: Christine Krrtscher and Mrs Schwaninger

**The 19th year:**  
Messrs: Past. H. G. Holm, Z. Wagner 50c., Past. H. Steger, H. Loßner 50c., Sommer 50c., W. Siefger 50c., W. Frege, F. Ellerbusch. M.C.Barthel.

Changed address:  
8. K08MM, I^edrsr, NovtoUo, Oo., ^Vis.

## Cash Report

of the undersigned, on the success of the Synodal Masses from the last general meeting in October, 1860, to the end of May, 1861.

The report for this period of seven months can already be found in No. 21, Year 17, but at **that time it** could only be given at all, and is hereby published in more detail.

Take		
for the general synodal treasury:		
From the middle district	.....	837.01
" north.	"	403.38
"" east	"	212.30
"" west	"	796.39
		----- 2249,08

For the two educational institutions		
...in St. Louis and Fort Wayne, especially to teachers' wages...		
From the average	..... District	293.31
"" north	"	191.09
"" east	"	159.14
"" west	"	588.13
		----- 1231,67

Don the Committee for printed matter by Mr. Agent Barthel delivered from Lutheran-Casse:		
To be paid for printed matter	.....	819,20
To be used for teacher salaries	.....	530.80 " ---
		1350,00

For the general presiding officer.		
From the mid-district	.....	179.94
"" North "	41,00	
"" east "	68.75	
"" west	"- 19.95	
		----- 309,64

For Prof. Biewend.		
From the Middle	..... District	36.24
"" north	" 5	..... ,00
"" east	"	44,00
"" west	"	20.53
		----- 105,77
Too little income on 19 May 1861740		.75
		in sum § 5986.91

AuSga-e		
for the general synodal treasury: salary to the general agent Mr. M. C. Barthel beginning on 1 Jan. 1861 for 5 months until the end of May		..... 250.00
Loss of forfeited banknotes, bills of exchange and postage stampsS		..... 29.79

For the two educational institutions		
in St. Louis and Fort Wayne:		
Teaching salary in St. Louis to end of May-- 2270.19 " "FortWayne, "April-- 754.21 salary to superintendent Mr. Reinke, from Octbr. 10, 1860 to May 10, 1861 7 months		..... 105.00
Cost of maintenance of Concordia College in >st. Lonis to end of April 1861, mobi- lirn, internal and external improvements, road construction and the like		..... 1031.79
To the printing office, paid by the Committee for printed matter, from the surplus delivered from the Lutheran treasury -1350---		..... 819,20
		-----4980,39

For the general presiding officer: salary of	
Mr. Präses Past. Wyneken until the end of April	...405.98
Handled to travel	..... 52,50
	----- 458.48

For Prof. Biewend		
administered until the end of May 1861.....		268,25
Total Edition - 5986.91 Ferdinand Böhlau,		
Cassirer of the General Synod. Loan		..... 889,35

in Altenburg, Perry Co., Mo., had decided to have the Cassirer propose another desired use of this sum. - Furthermore, as of May 31, 1862, there are still over 4450 salaries unpaid, and consequently about Pt350 less collected than was necessary to meet the expenses, to which I still wanted to call the attention of the dear congregations of our Synodal Association. -Follows now another

**Recap**  
of all income" with sum of the expenditures from October 1860 to May 31, 1862, from which it can be seen how each of the Lassen has met or failed to meet the requirements, and how one has supplemented the other.

General Synodal Cup.		
AuSmittl.	distr. May19.1861837	.01
""31.18622464,533301		,54
" north	"" 19.1861403	,38
""31.1862316,04719	42	
" east	""19.1861212,	30
""31.186269,10281	40	
" west	"" 19.1861796	,39
""31. 1862684,731481		,12
Miscellaneous 50 - and 26.76		..... 76.76
		Revenue 5860.24
		Issue 1763.97

Both teaching institutions:		
From middle district May 19,1861 293.31		
""31. 1862366,72660		,03
" north	"" 19.1861 191,09	
""31. 1862601,24792		,33
" east	"" 19. 1861159,14	
""31.1862^ML9439,5g		
" west	"" 19. 1861588,13	
"" 31.1862 759	,79	1347,92
Miscellaneous 36.81 and 5 -		..... 41.81
Lutheran Fund, May 19,1861 1350.00		
" 31. 1862 3584,57 4934,57		
Loan		..... 889,35
		Revenue 9105,54
		Expenditure 12294,25

### General Praeses:

## Cash Report

of the undersigned, on the success of the synodal treasuries from May 1861 to 31st of Mal 1862, and their present state.

Take		
for the general synodal treasury:		
From the Middle	.....	2461.53
"" north	"	316.04
"" east	" 69.10	
"" west	" 684.73	
		----- 3534,40

Me an outside stand, paid for by the St. Louis parish	50.00	
Benefit on realisation of bills of exchange - - -	26,76	----- 76,76

For the two teaching institutions		
in St. Louis and Fort Wayne, especially to teachers:		
"Us the middle district	.....	366,72
"" north	" 601.24	
"" east	" 280,39	
"" west	" 759.79	
		----- 2008,14

From the Association for Church Purposes, in Inspection Verven, Hanover, for the Lutheran Seminary of the Missouri Synod at Gt. Louis by Mr. Pastor Nollau here, Crt.Lhlr.50		..... 36.81
Surplus of a settlement by Mr. Pastor F. Sievers		5,00
Bon der Committee für Drucksachen, durch Herr Agent Barthel abgeliefert aus der Lutheraner Casse:		
To pay for printed matter		..... 2308.25
to use for teachers' salaries 1276.32 Loan from a fund administered by the undersigned in >860 for a special purpose		..... 889.35
		----- 6523,87

For the general presiding officer:		
From the average	..... District	373.06
"" north	" 109,02	
""östl	"	56,97
"" west	" 35,90	
		-----574,95

For Prof. Biewend:		
From the Middle District	.....	115.82
"" nörl.	"	27,28
"" east	"	14,00
"" west	" 19.58	
		----- 176,68
Total revenue - 10886,66		

Output		
for the general Synodalcasse r salary to the general agent Hrn. M. C. Barthel, from May 31, 1861 to May 31, 1862		..... 600.00
Salary of Mr. Rector Gönner, dismissed since 1 June 1861		..... 225.00
Expenses of moving the institutions from St. Louis to Fort Wayne, during the summer 1861		..... 301.12
Indiana Sophomore Ph. Gruit Home Trip Advance		..... 35.00
House renthr miscellaneous in Fort Wayne- - -		290.10
Loss of notes, exchange fees, postage stamps.		..... 32,96
		----- 1484,18

For the two educational institutions		
in St. Louis and Fort Wayne:		
Teachers' salaries in St. Louis to the end of May, 1862 1515.05		
Teacher's days at Fort Wayne to end of May 1862 3047.99		
Maintenance costs of the institution in St. Louis 198.73		"" in
Fort Wayne 139.24		
Assecuranza for the college building in St. Louis --		123.75
Salary to the superintendent, Mr. Reinke, from May 10, 1861, to May 10, 1862- - -		IM.00
To the printing office, paid by the Committee for Printed Matter, from the surplus delivered from the Lutheran treasury		2308.25
- - -		2109.10
		----- 7313,86

For the general presiding officer:		
Salary of Mr. President Pastor Wyneken 691.62 Reserved for travel until May 31, 1862- - -		105.50
		----- 797.12

For Prof. Biewend		
Administered refusively until31. May 1862--351		.60
Debt in previous report		..... 740,75
Balance at 31 May 1862, for the benefit of the Committee for Printed Matter, of which the same is still to dispose		..... 199.15
		Total output - 10886.66

From this it is evident that you owe the above Caffen -889.35, which, if at all possible, should be reimbursed quite soon, since the venerable Synod already before the year".

From middle district May 19,1861 179.94		
" 31. 1862 373,06	553,99	
" north "	" 19.1861 41,00	
" ,, /	" 31. 1862 109,02	159,92
" east "	" 19. 1861 68,75	
" "	" 31. 1862 56,97	125,72
" west "	" 19. 1861 19,95	
//	" 31. 1862 35,90	55,85
		Revenue 884,59
		Output 1255.60

For Prof. Biewend:		
From middle district, May 19, 1861. 36.24		
"" 31. 1862115,82	152,96	
" north	"" 19. 1861	5,00
"" 31. 1862		27,28 32,28
" east	"" 19. 1861	44,00
" "	"" 31.1862	14,00 58,9"
" west	"" 19. 1861	20.53
"" 31. 1862		19,58 40,11
		Revenue 282,45
		Auögabc 619.85 Ferdinand Böhlau,
		Cassirer of the General Synod.

Synod Mission Coffee.		
Stock on 19 May 1861		..... 157.40
From the Middle Distr. to31May1862273		,19
"" north	"" " 212.59	
"" east	"" 132,16	
"" westl.	"" 630.00 1247.94	
Repayment from Mr. Past. Löhre		..... 300,00
For land sold 2c.		..... 39,00
		Revenue 1744.34
		Output 1379.35
		Stock on 31 May 1862 - 364.99
Ferdinand Böhlau, Cassirer of the Synodal		
Missions Commission.		

These reports should appear in the Lntheraner itself to save the expense of an extra sheet, but the fact that it happens so late after the first of June is due to the lack of space so far.



Volume 18, St. Louis, Mo. August 6, 1862, No. 26.

(Sent in by C. A. Mennicke.)

### In what is Methodism wrong?

This question was put to me by a Methodist preacher, Mr. Kammermeyer, which I was to answer in a public disputation. I gladly accepted such an invitation and immediately wrote to Mr. K. that I was ready to prove, from the unmistakable word of God, that Methodism was not only false, but also dangerous to the soul and that it overturned the fundamental articles of Christian doctrine. Mr. K. was already triumphant over the challenged man in the presence of his listeners; and since he claimed to have already won three times the victory over Lutheran pastors in public disputation, he could not fail, according to Methodist imagination, to hope to flood the Lutheran pastor at Rock Island with the streams of his Methodist wisdom. These streams rushed on in various directions until the day of the disputation, when their course was suddenly stopped by God's word and, as I hope to God, will remain stopped at least in my field of work.

After a large number of people had gathered, the aforementioned Mr. K. had also appeared and a committee had been chosen, the disputation began in a church that Mr. K. had previously designated for this purpose. It was not my intention to make the Methodist pastor look ridiculous, as he had intended me to do, but to prove to him and to all the audience that

Methodism was wrong according to God's Word. Accordingly, I had established the following propositions:\*)

Methodism is false and dangerous to the soul.

I. Because he does not grant the churches the rights they have according to God's word.

According to God's word every Christian church has the keys of the kingdom of heaven, which contains all the rights of a Christian church. It has the right to hold church offices, Acts 1:15-26, 6:1-6, 2 Cor. 8:19, to exercise church discipline, Matt. 18:17-20, 1 Cor. 5:1-5, 2 Cor. 2:6-11, 1 Tim. 5:20; even when doctrine is discussed, the whole church is to be together, Acts 15; all disputes among members are to be judged and settled by the church. 15; all disputes among the members are to be judged and settled by the church, 1 Cor. 6, 1-8. Matters of good ordinances and ceremonies can only be instituted by the church, and never without its consent, 1 Cor. 14, 26-40., 16, 1. 2. 2c. In short, according to God's word, every Christian church has a right to govern itself. A Methodist church may not do so in any case. Their preachers send to them by the annual conference; the preacher sets them the leaders of the congregation. Without even asking first, the con

The Methodist congregation's synod and general synods have only preachers and no laymen at all. In the synods and general synods of the Methodists there are only preachers and no laymen at all; and not even all preachers, namely, those who have an earthly profession besides the office of preaching, are admitted to the conferences. The weekly contributions of the members flow into the general church treasury, over the use of which they have nothing to say. - Where is the dear Word of God in such a constitution? Where is it that the bishops, the preachers, the deacons of the Methodists have more power than the rest of the Christians? This can be proved from the Methodist church order, but not from the Word of God, which exalts Christians so highly. The Scriptures call believing Christians the royal priesthood, 1 Pet. 2, 5. 9. anointed ones, 1 John 2, 20. 27. trusted bride and household of Christ, 2 Cor. 11, 2. Ps. 68, 13. Christ's body, in and among whom Christ dwells, 1 Cor. 12, 27. Matth. 18, 20. equal brothers, Matth. 23, 8-11, those to whom are all things, 1 Cor. 3, 21-23; whereas preachers are their stewards, 1 Cor. 4, 1, their servants, 2 Cor. 4, 5. For the office of preaching is but an office of service, and not a special estate, opposed to the common estate of Christians. So there is no difference of status among Christians, they are all one in Christ JESU, Gal. 3, 28. and those who have the public office of preaching are not priests before others, but they alone are the servants of one.

\*) Since I have become acquainted with the essence of Methodism especially through the essays against Methodism, which can be found in earlier issues of The Lutheran, it should not be disconcerting if I have drawn much from them.

priestly people. Therefore the holy apostle writes: "Who? If thou wilt, O Lord, reckon sin, O Lord, who shall stand?" The clear words of the Scriptures are denied. The then is Paul? Apostle writes: "Who then is Paul? Who is?" Ps. 130:3. Ps. 130, 3., 1 Cor. 4, 4. Also the sacred clear words of scripture are denied when Paul says: Apollo? Servants they are, by whom ye believed," 1 Cor. Scriptures describe. Scripture also describes the inner "God makes us blessed through the bath of 3:5. Therefore the preacher hath all that he hath from the life of Christians as an unceasing battle between the new regeneration," Tit. 3, 5. "As many of you as were church, for no power cometh by the ministry, but by faith; man and the old Adam, Gal. 5, 16. 17., Rom. 7, 14 - 25. baptized have put on Christ," Gal. 3, 27. The Savior is without faith all things come out of hell. Now since the man were without sin, there would have to be a contradicted, who by the almighty word of His command Methodists do not grant any rights to the congregations, complete victory of the spirit and a complete destruction (Matth. 25, 19.) and His promise (Ma2c. 16, 16.) made they thereby declare that the lords bishops, preachers, of the flesh. The exhortations to become more and more holy baptism what it is. (Ma2c. 16, 16.) made holy deacons alone are the church, who have the power perfect, to pursue sanctification, Hebr. 12, 14, Eph. 4, 23, baptism what it is. For saith he not himself to Nicodemus, which Christ has given to the church. From this it is clear, would be in vain if man could become perfect, Phil. Verily, verily, I say unto thee, Except a man be born of that the Bish. Methodist Church is permeated by a strong, 12-15, 1 Tim. 1, 15. If it were true that a man could water and of the Spirit, he cannot enter into the kingdom Roman touch. This is especially noticeable in the attainment to perfect sinlessness in this life, then an example of God, Job 3:5. 3:5 There can be no doubt that Christ is hierarchical constitution of their church, which, according to this would have to be found in the Scriptures. But we truly speaking of baptism in this passage. The very to God's Word, is false and dangerous to poor souls, in look for it in vain. We do read of a man who boasted that occasion of these words makes it clear. Christ is that they are blindly led by their preachers, and are he had no sin, saying, "I thank thee, O God, that I am not speaking to Nicodemus the Pharisee, who was one of obliged to follow them in all things in conscience. as other men," 2c., Luc. 18:11; but this man was a the order of those of whom we are told in Luke 7:29, 30:

II. Because it (Methodism) leads man into self-Pharisee, whom Christ sets up as a warning example of "When the Jewish people, hearing the testimony of John deception, since it is taught that man can, indeed ought blind and presumptuous pride. But the Methodists, in the Baptist, gave glory to God in great numbers, and to, become inwardly and outwardly free from sins while their church order, p. 64. say that they are better than were baptized with the baptism of John, they despised yet alive, and come so far that he can say: I sin no more other people. They are indeed, but as the Pharisee was the Pharisees and scribes, the counsel of God against

All Methodists are telling a great lie. No man can better than the publican. themselves, and were not baptized by him. Now since perfectly fulfill the commandments of God. This is proven It is almost a general practice among Methodists to try Christ had here before Him such a religious man, who by the Holy Scriptures in the following passages: Gen. to persuade people that as long as a person still feels sin, was not obstinate, but eager to learn, and for this reason Scripture proves this in the following passages: Gen. 8, he is not converted. But in order to be truly converted, had also voluntarily come to Jesus, it is evident what 21, Ps. 143, 2, Is. 64, 6, Ps. 14, 2, 3, Gal. 3, 22, Rom. 3, everyone must go to the penitentiary, where he first Christ means, when, to set this man right, He cries out 9, 10, and that even the born again can still sin and not receives the Holy Spirit, is born again, and enters into the to him, "Except a man be born of water and of the Spirit, fulfill the law of God is evident from these passages: 1. freedom of children. There one receives the Holy Spirit, he cannot enter into the kingdom of God." Now if Christ Because there is no righteous man on earth who does is born again and enters into the freedom of the children says that a man shall be born again of water and the good and does not sin, Eccl. 7, 21, Job 14, 4, Prov. 20, of God. Many deceived people believe this and consider Spirit, both the water and the Spirit are stated to be 9. themselves so holy after the grace they have supposedly causes of regeneration. For as it is indisputable that the

002 Because the law is spiritual, but they that are won, or better, after they have been to the penitentiary, Holy. For as it is indisputable that the Holy Spirit is to be born again are carnal, as the scripture saith, Rom. 7:14, that they can no longer sin. God's word is then held in regarded as an active cause of regeneration, when Christ says that regeneration is of the Spirit, so it is also Jac. 2:10; Jac. 4:17; 1 Cor. 4:4. low esteem, and conversion is ascribed to man's works certain that water is to be regarded as a cause of

(3) Because even those who are born again confess, of power, to struggling in his own strength, to leaping, regeneration, that is, as the instrumental cause of it, with Paul, that they are imperfect, and that nothing good rejoicing, groaning 2c. Since, according to God's word, when Christ says that regeneration is of water, for the dwells in their flesh; and with John, "If we say that we man has no power to gain and fight for grace, but only word "of" belongs to water as well as to the Spirit, and have no sin, we deceive ourselves, and the truth is not, then can wrestling and fighting begin, and really begins, regeneration is ascribed to both of them. But nothing in us," 1 John 1:8. According to this it is irrefutably certain when man has gained grace, and must be continued until else connects the two than that word of command and that even those who are born again on earth do not yet one has entered the narrow gate and gained the goal, institution of the almighty Son of God; without this word, become perfectly sinless. But if any man say this, he is who wants to fight for grace, fights against grace, as Paul of course, water is bad water and no baptism, but with the struck with the thundering word of the Scriptures, that he teaches, Rom. 11:6. So in the establishment of one's the word of God it is a baptism, as St. Paul says to Tito deceives himself. If someone says this, he will be struck own righteousness and actions lies not only self- Cap. 3. 3 Paul further writes, Eph. 5:26, that Christ by the thundering word of Scripture that he has deceived deception, but also the root of Methodism. cleansed his church by the bath of water in the word, himself and that there is no truth in him. where with the former again evidently signifies baptism, and says of the same, that by it the Lord Jesus freed his

If it were possible to put away all sin in this world, this III. because it (Methodism) deprives all baptized Christians of the inexpressible comfort in their baptism, would have to be the case above all with the holy as if it did not work regeneration, but were only a distinguishing mark between Christians and Gentiles. (s, prophets and apostles. If it were possible to put away all Art. XVII. of the Meth. Church Order.) sin in this world, it would have to be the case above all with the holy prophets and apostles, who had a richer measure of the Holy Spirit than anyone now. They alone profess to be poor sinners without distinction, Isa. 64:6, Jac. 3:2, Jer. 3, 42. - Even the saints have daily need of the forgiveness of sins; therefore Christ taught us the holy Lord's Prayer. Ps. 32, 5. 6. Ps. 19, 13. - He who is without sin can stand the judgment of God. But what do believers pray? "Go

and says of the same, that by it the Lord Jesus freed his Christians from the curse of sin, and wrought spiritual purity and holiness in their souls. But whoever believes that the word of God is not an empty, powerless sound or a dead, powerless sign, will not and cannot be disconcerted when he hears that baptism is also not an empty, powerless sign.

But now every Christian must believe that the words of Christ are, as he himself says, "spirit and life." Should the solemn and weighty words in which he instituted Holy Baptism be an exception to this? Should the solemn words in which he instituted baptism make an exception? Should they be spiritless, and therefore not communicate spirit and life, but stand idle and empty, and the communication of the Holy Spirit be given to self-made impurities? Should they leave the communication of the Holy Spirit to the self-made exercises and institutions of the work-driving Methodists? Let that be far off! Christ himself says, "He that believeth and is baptized shall be saved." If he

thus ascribes salvation to baptism, he certainly ascribes it also to regeneration, without which no salvation is possible.

IV. Weiler (Methodism) has the biblical doctrine of the Holy Communion completely wrong. Lord's Supper quite wrong. (See Art. XVIII. of the Meth. Church Order.)

For the Methodists teach: 1. The words of Christ "this is my body, this is my blood," must not actually be taken, but, as Luther says, an interpretation must be sought in these words.

2. bread and wine alone are signs of the absence of suffering of Christ.

(3) They reject the oral eating and drinking of the true body and blood of Christ as unrighteous, but teach mere spiritual eating, which is done by faith. Therefore, according to their spirit of deceit, they do not hold up the Holy Communion. They do not hold the Lord's Supper in high esteem and speak of it in a dismissive manner.

004 They teach: He that hath no faith receiveth nothing but bad bread and wine.

So the faith of the Methodists makes the Holy Communion and Sacrament, not the words of the Almighty Son of God! Communion and Sacrament, not the words of the Almighty Son of God! What sacrilegious doctrine! Why then the threat of Paul 11:27, 29: "Whosoever therefore shall eat of this bread unworthily, or drink of the cup of the Lord" (that is without faith), is guilty of the body and blood of the Lord. He that eateth and drinketh unworthily eateth and drinketh judgment to himself, that he may not discern the body of the Lord." By that Zwinglian-Calvinistic heresy, Christ, the mouth of truth, and also his true and almighty word, are made null and void, all the articles of our Christian faith, which are founded on the word of Christ alone, are put in doubt and partly overthrown; but the poor sinners are robbed of the highest consolation and noblest treasure, namely, the true body of Christ, which was once sacrificed on the cross for our sins as a sufficient payment, and therefore in the holy supper is used as a certain substitute for the body of the Lord. This is why it is offered to the mouth in Holy

Communion as a certain pledge that we may partake of the atonement.

V. Because he (Methodism) mixes law and gospel together.

VI. Because he elevates human statutes to God's commandments, and connects consciences with them.

VII. Because he abolishes God's commandments that this order is a "new rule". It is an astonishing thing about the assertion of an enlightened General Synodal Lutheran! - If there had been nothing more in Gilbert's article than such an assertion, it could have been let pass without further remark; but now there are untruths and distortions in it which, for the sake of truth, must be exposed and rejected. - Gilbert says, "Missouri introduces the new order, that the church shall have the ban in their hands and themselves, not by deputies. Missouri interprets the word of the Lord: "tell it to the congregation" in such a way that it means that the last act of church discipline is to be carried out by the congregation itself in *corpore*; it must do it itself and may not have it done by its legal representative, the church council. A ban, such as is executed according to Muhlenberg's and our similar practice, is considered by Missouri to be an unjust ban." Where did the venerable Mr. Gilbert get this news? He evidently sucked it from his little finger and from his great hatred of Missouri, for it is not true that the Missouri Synod ever taught that a congregation should not have the ban executed by legal deputies. It is not true that it considers a ban executed by the church council to be a "wrongful" ban.)\* For a congregation has the right to delegate church discipline to the church council "as a representative, i.e. an appointed deputy of the congregation. But in such a transfer we have to notice the following. First, we consider it better, healthier, more useful, more effective, if the congregation itself exercises church discipline and does not delegate it, because the Lord Jesus and the holy apostles understood it better to delegate church discipline to the congregation. The Lord Jesus and the holy apostles understood better how to keep discipline in the congregation in a healthy and effective way than all the other authors of church discipline; no one will doubt that! It has also been said that it is not prudent to put so great a power into the hands of the whole church; but we must again allow ourselves to think the Lord Jesus, the all-wise God, wiser and more prudent than the poor "maggot-sack," called man, should he be even so wise a church ruler. Secondly, we must observe that such a transfer must be done in a proper way, for everything in the church of God should be done properly and honestly. The congregations are not to be swindled into accepting a constitution, and it is to be imposed on them before they understand what it really is, before they have understood it.

(Sent in by Past. Brewer.) **H. Gilbert,**

Preacher of the General Synod at Birmingham, Pa., formerly a candidate in the robber house under Dr. Wichern, also wants to be knighted at "Missouri". He accuses our Synod in the "Herald" that their church discipline, according to which the third stage of admonition and exclusion from the "congregation" takes place, is a "new order, a new rule. This accusation is a quaint piece of theological wisdom. Every Bible reader knows that this order is the very old, biblical, ancient, apostolic order. The Lord Jesus says, "tell it to the church; he hear not the church, count him a Gentile and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven." St. Apostle Paul writes to the church at Corinth, "Put out of yourselves that which is evil." And according to this order, Paul, although he is an apostle, will not put the incestuous man in Corinth under ban without the church, but writes that this shall be done "in their assembly." Paul writes to the church at Rome that the church should "depart from them that cause division and offence apart from the doctrine which they have learned." Paul writes to the church at Thessalonica that they, "the dear brethren," should put under ban, or "withdraw themselves from every brother that walketh disorderly." Christ does not say, "Tell the rulers of the church, the rulers of the rulers," but tell the church." St. Paul does not write The apostle Paul does not write to the church councilors, or even to the pastor of Corinth, but to the congregation: "Put him out. The Missouri Synod now keeps this order of the Lord Jesus and the holy apostles. The Missouri Synod now holds this order of the Lord Jesus and of the holy apostles, this without question oldest order, and here comes a general synodist who stands in brotherhood with new-measurement regulators, and therefore makes himself partaker of the same sin, and is therefore himself a new-measurement regulator, and reproaches the Missouri Synod.

that this order is a "new rule". It is an astonishing thing about the assertion of an enlightened General Synodal Lutheran! - If there had been nothing more in Gilbert's article than such an assertion, it could have been let pass without further remark; but now there are untruths and distortions in it which, for the sake of truth, must be exposed and rejected. - Gilbert says, "Missouri introduces the new order, that the church shall have the ban in their hands and themselves, not by deputies. Missouri interprets the word of the Lord: "tell it to the congregation" in such a way that it means that the last act of church discipline is to be carried out by the congregation itself in *corpore*; it must do it itself and may not have it done by its legal representative, the church council. A ban, such as is executed according to Muhlenberg's and our similar practice, is considered by Missouri to be an unjust ban." Where did the venerable Mr. Gilbert get this news? He evidently sucked it from his little finger and from his great hatred of Missouri, for it is not true that the Missouri Synod ever taught that a congregation should not have the ban executed by legal deputies. It is not true that it considers a ban executed by the church council to be a "wrongful" ban.)\* For a congregation has the right to delegate church discipline to the church council "as a representative, i.e. an appointed deputy of the congregation. But in such a transfer we have to notice the following. First, we consider it better, healthier, more useful, more effective, if the congregation itself exercises church discipline and does not delegate it, because the Lord Jesus and the holy apostles understood it better to delegate church discipline to the congregation. The Lord Jesus and the holy apostles understood better how to keep discipline in the congregation in a healthy and effective way than all the other authors of church discipline; no one will doubt that! It has also been said that it is not prudent to put so great a power into the hands of the whole church; but we must again allow ourselves to think the Lord Jesus, the all-wise God, wiser and more prudent than the poor "maggot-sack," called man, should he be even so wise a church ruler. Secondly, we must observe that such a transfer must be done in a proper way, for everything in the church of God should be done properly and honestly. The congregations are not to be swindled into accepting a constitution, and it is to be imposed on them before they understand what it really is, before they have understood it.

\*Of course, a ban that is carried out out of a preacher's private hatred because and after a member of his congregation has already renounced the congregation because of the preacher's false doctrine and practice, and which ban sentence the preacher, out of fear of the congregation, does not even publicly announce - such a nonsensical and, what is more, secret menchling procedure is neither according to Muhlenberg's nor any other Christian order, but a sinful private offense.

They have been told clearly and unambiguously, e.g. in we add here two passages from the Schmalkaldic The author does not understand the Scriptures on this the case of church discipline, that it is they, the Articles." These two passages say that, as the preaching point, or he must do as the Pope does and say that the congregation, who actually have the keys "originally and of the gospel, the administration of the sacraments, so "church" is only the venerable pastors, or, as Luther directly", that the Lord Jesus first gave them, the also the "jurisdiction," i.e., "that those who lie in public says, "the smeared clergy." - congregation, the church "the final judgment", that in the vices should be banished, and those who mend should With regard to the learned quotations from "Luther" it same way the Apostle Paul also demanded with great be absolved and absolved," is a part of the official acts is certainly not too much to ask of someone who wants earnestness that this right and judgment be exercised by of preachers. "Can then," exclaims Gilbert, finally and to cite "our great man of God Dr. Martin Luther" as the the individual congregation, but that a congregation triumphantly, "there now be any doubt whether the "man" basis for a doctrine, that he also read the main writings could also transfer this right and this duty to a church denotes the bearers of the spiritual office?" - Well then, of Luther that deal with the doctrine in question, so that council, if under special circumstances such a transfer if the "one" denotes the bearers of the spiritual office, he does not do injustice to the "great man of God" by should appear desirable. Instead, it usually happens that who alone are to banish, to exclude, how then, according attributing false teachings to him. Why did G. not read the members of the congregation are treated like stupid to Mühlenberg's and Gilbert's order, "may the whole the Scriptures about the keys and the interpretation of dolts who do not understand anything about spiritual Kirchenrath banish and exclude? Is the whole church Matth. 18 and 1 Cor. 5? Had he done so, he would have things, and with whom no further effort is made to council also the bearer of the spiritual office? Are the seen whether Luther teaches that only "the holders of the explain to them the nature of church discipline and the church councils also to preach, to administer the Lord's spiritual office" are to banish. In the writing of the keys actual transfer; and this all the less, the sadder it often Supper 2c.? Alas! when a public scribbler gives learned Luther says 31, 176: "I call it the devil's ban, and not looks with the right understanding of these things with proofs, and is so learned that at last he does not even God's ban, when men are banished with wicked deeds, many preachers themselves. What, for example, does know what he really wants. He wants to prove that it is before they are publicly convinced for the church against Gilbert want to say to his congregation about church not Lutheran if only "the whole church council" excludes Christ's order. . . . I say all this because the congregation discipline, since he obviously does not understand without the congregation, and now shows from Luther that is to keep such a ban must know and be sure how anything about it himself? First he says that the sinner, and the Concordia Book that it is not Lutheran if only "the he deserves the ban and has come to it, as Christ's text according to Muhlenberg's order, "should be excluded pastors" exclude. - That G. has fallen into this true gives here, otherwise they might be deceived and take a from the whole church council"; now he seeks to prove "heralds" confusion, the reason of this is simply that he lying ban and do wrong to their neighbor. This would be this by Luther and the symbolic books, and what comes does not understand what it means when Luther speaks blaspheming the keys and profaning God and damaging out of his learned reasoning? Not what he wants to of "publicly announcing to the church," "publicly love toward the neighbor, which is not to be suffered by prove, but something quite different, namely, that the proclaiming and denouncing someone on the preaching a Christian congregation, for it is also licensed to do so if ban is to be executed by the preacher, "by those who seat as an exile," that those who are in the public office someone is to be banned from it, says Christ here. ... are in public office." Now what does he mean to say to of preaching are to "pronounce the sentence. Or when Where souls are concerned, the church should also be a his congregation? Shall the whole church council be the symbolical books say, "the gospel giveth to them that **judge** and a wife. St. Paul was an apostle, but he would excommunicated, or only the preacher who has "the shall preside over the churches, that they should preach not put under ban him that had taken his stepmother; he spiritual office"? Gilbert evidently does not know himself, the gospel, forgive sin .... banish." For by this Luther and would have the church also with him." - In the In front, where he speaks of the Kirchenrath as the the symbolical books mean to say that things should not interpretation of Matt. 18, Luther 44:81 says: "If this "commissioned deputy of the congregation," he is be done disorderly and again, Anabaptistically, in the admonition is of no avail, then say: I am now innocent, I somewhat "Missourian" breathed on; behind, where the church, that no one should publicly administer the office must publicly do my part in the pulpit (congregational "spiritual office" comes to the fore, Buffalo has breathed of preaching who is not duly called to it; that therefore no meetings were not held in Luther's time) and name him on him, and with these different winds he now rides one should publicly preach the gospel, administer for everyone, so that the whole congregation may know about without footing or understanding in God's Word, in sacraments, proclaim the sentence of excommunication, what they are to think of him, and that he himself may Luther and the symbolical books, and appears as a "the sentence," but only the ordinary bearers of the know that he is not of the little group called the holy teacher before the Herald public. - sacred office. Office. But where did Luther or our Christian church.... then let it be said, this sin he hath Gilbert wants to prove through "our dear man of God Dr. confessional writings ever say that the pastors alone committed, and yet will no man hear of it; and here let Martin Luther" that the practice of the Missouri Synod, should be the judges in the banishment process, since every **man** condemn this vice, and **pronounce** according to which the congregation itself exercises the they rather decisively confess the opposite? Thus the **sentence, that** it be not rightly done by him, lest such ban, is not Lutheran, but rather that it is Lutheran that Schmalkaldic Articles say that the tyranny of the bishops a public sinner be deceived, and think that he is "the pastors" alone banish. He asserts that when Luther consisted also in this, that they "banished without all nevertheless a Christian, and so remain in sins. If he then says: "then, if they do not mend their ways, they may be previous legal knowledge." They state, "because such still does not hear, he is to be put under ban (after the excommunicated," the "one" is "in any case those who accusation is very important and grave, no one shall ever congregation has first passed the "sentence") and let him have the right and duty of proclamation in the house of be condemned without legal and proper cognizance in go and be held like a heathen and a tax collector." Luther God before the assembled congregation, that is, the the case." They say where the court is to be found by gave this interpretation in sermons in the years 1537 to pastors"; Luther himself did not at all determine here which the legal judgment in so important and supreme a 40. - In 1545 Luther, in the preface to the first epistle to "that the congregation must decide the matter is to be rendered. "Christ giveth the highest and the Corinthians, writes: "In Cap. 5 he punishes great excommunication." G. wants to prove the same thing last judgment of the church, saying, Tell it to the fornication. also from the symbolical books; he says: "But in order to churches." Now what will G. say to this? Either he must confess that he was mistaken, and that the confession "man" is to be understood the spiritual office.



that he had taken his stepmother and wants to put him under ban and give him to the devil. Show thereby a right way of the ban to use, that it is to be fallen with approval of the believing church over the public vices, as also Christ teaches Matth. at the 18th. Hopefully G. will now let go of his fame, as if Luther stood on his side with his "matured judgment," and at all retract his great pipes somewhat. -

As G. is not happy as a learned citation leader, he does no special business as a logician. He says: "Luther demands of the impenitent that mau him of the congregation that. Here "man" and "congregation" stand side by side, but according to all the logic of the language both cannot be the same, it cannot mean that the congregation thut him of the congregation." O the poor Apostle Paul, who understood nothing of "all the logic of language!" how sad that he did not live in our time, where he could have learned from G. languages-logic, for the Apostle writes to the church at Corinth, "put out of yourselves him that is evil." So there the church is to do from the church. What an appalling violation of Gilbertian logic! -

There is one more point I want to touch upon, which gives G. and many other spirits offense, namely, that the ban is carried out in the congregational meetings since "only a portion of the male members" appear in them. (As is well known, even in the hearts of many men [?] strange desires for the emancipation of women are creeping about). The very simple answer to this is that the good Lord does not want a female regiment, neither in the home nor in the church, and still less that the children, the "young," should rule and run roughshod over the old. He wants the men to run the church. Of the women it is said, "Let your wives keep silence among the congregation, for they shall not be permitted to speak, but shall be subject, as also saith the law." And of the children, "Ye young men are subject unto the elders." The men decide on the ban in a congregational meeting, and then tell their wives and the fathers their children, that the one who is banished is to be kept in bondage. If a woman cannot see the justice of a ban, she should ask her husband and the preacher for advice. Moreover, in many congregations the sentence of excommunication can and is still proclaimed from the pulpit to the entire congregation. Is Father Gilbert now satisfied?

Madagascar.

This is the name of the largest island in the African desert. It is 10,500 square miles in size and has about three and a half million inhabitants. In no other place on earth have the pagans who were converted to Christianity by missionaries been so steadfast in their faith in recent times.

than on this island. The first missionaries came there in 1818, but died away. In 1820 the mission was renewed and made tremendous progress. In eight years only about 50 persons were truly converted, but more than 10,000 had learned to read and were inclined to the Christian faith - a result which frightened the king more than it pleased him. Only on his deathbed did he allow his subjects to be baptized, after he had convinced himself that this would have no political consequences, such as the influence of foreign powers. His widow, the resolute Ranawalona, succeeded him in the reign in 1828. To her everything foreign was an abomination; a prince who loved the gospel fell as the first victim of this hatred of foreigners, with him his whole family.

It is true that in 1831 she allowed two new churches to be opened in the capital and that faithful Malagasy preached in them. But this happened only in order not to repel the English, whose help against the French could possibly become necessary, as the latter approached and militarily occupied a part of the coast. When the danger threatening from France was averted, she closed the schools and put all the pupils into the army; everywhere strict observance of all heathen customs was ordered, and punishment inflicted on those who resisted. But when it became evident that even in the army Christians were still uniting for prayer and Bible reading and were also preaching the Gospel outside, open persecution ensued. In 1836 all missionaries had to leave the island; the suspects were forced to drink the poisonous tangena. Hundreds were executed, thousands sold into slavery.

This severe persecution is well known. It is less well known that, after the banishment of all Europeans, two Frenchmen remained in close proximity to the queen. By extremely clever behaviour, by great gifts and feigned veneration for her majesty, they knew how to win and maintain her favour. Jesuits who posed as their servants sought at the same time to work for Catholicism, especially the French priest and apostolic prefect Iouen, who smuggled himself into the capital "as a teacher of mathematics". This was in 1856, when these Frenchmen conspired with quite a few noblemen against the Queen. The conspiracy came to light; but the Frenchmen were only sent away (not even all of them), the noblemen were removed; on the other hand, the queen raged anew against the Christians, who had no part in the conspiracy.

At that time Rakoto, the queen's son, who had long been of inclined towards the Christians, saved the lives of many of the accused by stealing and tearing up the list on which their names were written. Yet more than 200 were traced and executed under terrible tortures. A well-known Austrian woman (Mrs. Pfeifer), who at that time was the island

isaw an old woman's back sawed off in the marketplace just because she professed Christ. The next day the soldiers searched a hut to find Christians. It was completely empty and was about to be abandoned when a cough was heard and six Christians were found hiding in a hole under the floor. Of course they had to die. But the whole village was also punished, because it could have known about the hiding place of the Christians. When the Austrian left the capital, ten Christians had just been executed. "They sucked songs until they lost their lives under terrible tortures." The most horrible manner of death which the queen decreed was dousing with boiling water. A pit was made and the Christians laid in it. Now it was not the executioners, but the relatives of the victims of the slaughter, who had to light fires and boil water in order to pour it on their friends with their own hands. Whoever refused to do so was to die himself.

Now all this misery is over; the queen gave up the ghost on August 23, 1861, and her son Rakoto ascended the paternal throne as Radama II without any obstacle. We can imagine the joy of the Christians who now, after 25 difficult years, breathe a sigh of relief and see their prayers answered. Still in June a Malagasy Christian wrote of him: "We thank God that the prince supports God's people and makes it possible for them to bear the daily growing hardship. Yes, what he has done, he has done with God's help, and therefore we praise God above him. He is not only kind to Christians, but to everyone. And if any misfortune befalls anyone, he protects him against the boasters as best he can. And if someone talks with him zero and offers him his hand, he shakes it with friendly encounter. This comes from God's mercy."

(Freimund).

To the ecclesiastical chronicle.

Concerning the Proseminar in Germany.

In a letter of June 29th, written in Stabe in Hanover, which reached me in these days, the dear Pastor Brunn writes us, among other things, the following: "In the hurry and on the journey, a few words in reply to your dear letter, which has reached me in these days. Immediately after Pentecost I set out on my intended missionary journey through northern Germany, and the Lord has crowned my path with the most surprising and glorious successes. All hearts and hands are wide open to us everywhere, and if the Lord allows the beautiful sprouting blossoms to fully blossom, then from now on a great and glorious missionary work will flourish for our Lutheran Church and your Synod here in Germany. Actual help is also being provided so abundantly that we will be able to cover the travel expenses for the sending out of the mission without any difficulty.

<p>of our ten Sendlings will get together. I will send you a</p> <p>"detailed" travel report as soon as I return home in a few weeks (for that is how long my journey will last). For now I just wanted to tell you that, the Lord willing, you can count on the arrival of our travelers. But of course by the time we have everything in order it will be late, and we cannot think of leaving before August 1. I therefore thought that perhaps you could postpone the beginning of the winter course until the arrival of our pupils, since the latter will probably make up the majority of the students for the new course. One of the four school teachers will not be able to arrange his affairs for this year, so that only three of the registered school teachers will come, but in addition ten unmarried young people (four of whom want to make the journey at their own expense, not counting the six for whom I publicly asked for help in my missionary bulletin last winter). I will give you a more detailed report on all of them later. Now, for today, goodbye. I am writing here in Stabe, where I am currently on a journey and where people are gladly seizing the opportunity to take up the work for North America anew and fresh.</p> <p>The LORD, who above understanding doeth His wonders for us poor little ones, bring forth gloriously all that He hath begun."</p> <p>"Postscript: Just now my wife writes me that your bill of exchange of 172 Thlr. together with the bills for Past. Sommer and the gift for Past. Hofmann have arrived correctly. I thank you and the dear donors most sincerely and praise God's grace, which will not let our hope be put to shame. We will now be allowed to be without all worries in regard to our travelers."</p> <p><b>Perfect sanctification in this life</b>, as we have long known, is taught by many sects in America. But that they ascribe this terrible, Christ-denying doctrine even to the Lutheran Church, we did not know until now. And yet it is so. The so-called Evangelical Fellowship, or, as its members are still called, the Albrechtians, have an organ which comes out at Cleveland, and bears the title: The Christian Messenger. In this paper, in the number of July 26, is found an essay, entitled "Sanctification." It says, not only among other things: "By sanctification we understand the state of grace where one has complete victory over all sins, and where one loves God with all his heart, soul, mind, and strength; and his neighbor as himself. It is also a complete healing from the sin sickness that is innate in us,"-but further on in the essay it also says: "The Lutheran Church also teaches in the Concordia Formula, paragraph 20: " 'That they have all sinned.</p>	<p>The Church does not believe in the "other" churches, which teach that perfection comes from works; but it believes that true perfection can only be attained through place. It was none the less evident that love for the Ohio Synod almost universally prevailed. During these hours the people who want to prove from these words of the circumstances affecting our institutions at Columbus were discussed on several sides, and a hearty desire can and should already in this life become perfectly expressed that everything might be hurriedly removed from them which might cause alienation from things which once existed there but no longer exist. For the opposite, namely, that the perfection of Christianslove of the institutions, therefore: Resolved, That the consists precisely not in their own sanctification, but in concerns which have been expressed here on all sides the righteousness of Christ, which is imputed to them byduring our discussion concerning our institutions at God through faith by grace. The dear man who wrote thisColumbus be placed in the hands of a committee of three, Who shall communicate thereon with the Board otherwise he would also have read this, that it expresslyof Directors and the President of the United Synod, and report to this Synod, and that the President shall be a member of this Committee, and that he shall appoint the other two." Surely it is to the high honor of the Eastern District Synod of Ohio that it has so faithfully taken up one of its preachers, who has just the testimony of special fidelity, against the unchristian venomous attacks of such a man as Prof. Worley, and has also taken steps to remove from her institutions all that could ever cause a conscientious student to leave her.</p> <p><b>Professor Worley of Columbus.</b> In number 8 of this year's issue we reported that Professor Worley himself had severely scolded a preacher of his own synod (Pastor Nuoffer) for continuing to support two students after they had voluntarily left the Columbus institution and sought refuge in the St. Louis institution. As we see from the Standard of July 15, edited by Mr. Worley himself, Mr. Nuoffer has filed a written complaint against Mr. Worley with the Eastern District of the Ohio Synod. The charge was delivered to a committee, which reported as follows: "In No. 13 of the documents which have been placed in our hands, Rev. Nuoffer complains of the shameless treatment he has received from Prof. Worley in No. 20 of the "Lutheran Standard" in regard to the student F. W. Schmitt, and he asks that the Synod will protect him against such attacks. Your Committee heartily regrets that Professor Worley has taken the liberty, without any further proceedings, of publicly exposing what he believes to be his erring brother. This conduct deserves the most decided censure of the Synod. It is Prof. Worley's duty, in case he believes a member of Synod to be in error, first to write to such a brother about it, and if he is not heard, to bring the matter before the District Synod in question, but under no circumstances to call a brother and his congregations" (as Prof. Worley has done) "miserable traitors in a public paper in a matter which has not yet been investigated, and which, in the opinion of your Committee, cannot by any means be regarded as traitorous." This report of the Committee was followed by</p>	<p>The following remarks now follow in the synodal report with resolution: "A long continued discussion took place. It was none the less evident that love for the Ohio Synod almost universally prevailed. During these hours the people who want to prove from these words of the circumstances affecting our institutions at Columbus were discussed on several sides, and a hearty desire can and should already in this life become perfectly expressed that everything might be hurriedly removed from them which might cause alienation from things which once existed there but no longer exist. For the opposite, namely, that the perfection of Christianslove of the institutions, therefore: Resolved, That the consists precisely not in their own sanctification, but in concerns which have been expressed here on all sides the righteousness of Christ, which is imputed to them byduring our discussion concerning our institutions at God through faith by grace. 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Because they follow their blind reason, they do not want to and cannot believe that Christ really presents his body to the mouth for taking and eating with these words; and yet they do not want to stand before themselves, nor before the orthodox Christians, as such who deny and reject their Savior's word. They have therefore already tried almost every conceivable and possible art to fiddle about with those great and mighty words of God until another meaning comes out than lies in them. Already Luther, in his short Confession of the Holy Sacrament of 1544, counted seven different interpretations of the motto "this is my body," which were produced in his time by those who did not want to believe the mystery of Holy Communion. When, after Luther's death, the clever Calvin left the church and, because his comrades had become disgraced with all their previous interpretations, devised a new, even more subtle interpretation and had it printed, it almost rained and snowed, so to speak, new interpretations, each of which wanted to be the correct one, but all of which agreed only in one thing, that the words, strictly speaking, were actually to be understood as follows: "This is not my body. From the Reformed paper, "The Evangelist," of Cleveland, Ohio, we see that there is no difference of opinion with the</p>
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There is still no end to the interpretations of the words "This is my body. In this paper of July 26, a Mr. P. J. of Watertown, Wisconsin, seeks to prove that it is not necessary to believe that Christ meant by those words his circumscribed, that is, real, body, and that, nevertheless, the words "This is my body" need not be twisted as Zwingli twisted them: "This means my body." He says that the body of Christ is like a forty-pound piece of paper; if one held out the bill of sale to his friend, saying, "This is my forty-pound piece," one spoke the whole truth, and the friend really received the forty-pound piece, although the bill of sale was in itself only a worthless piece of paper. Thus the communicant, when he takes the bread in faith, receives the whole Christ, although his body is not in, with, or under the bread. The reader sees that our dear Mr. P. J. is really a milliner, but such a one as those are who are otherwise also called conjurers. First he said that he wanted to prove that the Reformed take the word "is" as well as the Lutherans, and by what does he prove this? By making a comparison with another way of speaking, in which the word "is" in its proper meaning - is not used! Yes, still more: he needs an example that does not occur at all in the world. For no man, when he hands over a bill of sale, will say, if he can speak German, "That is my forty-pound piece. For it remains the case that as often as a sensible man says that a thing "is" something, he never means to say that a thing is a sign, a "sign," a "pledge," a "document," 2c. of something. - Oh, that the poor reformers would at last for once give God and his words the honor, become simple-minded, take the certain and clear words of the great God as they are, and seek no arts! - Here we remember what Melanchthon once wrote, which all reformers should remember, since they have special confidence in this man. His words are these: "I find no reason why we should depart from this opinion, namely, that Christ in the Holy Communion with His body and blood is the same as in the Lord's Supper. I find no reason why we should depart from this opinion, namely, that Christ is present with his body and blood in Holy Communion. It may be that such an opinion is more agreeable to a massive mind, more agreeable to human reason, especially when it is adorned and embellished with pointedly invented reasons; but how will it stand up to challenge, when conscience will dispute what cause he had to depart from the common opinion of the churches? Then these words, This is my body, will be thunderbolts. What then will a frightened mind oppose? with what Scripture and with what word of God will it protect itself, and persuade itself that Christ's words are to be accepted bluntly?"

Finger pointing for school teachers.

In Jeremias Gotthelf's "Sufferings and Joys of a Schoolmaster" there is, among many other apt remarks, the following passage, which might contain a hint worth taking to heart for many a colleague in office.

Nothing is more foolish than for a teacher to fall into preaching too often and too long. He does nothing but make himself miserable and the children bored. That preaching makes the children bored is known to every one who knows the flightiness of children. A word of command, a short, earnest encouragement, come through while a sermon is going on, like rain from the roof. But preaching puts the teacher in a proper misery. Preaching brings a magnifying glass before his eyes; through it he sees his faithfulness, the children's flightiness, his will, the children's disobedience, his love, the children's ingratitude. The longer he preaches, the more glaring and terrible all this appears to him; and, according to his peculiarity, he becomes more and more angry, or more and more moved, in any case more and more miserable, and tells the children things from which, if he were soberly thinking, he would be frightened, other honest people would have to blink. Perhaps he even debases himself to such an extent that he brings the children's parents and other circumstances into his sermon, or even says that they despise him because he is so poor; if he were richer, they would have more respect for him. It is disgusting when a teacher reproaches the children with such things, no matter how much truth there may be in it.

(Submitted by Pastor Fick).

Mission Feast

of Ebenezer Township on Grand Prairie, Ills.

This festival, which was celebrated on July 27 and 28, will certainly remain a fond and unforgettable memory for all participants. Favored by the most beautiful weather, large crowds of festive guests arrived already on Saturday, then on Sunday morning. The neighboring congregations of Pastor Baumgart in Elkhorn Prairie and Pastor Hüsemann in North Prairie had suspended their services on this Sunday and united with their brethren from Ebenezer Church to form a festive congregation, which was also joined by a rather large number of "mission friends" from St. Louis. It was quite desirable that Messrs. A. Wiebusch and Son had printed a number of "Songs for Mission and Bible Festivals," which are taken from the splendid song treasures of the old Lutheran Church and are admirably suited to awaken and enliven the right missionary spirit. They were sung with real joy and love. On Sunday the VI. p. trin. In the morning, Professor Walther preached on Isa. 43:21, and then showed how the Christian Church can live up to the missionary spirit instituted by God Himself.

sion Society, which has the glorious task of spreading the Kingdom of God and also proclaiming it to the Gentiles. The festive mood was heightened by a choir that sang the church psalm "Jauchzet dem HErm alle Welt" ("Rejoice to the Lord all the earth"). This was followed in the afternoon by a talk on mission history by the sender. Once again the congregation gathered on Monday morning and listened to a sermon by Professor Crämer on inner Missson, text 1 Peter 2:5-10, in which he pointed out our Christian duty to take care of the Lutherans in this country who have been abandoned by the church, and to provide them with orthodox and godly preachers. However, we refrain from making further announcements from the sermons that were preached, since the dear Ebenezer congregation has decided to print them as a "souvenir" of the mission festival that was held, in order to make them accessible to all "mission friends" and to preserve the memory of the festival for later times.

The congregation of Pastor Streckfuß gave all the guests the most hospitable welcome, and the hours which were not filled with church services were devoted to fraternal fellowship. It was a time of refreshment, the bond of peace and unity of spirit was renewed, and hearts were strengthened by the joy of the Lord. Thanks be to Him for all His grace and gift!

Election results.

Now, after the expiration of the deadline determined in the Synodal Constitution, within which the congregations of our Synod entitled to vote are to send in either their protest or their consent to the election of a candidate nominated by the electoral college for a teaching position at our institutions, it can be brought to the joyful notice of all the congregations of our association that more than two-thirds of the congregations "entitled to vote" have given their joyful "yes! to the nomination of Pastor E. A. Brauer as a candidate for a second theological professorship, and that the remaining congregations are to be considered as having likewise declared their consent. Since the electoral college has already decided on the election of Rev. E. A. Brauer and that no congregation has nominated another candidate for the teaching position in question, the result of the election is to announce that

**That Rev. E. A. Brauer be unanimously elected as the second professor of theology at our scientific theological institute at St. Louis.**

St. Louis, Aug. 4, 1862.

G. Schaller,

in the name and on behalf of the Electoral College of the German, Lutheran Synod of Missouri, Ohio, et al. St.

Church News.		The new volume of "The Lutheran."		June 9. by Mr. Heinr. Ludwig. Yield of the sermons of Fr. R. 25,73 "26. "" Noschke through Mr. Böhlau ... 13,K	
Candidate M. Mayer, who had been a missionary in Kansas last fall, and had also planted a small congregation in Leavenworth City, and had received and accepted a call from the same, - was ordained and installed in his office by the undersigned in the midst of the same on Cantate Sunday, by order of the reverend Presidency of the Western District.		Since the year of the "Lutheran" originally begins with September, the first number of the next volume will not appear until September 3 of this year. This is the guilty message to the dear readers.		Entertainment fund of the professors of both institutions: From Washington, G. Emmcrt \$5, W. Withoft \$2, H. Pringham \$ I, John Stutz \$1, Jac. Fischer \$1, Licbescasse of Br. Stutz \$25, DrricinigkeitSgemrinde \$10.95, together\$75. .... 95 " of the New Yorkcr congregation, Collect 7.09 83.01	
God bless His Word in this place also and let it bear abundant fruit!		Editorial.		For Heathen Mission: Washington Gem. basin \$1.40, G. W. 25c., together \$1.65 On E. Kromphardt's Kindertaufe-...\$1,50 P. Sprengler's parish .....0,75 F. Strecker ..... - 0.50 2.75 4,40	
F. J. Biltz.		In previous number		For college construction in Fort Wayne: H. Schlerf in Washington \$5, P. Minkel's parish \$4, H. Pfänder \$1, together ..... 10,N	
Church consecration.		Receipt and thanks.		For teacher salaries: From P. Röder's congregation ..... 4.32	
The 5th Sunday p. Trinit. was a day of great joy and delight for the German Lutheran Immanuel congregation in Judica, Winona Co, Minn. It was on this day that their newly built Frame - Church was dedicated to the service of the Triune God. As the celebration also favored quiteenot, as von- ger number states, \$58,65, but \$5,65.)-from J. Dock inFreedom, Mich. \$1.00.-from the comm. pastor Fick's in Collinöville, Ill. \$11.10.-from D. F. Werfelmann in Thornton Station, Ill. \$6.00.-from Wollcottsville Community ..... 3,40 Mrs. Kertscher in Chicago 50 Cts.-from pastor Claus in St. LouisPast. Bcnrneuthcr's parish ..... 6.00 \$1.70.-from the school children of teachers Gotsch and Barthel there \$2.30.-from Mrs. Carol. Föhlinger in New York \$1.00.-from the Women's Association in the Gcm. Past. Föhlingers in New York \$7.00.-from the Ebenezer congregation on Grand Prairie, Ill, by Mr. Brockschmidt \$1.55.		For the proseminary in Germany: received through A. Heineckr of N. N. \$1,00.-from A. Gockel in Pilot Knob, Mo., out of his missionary treasury \$1,50.-(The Collecte of the Gcm. in Lancaster was not, as von- ger number states, \$58,65, but \$5,65.)-from J. Dock inFreedom, Mich. \$1.00.-from the comm. pastor Fick's in Collinöville, Ill. \$11.10.-from D. F. Werfelmann in Thornton Station, Ill. \$6.00.-from Wollcottsville Community ..... 3,40 Mrs. Kertscher in Chicago 50 Cts.-from pastor Claus in St. LouisPast. Bcnrneuthcr's parish ..... 6.00 \$1.70.-from the school children of teachers Gotsch and Barthel there \$2.30.-from Mrs. Carol. Föhlinger in New York \$1.00.-from the Women's Association in the Gcm. Past. Föhlingers in New York \$7.00.-from the Ebenezer congregation on Grand Prairie, Ill, by Mr. Brockschmidt \$1.55.		For the general presiding officer: From the Johannisburg congregation .....5.25 For Synodalcasse: Johannisburg parish\$4..... 75 Wollcottsville Community ..... 3,40 Past. Bcnrneuthcr's parish ..... 6.00 " Engldcr's parish to Olean ..... 7.50 "" WellSville ..... 3.25 24,SO	
May now also the faithful God remain with us with his blessing, and grant that in the new church his dear word may always be preached loudly and purely, and that the holy sacraments may be administered according to his institution, for his glory and his congregation's salvation. Sacraments be administered according to His institution, for His glory and the salvation of His congregation. Amen.		L. F. W. Walther.		For Concordia College debt retirement: From N. in Buffalo .....7.11	
H. Grupe. P.		For the Lutheran:		For the Lutheran: From G. Winncberger in Philadelphia ..... 8.70	
Frank Hills, 21 July 1862.		For Mr. Past. Summer:		For poor students: Ernst Bürgcr in Fort Wayne, Collecten in Wash- ington ..... \$3.40 H. Koch in Fort Wayne, Colleen von derJohanuisburger Gemeinde \$2,25, at A. Krumbach's funeral 50e, Past. Wichmann's congregation\$3,30, C.Klose's wedding \$1,37, together ..... 7,4210 ,82	
		Received from C. W. in Detroit 50 cts.-from Past. Heinemann's Filialoem, in Calumct. Ill. \$1,13.		\$158.54 statement Mr. H. Ludwigs: Dr. 1862. fcbr.15. 500 "Spiegel",sermon,G5c. \$25.00 April 3.	
		C. F. W. Walther.		24.""E. Riedcl1 ,11 May 13.,,,,," Baumgart0 ,50 30. "" Easter meyr1 ,50 \$30,27	
		For poor students:		Dr. Febr. 15. issues: Postage to Bremen \$0,10 On customs office bez. 0,50 For binding - 1,50 Extra postage & discount on western notes .....0,19 1 Dtzd. Hübner's Bibl. Gesch., sent to the Past. Röbbelen sent2 .....25 Baar paid to J. H. Bergmann for Past. Röbbelen25 .73 30.27	
		Received		New York, June 7, 1862. New York, June 30, 1862. J. H. Bergmann.	
		in the preachers' and teachers' widows' and orphans' fund:		Changed address:	
		I. Contributions from pastors, professors and teachers:		Rsv. O. Riekvills P. 0., Oo., Meb.	
		For 1861: Gehring, Glaser, Günther, Krumsieg, H. Miesler, Saxer(3), Strikter.		Due to lack of space, several receipts had to be reset to the next number.	
		For 1862: Ahner, Auch, Besel, Bb'hling, Brohm, Brater, Brose, Daib, Dicke, Eisfeller, Gehring, Glaser, Th. Grüber, Günther, L. Günther, Horst, Hüsemann, Jox, W. Kolb, L. Kolb, H. Löber, Lücke, H. Miesler, Ottmann, Popp, Richter, Ruff, Ruhland, Sauer, Schürmann, Steinbach, Straßen, Streckfuß, Wichmann, Winter, Link, H. Mcicr, Speckhard, Barteld, Keller, Heincmann.			
		For 1863: N. Beyer (2), Th. Grüber.			
		II. in gifts:			
		From the congregation of Father Reichert .... \$4,00 From the congregation of Dr. Sihler, collected in the Passion services. - - 22,28 Ges. auf der Hochzeit des Hrn. Rode in Minden 2,70 From Hrn. F. Zilt in Frankenlust ..... 1,00 Surplus from a collection for dispatch of a telegraph. Dispatch in Watertown -. - 0.25 Don Hrn. Chr. Heidorn, Matteson, Ill . - - 1,00		I. F. Bünger.	
		Received:			
		For Mr. Pastor Röbbelen:			
		April 23.by Mr. S. Rirdel ..... \$2.00 " 25. " "P.M. Günther..... 7,00 May 8. ""P. W. Hattstädt .....53.00 " 16. " "P. Engelder ..... 1.00			
				St. Louis, Mo., Synodal printing office of Aug. Wiebusch u. Sohn.	

**The next Synodal meeting of** the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c., will commence Wednesday, Aug. 20, at the church of the First German Lutheran Congregation at Pittsburg, Pa. - The church and parsonage are near the railroad station, corner of Wylie and High str.  
Baltimore, June 16, 1862.

W. Keyl.

### To the message.

Since complaints have repeatedly been received from various quarters that the issuing of receipts for money sent in and other gifts of love for the needs of the Synod and its institutions is being carried out very carelessly, and is often neglected altogether, I ask the brethren concerned to consider most kindly what inconvenience this is causing the senders, and how little such carelessness is likely to promote the work of love.  
F. Wyneken.  
New York, 'the 25th of July, 1862.

### The negotiations

of the Eighth Session of the Western District of the German Lutheran Synod of Missouri, Ohio, &c. States have lately left the press, and are to be had from the undersigned for the price of 10 cents.

M. C. Barthel.